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B.D.B.

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OPINIONS.

No. 358.
MEMO.

Board of Examiner's Office,
Calcutta, 15th April, 1895.

From

The Secretary, Board of Examiners.

To

Babû Sasi Mohan Datta,
6, Baloram Dey's Street, Calcutta.

SUBJECT:

The Board have looked through your translation of Srimadbhagavata and are glad to convey to you their sense of the usefulness of the work you have uudertaken.

(Sd.) GEORGE RANKING, Surgeon, Lt.-Col.,
Secretary, Board of Examiners.

The Indian Evangelical Review,
(Established 1873)
Editor's Office,
32-6, Beadon Street,
Calcutta, 19th April, 1895.

From the specimen copy of the Srimadbhagavata, Book I, chapters I—III., I see that it is a literal translation of the original text, interspersed with many learned notes bearing more or less on the text and illucidating every point needing illucidation. In fact, if I was to find fault, it would be with the superabandance of these notes, more specially for such as have a good private or public library to consult. Of course, to those that have not, the work will prove a library in itself—quite an encyclopedia of learning on the great Eastern religions.

(Sd.) Rev. K. S. MacDONALD, m.a.

It is gratifying to English speaking people to see how much Indian scholarship and private enterprise are now doing to make the ancient literature of the country accessible to the rest of the world by excellent translations into English. An important addition to the works thus opened up to the world will be Mr. Mahendra Nath Chatterjea's translation of the Bhagavata, which is now seeing the light by the publishing enterprise of Mr. Sasi Mohan Datta. The first instalment is excellently printed, and evidently well translated, and it is to be hoped that translator and publisher will meet with sufficient encouragement to proceed with and complete the work.

(Sd.) H. STEPHEN, m.a.

Senior Professor of English Literature and Philosophy. Free Church Institution and Duff College.

2, Cornwallis Square,
12th April, 1895.

The English translation, with notes in English, of the Srimadbhagavatam, published by Babu Sasi Mohan Datta, of which the first part, extending up to the eighth chapter of the first book, was placed in my hands for perusal and review. From the hurried glance which, in my illness, I have had time to take, I can very well say, that it is carefully written and neatly got up, and reflects credit upon the projector who, it is hoped, will prove equal to this venture, ambitious

as it is. It will be particularly welcome to that numerous class of readers to whom English is the best available medium for approaching the incomparable wealth of such a book as Srimad-bhagavata.

(Sd.) PRASANNA CHANDRA VIDYARATNA,
Sanskrit Lecturer, Dacca College, and Secretary, Dacca Sarasvat Samaj.

DACCA,
The 17th January, 1895.

A copy of *Srimadbhagavatam* published by Babu Sasi Mohan Datta, was presented to me about a month ago. I have gone through it carefully and as far as I can see the translation and the notes have been edited in a very learned manner. It should command a large sale.

THE BANGABASI COLLEGE,
7th April, 1895.

(Sd.) G. C. BOSE, M.R.A.S., M.R.A.C., &C.,
Principal.

The Srimadbhagavat is said to be the essence of all the Hindu scriptures and Rājā Parikshit while in the grasp of death attained salvation by it. The value of such a book cannot be too highly spoken of. I have been greatly pleased with the English translation of its first three chapters kindly presented to me. The translation is faithful, and the foot-notes which are almost exhaustive make it particularly useful and interesting. The book will be read with profit by all English knowing people. The publication of the book in such a form is a grand and costly undertaking and is deserving of the patronage and best support of the public.

(Sd.) UMES CHANDRA DUTT,
Principal, City College.

12th April, 1895.

16, SHIBNARAIN DAS' LANE,
Calcutta, 15th April, 1895.

To

BABU SASI MOHAN DATTA,
Publisher, Srimadbhagavatam in English.

DEAR SIR,

I have with much pleasure gone through the specimen copy of the English translation of the Srimadbhagavatam kindly presented to me for my opinion. The edition is very ably got up. The notes are elaborate. Almost all the commentators of Srimadbhagavatam have been consulted, and the sum and substance of them have been very advantageously laid down in the edition. The English rendering of the *slokas* is fairly done. I hope that this edition will be of great use to the Sanskrit reading foreigners. I wish every success to this undertaking.

Yours sincerely,

(Sd.) KAILASA CHANDRA BHATTACHARYYA VIDYABHUSHANA, M.A.,
Senior Professor, Sanskrit, Free Church Institution, and Editor, "Somprokasa."

I have looked through the specimen copy lately placed in my hands of an English translation of the Srimadbhagavat, and I am glad to observe that considering the difficulty of the task, the literary execution is on the whole satisfactory. Without a careful comparison with the original, it is not possible to say how much of scholarly accuracy there is in the translation, but that it is generally correct goes without saying. The publisher, Babu Sasi Mohan Datta, has taken upon himself a gigantic and adventurous task, and I can only wish he may succeed in his venture. The Srimadbhagavat is a work of great interest to the student of religion in its historical aspect, and marks an epoch in the development of that form of Vishnu worship which has found so much favour in Bengal in modern times. In it we find the final touches of that popular picture of the amorous pastoral deity of Vrindavan, which has been elaborated with so much minuteness of detail and such gorgeous colouring by later Pauranics and Gosvamins. Though held as a

work of the highest authority by the Vaishnavas, the genuineness of this curious medley of Hindu philosophy, Hindu history and Hindu theology, has been questioned by many even among orthodox Hindus and it is freely attributed, among others to Vopadeva Gosvamin the celebrated Sanskrit grammarian of Bengal.

The notes which the translator has given at the end of each *Sloka* greatly enhance the value of the publication. There are, for the most part, short summaries of the most approved commentaries on the text.

(Sd.) SHIB CHANDRA GUIN, M.A., B.L.,
Lecturer, Sankrit College.

SANSKRIT COLLEGE,
The 8th April, 1895.

I have the pleasure of seeing some portion of the English translation of Srimadbhagavata published by Babu Sasi Mohan Datta, and found it a very good and useful work.

(Sd.) UMA CHARAN TARKARATNA,
Professor of Sanskrit, Ripon College.

MY DEAR SIR,

In the whole world there is scarcely any study so ennobling and conducive to our spiritual welfare as the study of the Srimadbhagavatam. By bringing out an English version of this incomparable work you have earned the thanks not only of all scholars but also of all who are interested in the diffusion of the religious ideas of the East. I have gone through your book and am really grateful for works of this kind. The arrangement is lucid and style and expression are perspicuous. The notes are full and copious and are methodised with an admirable skill which reflects great credit upon the writer's depth and acumen. I hope the other volumes will be as good as this is and will meet with a warm reception from the public.

Yours Sincerely,
(Sd.) DHANBALLABH SET, M.A.,
Professor of English Literature, Albert College.

DEAR SIR,

I have seen the English translation of Book I, *Srimadbhagavatam*, published by Babu Sasi Mohan Datta, and I am much impressed with the learning and industry of the author. It would be a presumption in me to sit in judgment over this erudite book; but this much I can safely say that it will be hailed with delight by our young men who have been won back to Hinduism by the eloquence of Colonel Olcott and Mrs. Annie Beasant. It will also, I dare say, be welcome to Sanskrit scholars of the West. The notes and annotations are full.—I was going to say too full. I would only suggest, that the original Sanskrit text be incorporated with the work.

Trusting that you will put me down as a subscriber to the book.

I ramain,
Yours faithfully,
(Sd.) RAI DAWRKANATH BHATTACHARYYA BAHADOOR,
Late Sub-Judge, Midnapur.

To

BABU SASI MOHAN DATTA,
Calcutta.

51, SUKEA'S STREET,
24th April, 1895.

I have gone through several portions of the first part of the English translation of the Srimadbhagavata, kindly sent to me for opinion. I have compared the translation with the original

Sanskrit text, which has also been printed along with it, and have found the reading accurate and faithful. I must confess that, an English translation of a Sanskrit work,—both religious and philosophical like the Srimadbhagavata, is a more difficult task than that of the Ramayana or the Mahabharata or any one of the Puranas. The translator of the work under review has done justice to his amenable undertaking, and so far as I have seen, to the full satisfaction of the English-knowing reader. The insertion of learned and interesting notes gathered from the commentaries of Sridhara and Jivagoswami has highly enhanced the value and importance of the work, and considerably helped to elucidate the difficult passage of the text. This work, in my opinion, if conducted throughout in the method adopted in the first part, will prove a valuable addition to the collection of Sanskrit religious works rendered into European dialects.

(Sd.) HARIS CHANDRA KAVIRATNA,
Assistant Professor of Sanskrit, Presidency College, Calcutta.

To

BABU SASI MOHAN DATTA,
Publisher of the English Translation of the Srimadbhagavata.

DEAR SIR,

All that I can say in reply to your letter of 20th Kartik, is that your proposed English translation of the Srimadbhagavata, which, so far as I am aware, is the first undertaking of the kind, is a literary work, the importance of which cannot certainly be exaggerated. The very great importance of the book itself is due, in the *first* place, to the fact that it has been the source of the religious inspiration of the majority of Hindus for thousands of years, and still continues to be so, perhaps even to a greater extent than before; and, in the *second* place, to the fact that it contains enunciation or exposition of philosophical, religious, and ethical principles of the highest order. Many of these principles are such that it is only lately that they are being apprehended by European philosophers under their own methods or lines of investigation. There is no doubt about the fact that,—notwithstanding the ignorant, and in some cases perhaps interested, misrepresentations of some of those writers who have tried to explain the Hindu *Sastras* to the European learned world,—the great principles under-lying those *Sastras* are being appreciated by European savants in proportion as they are being fully understood. This work of fully explaining the principles of the Hindu system to the learned men in Europe can best be done (except of course by such great scholars as Professor MaxMuller and a few others like him) by the Hindus themselves, that is, by men who have been brought up under that system, and who have, at the same time, made themselves familiar with European modes of thought and current philosophical and religious tendencies. It is to this circumstance that the very great importance; of such undertakings as Babu Pratap Chandra Roy's English translation of the Mahabharata and your translation of the Bhagavata, is due. Such undertakings cannot certainly be accomplished by the efforts, or with the resources, of single individuals; you have therefore very properly resolved to seek the assistance of those who are capable of giving you substantial aid. I have no doubt that your appeal to them will be responded to in the same liberal manner in which the translator of the Mahabharata is being assisted. I have gone over the English translation and notes contained in the volume that has already been published, and I am very glad to be able to congratulate you on your having secured the services of so learned and capable an assistant as your present translator seems to be. I have instructed your agent Babu Madan Mohan Poddar to send me the copies of your publication for which I have subscribed.

Yours sincerely,
(Sd.) DINA NATH SEN,
Inspector of Schools.

GANDARIA, DACCA,
The 15th November, 1894.

I have gone through the book partly placed at my hands—English translation of the Srimadbhagavata, published by Babu Sasi Mohan Datta—and I found the translation faithful. It contains many new matters in the notes given after the translation. It is an admirable work of its kind, and I think it deserves encouragement specially from the Sanskrit reading European public.

(Sd.) SURENDRA NATH BHATTACHARYYA,
Professor of Sanskrit and Logic,
Jagannath College, *Dacca*.

23, GREY STREET,
Calcutta, *January* 1895.

DACCA COLLEGE,
The 23rd December, 1894.

The English Translation of the Sanskrit Srimadbhagavata by Babu Sasi Mohan Datta is a magnificient undertaking, the importance of which can seldom be over-rated. The translation seems to be faithful and the language adopted is elegant. The translations of the notes given, as foot-notes, are very important. But it cannot be expected that one would be successful in an undertaking like this depending simply upon his own individual resources, unless the lovers of Sanskrit *sastras* would come forward to give him substantial help.

(Sd.) KALI PROSANNA BHATTACHARYYA,
Assistant Professor of Sanskrit,
Dacca College.

BABU SASI MOHAN DATTA,
Publisher of the English Translation
of Sreematbhagavat.

Dated Dacca, *the* 11*th December*, 1894.

DEAR SIR,

Your Agent Babu Madan Mohan Poddar of Dacca, having handed over to me a copy of Book I of the English Translation of the Sreemadbhagavat, I had an opportunity of going through the translation, and was glad to find that the difficult task of rendering into correct English the terse language of the Sanskrit Text of Bhagavat has been so satisfactorily discharged by you. The translation has been clear, precise and elegant, and it is to be hoped that it will command the sympathy of the English-speaking public on whose liberality the success of such a costly under-taking entirely depends. I wish you every success and beg that I may be enlisted as a subscriber to the publication.

Yours sincerely,
(Sd.) HORI CHOITUNNA GHOSE,
23, *Chaulpati Lane*,
Bhowanipur, *Calcutta*.

JAGANNATH COLLEGE, DACCA,
14*th November*, 1894.

The first few forms of an English Translation of the Srimadbhagavatam were placed in my hands for a cursory glance some forty-one hours ago. I am therefore not in a position to hazard an opinion upon the intrinsic merit of the work, but it goes without saying that it is an ambitious venture, bound to be welcome to those to whom English is one of the available media for an insight into the treasures of a Sanskrit masterpiece. The publisher, Babu Sasi Mohon Datta, and his Agent, Babu Madan Mohan Poddar, count upon public sympathy and support and expensive as the business clearly is, it will depend, very largely I think, upon liberal contributions in its aid.

(Sd.) KUNJA LAL NAG, M.A.,
Principal.

I am exceedingly glad to peruse English Translation of the 1st chapter of the Srimadbhāgavata with notes, published by Babu Sasi Mohan Datta, handed over to me by his agent, Babu Madan Mohan Poddar of Dacca. This is indeed a great and important undertaking of a most valuable nature. Such undertaking really deserves assistance from rich public, without which it is certainly impossible to accomplish it by the efforts or with the resources of a single individual.

I am fully satisfied with the perseverance with which the publisher has undertaken such a laudable object in his hands. All the rich men specially the Hindus, I dare say, will render their helping-hands for the accompletion of such most important and excellent work. I approve of the publisher's praise-worthy attempts and pray for his complete success.

The publisher has opened his Publication Office at 6, Baloram Dey's Street, Simla, Calcutta.

(Sd.) PARAMHANSHA YOGANANDA SARASVATI SWAMI.

26th November, 1894.

An English translation of the Srimadbhagavatam with notes. I have seen the first part of this book and read a few pages with care. The translation is faithful. The notes are very learned and interesting. European scholars intending to have some information of the sacred gem of the Sanskrit literature will be highly satisfied to receive this book. No doubt, the translator is deserving of sufficient help and encouragement from the public at large. I am very highly pleased with the notes specially.

(Sd.) NRITYA GOPAL KABIRATNA,
Professor of Sanskrit, City College, Calcutta.

To

BABU SASI MOHAN DATTA,
Publisher of the English Translation of the Srimadbhagavata.

DEAR SIR,

Your agent Babu Madan Mohon Poddar made over to me a copy of the first part of your English Translation of the Srimadbhagavata, and I am glad to say that the book bids fair to be a valuable addition to Oriental literature. So far as can be judged from the book already published, it can be safely said that as a literary work it will occupy high position amongest publications of its kind, it is by no means an easy task to render into English, Sanskrit text like that of the Srimad bhagavata, which contains a position of abstruse principles of philosophy, religion and ethics ; but the translator employed by you has performed it in a manner which reflects great credit on him. There can be no two opinions on the utility of the work, and I have no doubt that you will in this undertaking receive due encouragement from the reading public. I wish you every success and earnestly hope that your appeal to those who are capable of giving substantial aid will be responded to in the same liberal manner as was done when a similar appeal was made by the translator of the Mahabharata.

Yours faithfully,
(Sd.) ADVAITA PROSAD DE,
Munsif, Dacca.

DACCA,
The 15th January 1895.

I have perused the Specimen copy of the English translation of the Srimadbhagavata at the request of Babu Sasi Mohan Datta, the publisher, and feel bound to say that I have read the book with great pleasure, and the subject has interested me considerably. In my opinion the translation is rendered in a language superior to that of other similar translations of Sanskrit

texts. The language of this book helps considerably to keep up the interest created by the subject of it, in the mind of the readers. The English is good and the translations while literal are rendered in choice words which make the reading pleasant. If the whole of Srimadbhagavata is published in the same style as the Specimen copy, I have no doubt, it will be much appreciated by the public and it will be of great use to those who desire to read the contents of old Sanskrit literature and philosophy but who by reason of ignorance of the Sanskrit language are unable to do so.

On the whole, I think the work will be a valuable addition to any library.

I wish the publisher every success specially for having undertaken the publication of a book which in the reading of it is so pleasant and at the same time gives the reader a deep insight into the precepts of old Hindu moralists and philosophers so highly appreciated by savants of all ages and countries.

The translator deserves the best thanks of all not only for the laborious work he undertook but also for the able manner in which he has rendered the translation.

(Sd.) N. C. BOSE,
Attorney-at-Law.
High Court.

THE BANGABASI COLLEGE,
6th April, 1895.

DEAR SIR,

Permit me to congratulate you on your excellent translation of the Srimadbhagavat, a copy of which you were pleased to present me—for which I beg to convey to you my best thanks. If I have delayed so long in reviewing your great work, it is because I felt considerable diffidence and hesitation as to whether I was at all equal to the task. Nor do I now pretend to sit in judgment upon a work so erudite; and were I to do so, it would no doubt be the height of presumption in me—putting you in mind, perhaps, of the old saying about some people rushing in where angels fear to tread.

But since you press me so much for an opinion, I have no hesitation in saying that your translation has been excellent, bearing, as it does, the stamp of great study and research and vast erudition. Translation as a rule—I mean literal ones—seldom convey the full force of the original. But I am glad to say that in your translation the spirit of the original has been admirably rendered into English, while the copious notes you give add greatly to the value of your work.

The importance of an undertaking like yours can hardly be over-rated. European scholars of celebrity like Max Muller have made the sacred scriptures of the East their life-long study, and have contributed much to the diffusion of Oriental thought and philosophy. But the work becomes doubly valuable when undertaken by a learned Oriental like you, for he is, by birth an instinct, far better fitted for the task than any foreigners, however learned.

In conclusion, I may assure you that your work valuable as it is, will win for you a European celebrity, and I may safely predict that your place shall be very high among the exponents of Eastern thought and philosophy.

Yours faithfully,

(Sd.) BARADAKANTA SANYAL, B.A.,
Professor of English and Logic.

Babu Madan Mohon Poddar showed me a copy of the translation in English made by Babu Sasi Mohon Datta of Srimadbhagavata. The production appears to me highly beneficial to the English-knowing public, specially those Hindus who have not studied the Sanskrit language

well, and are therefore unable to study the original one. The enterprise in my opinion deserves encouragement from the public as such a thing cannot be accomplished without the patronage of the rich and poor.

(Sd.) SYAM LALL CHAKRAVARTTI,
Assistant Jailor.

The 6th November, 1894.

I agree entirely with the remarks overleaf.

(Sd.) LAL BEHARY,
Jailor.

The 6th November, 1894.

Babu Madan Mohon Poddar of Dacca, agent to Babu Sasi Mohan Datta of Dacca, who is publishing an English translation of the Srimadbhagavata is going to the rich and religious Zemindars of the district with the object of collecting subscriptions for the purpose. As the undertaking is a great one and cannot be accomplished without the help of the great personages and as its object is to propagate Hindu religion, it is needless to say, that it fully deserves the patronage of every Hindu who is in a position to lend a helping hand in the undertaking. I fully trust, that the undertaking will enlist the sympathy of the benevolent Zemindars of the District. Their head office is in Calcutta, 6, Baloram Day's Street, Simla. They are good men.

(Sd.) RADHA KRISHNA CHAKRAVARTTI,
Deputy Inspector of Schools, Mymensing.

Mymensing, 6th November, 1894.

5th November, 1894.

(Sd.) LALIT KUMAR DEY,
Deputy Magistrate.

I fully agree with the remarks made above.

(Sd.) CHANDRA KUMAR DASS,
Sheristadar, Magistrate's Office, Mymensing.

7th November, 1894.

I fully endorse the above. It is needless to say, that he deserves encouragement at the hands of the rich and well-to-do public.

(Sd.) PURNA CHANDRA NAG,
Deputy Collector.

7th November, 1894.

I agree with the above remarks.

7th November, 1894.

(Sd.) SURYA KUMAR DASS.

The undertaking deserves support.

(Sd.) SRI KANTA SEN,
Pleader.

(Sd.) TARANATH PAL,
L. M. S.

Certainly this undertaking requires support. It is a landable object.

(Sd.) RAM CHANDRA GHOSE,
Special Sub-Registrar, Mymensing.

7th November, 1894.

I quite agree with the above.

(Sd.) GOUR MOHAN BASAK,
Head Master, Zillah School, Mymensing.

The undertaking deserves every encouragement, the volume already published, is excellently got up and written in very good English.

(Sd.) AKSHOY NATH DAS,
Munsif.

December, 1894.

THE

ÇRIMADBHĀGAVATAM.

CALCUTTA:

PRINTED BY YAJNESWAR MUKHOPADHYAYA, AT THE ANGLO-SANSKRIT PRESS, NO. 2 NAWABDI OSTAGAR'S LANE.

THE

ÇRĪMADBHĀGAVATAM.

BOOK I

TRANSLATED FROM THE ORIGINAL SANSKRIT

BY

MOHENDRA NATH CHATTERJEE,

WITH

NOTES AND ORIGINAL TEXT

AND

TWELVE ILLUSTRATIONS,

PUBLISHED BY

SASI MOHAN DATTA,

PROPRIETOR.

First Edition.

CALCUTTA:

THE PUBLISHING OFFICE:—6, BALARAM DEY'S STREET.

1895.

THE PUBLISHER'S NOTE.

I propose in this place to set forth the reasons which have led me to undertake such an arduous and difficult task, as the present publication.

That Vyāsa is one of the greatest mastermind that the world has yet seen, is, no doubt, beyond question. His works are quite unrivalled. The ideas that he has given us about God and religion in the *Vedas* are unquestionably the noblest that can be conceived. His Mahābhārata, the largest book, that has yet been produced, dwells upon a multiplicity of subjects. From it, we may gather the soundest and the most wholesome lessons regarding religion, morality, ethics, politics, mythology, &c., &c. His other works alike abound in teachings of a very sublime character.

Such being the case, it is most desirable that the writings of Vyāsa should be known to all the civilised nations on the earth. But the difficulty is that they are written in Sanskrit—a language the most difficult to learn. True it is, that there were in former times great Sanskrit scholars in this country well-versed in the writings of Vyāsa. But as they were most of them Brāhmaṇas, they made it a point to keep their knowledge exclusively to their class. They went so far as to lay it down as a sin for other than a twice-born to read Sanskrit books. This with many other prejudices has with the advent of Western civilisation been to a great extent removed. Many noble-minded Englishmen have from time to time appeared in the field of Sanskrit literature, and taken an active part in exploring and diffusing its rich treasures. With indefatigable

industry and labour, they succeeded in mastering the language and its literature. The names of Hastings, Leyden, Sir W. Jones, Colebrooke, Wilson, Carey, Marshman and others will always be remembered. It is to them that Sanskrit is greatly indebted for its revival. It is, however, but just to mention the name of one who has by dint of indomitable labour and perseverance greatly smoothed the path for the attainment of Sanskrit learning and literature and by whose death our country has suffered a loss not soon to be recovered. I mean the great Pandit Içvara Chandra Vidyāsāgara. I think it is not too much to say that but for him and his works, Sanskrit would still have remained quite secluded in the *tols* of the Bhattāchāryyas.

Now, although so much has been done for Sanskrit and its literature, why is it that its knowledge is confined within so narrow limits? The explanation is easy enough. In the first place, it is still the hardest of all the languages met with among men, and but few men can make themselves bold enough to try to master it. In the second place, it is the language of a nation which has but little political influence here and none whatsoever in other parts of the globe. As a necessary consequence, it is confined to a few here and still fewer elsewhere. Germany and England, it is but just to mention, are doing much for its culture and advancement. There are at present many Sanskrit scholars in those countries to whom Sanskrit is greatly indebted for its cultivation.

For the above reasons, it is very likely that unless some effectual measure be adopted for the presentation of the many precious things contained in the Sanskrit literature, in a suitable form, they will forever remain quite unknown to most men. Now the question is what is the best means for doing so? In my humble opinion, English translation is the best; since the English language is more widely known in the various parts of the globe, than any other language, and it is likely that, if the things translated are worth

preservation, they may be re-translated into the languages of other civilised nations.

It is not too much to say, that there is scarcely a sacred scripture extant in the Sanskrit language, which can excel the *Çrīmadbhāgavata* in the treatment of devotional religion and in pointing out the easiest and shortest means of attaining the Final Beatitude. To a Hindu the superiority of the *Vedas* is unquestionable. The glorious Vyāsa compiled and arranged them for the good of mankind, but the *Vedas* are not accessible to all; their meanings are abstruse and are sealed books to the Çūdras, women and others who are not permitted to study those grand scriptures. To supply us with easier modes for discovering the religious truth, and the means of attaining the real knowledge of secular matters, comprising speculative and contemplative philosophy, and the religious rites and ceremonies to be observed, that illustrious sage has presented to us with his numerous works of no less merit and sanctity. By these the ancient sages were mostly benefited. Vyāsa then tried to find out the way for the salvation of persons who are engrossed in secular matters, and who have scarcely time, patience and means enough to devote themselves to the higher course of attaining the true spiritual and secular knowledge. It was with this object in view, that he compiled the great *Mahābhārata* and the seventeen Purāṇas. Even these modes were found not easy enough, and with the advice of Nārada, he composed the *Çrīmadbhāgavata.* It is said to be the *Kalpataru* (Purpose-tree) which is capable of bringing about the fruition of the spiritual desires. The sage Çuka, the son of Vyāsa became its custodian; the human mind is likened to the soil to which the root of this tree is fixed; the *Vedas* with the *Vedānta Sūtras* are its trunk; the teachings of Krishṇa, Daksha and other patriarchs, the branches; and the means of meditation, its leaves; devotion, its bud; Final Beatitude, its fruit; and Çuka

and Sūta are like the birds which sang merrily in its praise while sitting on its branches. When such are the natural characteristics of the *Çrīmadbhāgavata,* it cannot fail to be an object of profound veneration to a true Hindu—whether a sage, a mendicant, an austere devotee who has abandoned the world or the secular devotionalist of every denomination. It is for this reason, this work has been variously interpreted by different commentators belonging to the various sects holding conflicting opinions. In the list appended to this volume no less than 136 commentaries and dissertations have been mentioned. It is not pretended, however, that the list is exhaustive. In page 20 of the present volume, Jīva Gosvāmin, one of the most prominent of the commentators, has conclusively shown the superiority of the *Çrīmadbhāgavata* over all other scriptures.

It, therefore, occurred to me that the publication of a translation with text and notes of the book which is regarded as one of the greatest of the Hindu scriptures, with which, though extremely interesting, the large majority of men are not familiar, would be opening a new source of knowledge, and entertainment which would no doubt prove highly agreeable to many engaged in the pursuit of knowledge.

I have already said that a great impetus has, in these days, been given to the institution of elaborate and searching enquiry into the Sanskrit language, and as a result, we see the publication of translation of many sacred Sanskrit works which have exercised so great an influence on the minds of the rising generation of India, unacquainted with the Sanskrit language. For this, the people of India are greatly indebted to the great European scholars,philologists and savants who have encouraged the revival of Sanskrit literature. Without depreciating, however, the merits and labours of the European orientalists, it is submitted that some of them have been propagating false theories and conflicting opinions on Hindu philosophy, religion,

science, &c., which have, no doubt, a great deteriorating influence on the minds of those who accept them without further enquiry. It is beyond the scope of this publication to combat those theories and opinions in details. To infuse, however, a better influence on the minds of those who read only the works of European scholars, the correct summaries of ethical, religious, philosophical, historical, mythological, geographical and other subjects have been inserted in the first volume of this work by way of notes, and this plan will be followed throughout the subsequent volumes. Thus, the purchasers of the present publication will have the advantage of preserving in a compact form the short summaries of all the Hindu doctrines in one publication. The growing ardour of the rising generation for political controversies and practical tactics, has its merit ; and has done and is likely to do immense good to the country, if tempered with wisdom and moderation ; but the secular affairs are not the only object of human life. Who will deny the pernicious and destructive character of political movements, if not regulated by rules of morality and religion ?—They overthrow empires, subvert kingdoms, undermine the foundation of human society, its laws and regulations, morality and wisdom. I must also add that the moral influence of Christianity has lost its charms to the educated Indians, not to speak of the orthodox Hindus for whom Christianity has never possessed any charm at all. The Brāhmo Samājes have rendered immense service to the country. The Ādi Brāhmo Samāj diffused, *mutatis mutandis*, Vedāntism throughout Bengal, when Christianity threatened to encroach upon the Hindu society, and thereby saved the country from being denationalised. The Brāhmo Samāj of India, headed by the late Babu Keshab Chandra Sen, tried to form and establish a religion, made up of what is good in Hinduism, Christianity, Chaitanyism and other religions. The Sādhāran Brāhmo Samāj is a more progressive religious movement based to a great

extent on the last two. The Ārya Samāj and the Theosophical Societies have likewise done immense good. A superficial observer will find that a revival of Hinduism has already commenced; but how far such re-action is genuine and permanent, time will show. So, I should not hazard any opinion on this point. The gleamerings of true Hinduism, if existing at all, may be found in the minds of the orthodox class. I must say, however, without fear of contradiction, that the spiritual and moral degeneracy from a Hindu point of view, is manifestly observable in the rising generation. It is no fault of theirs, the system of education prevalent in this country is at the root of the evil. I should not be misunderstood that I disparage the present educational system in *toto*—far from it. A government advocating religious neutrality is not expected to allow the *Vedas*, the *Purāṇas*, the *Korān* the *Zendavesta* or Bible to be read in its schools and colleges. The secular education as imparted in our educational institutions is the only possible system which should be patronised and maintained by the government in a country inhabited by various creeds and colours. It is a patent fact that such an education is necessarily incomplete, and hence defective. The whole of the career of an Indian student is spent in learning the Western literature, science and philosophy. The vernacular books which he reads are mere translations or adoption of Western thought in a native garb; and in higher schools and colleges, he learns practically nothing, but a smattering of English literature and sciences of the West. Is it, therefore, strange that he should imbibe Western ideas and feelings, and adopt foreign ways of thinking, foreign mode of living; and imitate foreign manners and customs, from an utter ignorance of those of his forefathers? True, Western education has its numerous blessings; but, is it not equally subversive of the happiness of his life in this world and in the world to come, when not accompanied by the revival of the humble and simple

mode of instruction followed by the Hindus in days gone by ? The study of the ancient sacred works is indispensibly necessary for a knowledge and the observance of the simple mode of life of the ancient Hindus, and for dissuading him from the perverted course now gaining ground amongst certain class of modern Hindus under the influence of Western refinement. It is one of the objects of this publication to assist, however, humbly, the cause of national regeneration.

I have already given my special reason for adopting the English language in the publication of this work. Besides, the fact that about three-fourths of mankind now speak that language. English is gradually becoming the language nearly of all Her Majesty's subjects over the different parts of the world. It is now the common medium by which all the educated Indians express their thoughts to one another and it has finally a mighty work to accomplish in the way of humanising and unifying the entire body of Her Gracious Majesty's subjects. There is hardly any language better suited for the interchange of the Western and Eastern thoughts at the present day and fusing them together where such fusion is desirable.

As regards the English translation embodied in this volume, I need only say that the learned translator has tried to make it as literal as possible, paying special regard, at the same time, to the accuracy of the language. My friend Babu Mohendranath Chatterjee's reputation as a lawyer, journalist and patriot on the other side of India, is too well known to require any special mention ; and his ability in linguistic, historical, and philosophical researches can be judged of from the translation of the verses and elaborate notes incorporated in the work. I do not intend to say much on this subject, but I content myself with quoting some of the numerous opinions of those who are undoubtedly competent judges to pass

them on works of this kind, which will be found inserted elsewhere in this publication.

To enhance the usefulness of the work, I have added twelve wood-cuts. I felt the greatest difficulty in procuring them. It is not far from truth to say that India has not yet been sufficiently advanced in producing better ones than what are given in this volume. I must say, however, that our artist has spared no pains to make them as faithful as possible to the sketches supplied by the translator.

It is further submitted, that undertakings of this kind are very expensive ; and although I solely depend upon my own resources, yet sufficient encouragement and patronage from outside, will enable me to make the publication more interesting and useful and effect material improvement in printing and illustrations.

In conclusion, I would request the candid reader to consider the amount of labour and pains devoted to every page, I trust, that, if the approbation of this work be not unqualified, the censure will, at least, be lenient.

S'ASI MOHAN DATTA

THE TRANSLATOR'S NOTE.

In submitting the present volume to the bar of public opinion, I do not pretend to be so vain as to imagine that I have done justice to the subject,—far from it; but although sensible that in abler hands it might have been made full of high and stirring interest, I trust, I may be allowed to state, that I have translated the verses as literally as possible having regard to the exact expression of the ideas contained in the original text, and have collected informations from a variety of sources not available to the general body of readers, and that, with all its deficiencies the volume is the result of much painful and laborious research.

In the notes, that I have given, my object has been rather to make the text intelligible to the general readers than to challenge the erudition and learning of great scholars.

In giving short notices of mythological characters, it has been my aim to convey all available knowledge and information concerning them, without however encumbering the notes with dry details or embarrassing them by multiplying names of persons and places. I have, therefore, endeavoured to divest the subject of much of its natural perplexity and dryness, in order to render it intelligible to the many, and not a sealed book accessible only to the few.

The notes on philosophical topics such as the *Sānkhya*, *Vedānta*, *Pātanjala* and *Yoga* systems are necessarily very elementary and no originality can be found by those who are well-versed in those subjects, but the ordinary readers will find much salutary food for mental digestion.

In translating Çrīdhara and Jīva Gosvāmin's glosses, I have rather deviated from the principle of literal translation and have given in these pages the substance of what the commentators have said, without adding anything extraneous, and omitting what I considered to be mere repetitions, or useless wranglings uninteresting to the readers when presented in an English garb. All these glosses have been divided into paragraphs and numbered consecutively. The arragement of all the notes is entirely my own, and it is trusted that it will meet the approbation of those for whose benefit the notes have been inserted in this publication.

The system of transliteration is in the main identical with that followed by the eminent writers on Oriental literature, with a few modifications suited to the necessities of an Indian printing establishment. A complete list of vowels and consonants of the Devanāgara character with its Roman equivalent will be found elsewhere.

There are two treatises under the name of the Bhāgavata amongst the *Purāṇas*. Of these, one is called the *Devībhāgavata*, and the other the *Çrīmadbhāgavata* which relates to Vishṇu. A furious controversy exists amongst the learned commentators as well as others on the question as to whether *Devībhāgavata* or the *Vishṇubhāgavata* should be classed amongst the great *Purāṇas* which are admittedly eighteen in number. It is evident, that granting the genuineness of the seventeen other great *Purāṇas*, both these treatises cannot be included in the superior order of the *Purāṇas*; hence if one is shown or admitted to be comprised in the great *Purāṇas* the other must necessarily fall under the minor *Purāṇas*. Now, the question is whether the *Çrīmadbhāgavata* or the *Devībhāgavata* is to be reckoned as a superior *Purāṇa*. The controversialists on both sides argue with nearly equal force about the superiority of the one to the other An examination of the texts depended upon and the argu-

ments advanced by both sides, is, I think, not altogether out of place, at the commencement of the present volume. One of the principal arguments advanced by those who advocate the superiority of the *Çrīmadbhāgavata* is that there is no such treatise as the *Bhāgavata* in the list of the secondary *Purāṇas*. What is mentioned amongst the eighteen great *Purāṇas* is the genuine *Çrīmadbhāgavata* which relates to Vishṇu, hence the other is a spurious one. On the other hand, the learned Puṇdits who hold the opposite opinion, argue that the *Çrīmadbhāgavata* is not the production of a sage, but its authorship is attributed to Vopadeva, the eminent grammarian. It is not correct, however, to say that there is no such Sanskrit treatise as the *Bhāgavata* in the list of the *Upapurāṇas*. A reference to the *Kūrma, the Garuḍa,* and the *Padma Purāṇas*, will show that the *Devībhāgavata* has been reckoned amongst the secondary *Purāṇas*. The *Kūrma Purāṇa* after giving a list of the eighteen superior *Purāṇas* includes all other *Purāṇas* in the list of the secondary ones. 'Other *Upa-purāṇas* have been spoken of by the sages' *—so runs a text in the *Kūrma Purāṇa*. Other texts in the said Purāṇa relating to Upa-purāṇas run as follow :—'The first (is) that cited by Sanatkumāra then the one relating to Nara Simha'. † 'Similarly, the best *Purāṇa* named the *Bhāgavata* was spoken by *Parāçara*.' ‡ The *Garuḍa Purāṇa* also, after distinguishing the superior eighteen *Purāṇas* from one another according to their nature and classification, has, likewise, made mention of the secondary ones. Here the *Bhāgavata* relating to *Durgā*, the *Pāçupata Purāṇa* and the *Purāṇa* spoken by

* अन्यान्युपपुराणानि मुनिभिः कथितानि तु । (*Kūrma Purāṇa*).

† आद्यं सनत्कुमारोक्तं नारसिंहमतःपरम् । (*Ibid*)

‡ पराशरोक्तं प्रवरं तथा भागवताह्वयमिति । (*Ibid*)

Nandikeçvara have been classed amongst the secondary ones. * In the treatise named the *Vishṇu Dharma* the *Devībhāgavata* has also been mentioned as a secondary *Purāṇa*. Then again, from the *Padma Purāṇa* it appears that *Devībhāgavata* is there classed amongst the *Upa-purāṇas*.† These authorities undoubtedly show that *Devībhāgavata* is a secondary *Purāṇa* and could hardly be classed amongst the superior eighteen *Purāṇas*. Besides, in the *Sarvaçāstra Saṃgraha* by Madhusūdana Sarasvatī and in the treatise of Nāgoji Bhatta and other commentators, *Devībhāgavata* has been conclusively held to be a secondary *Purāṇa*, and is, therefore, of less authority than that of the superior eighteen *Purāṇas* amongst which is included the *Çrīmadbhāgavata*.

A great doubt has been entertained by certain controversialists as to the authorship of the *Çrīmadbhāgavata*. They allege that Vyāsa was not its author, but attribute it to Vopadeva as has been previously said. One can easily find from the writings of the Çāktas and the Vaishṇavas, the two great religious divisions of the Hindu society, that as religious sects, they entertain many opposite doctrines, and very often attack one another violently. There is, therefore, nothing strange in the fact that the Çākta writers in their earnestness to minimise the effects of the Vaishṇava doctrines in the minds of the votaries of Çakti, should lose no opportunity of having a fling at the followers of Vishṇu and their scriptures, and that the opponents of the Vaishṇava doctrine should contrive a plan of systemati-

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* पुराणं भागवतं दौर्गं नन्दिप्रोक्तं तथैव च ।
पाशुपत्यं रैणुकञ्च भैरवञ्च तथैव चेति ॥ (*Garuḍa Part II.—DharmaKānda*).

† ब्राह्मं पाद्मं वैष्णवञ्च मार्कण्डं नारदेरितम् । (*Padma—Çakuna Parīkshā.*)
तथैव गदितं राम इत्यादि । (*Ibid*)
शैवं भागवतं दौर्गं भविष्योत्तरमेवचेत्यादि । (*Ibid*)
शैवसादिपुराणञ्च देवीभागवतं तथेति । (*Padma,—Glory of Bhagamāna*)

cally disparaging the *Çrīmadbhāgavata,* which is undoubtedly the special treatise of that religion, as being an uninspired writing composed by some literary genius of modern times. The great Vaishṇava scholars have more than once assailed and silenced the arguments of the opposite party. Probably, following the heels of the modern Çākta writers, the great Orientalists like Professor Wilson, Burnouf and a few others, have fallen into the same error as to the authorship of the Çrīmadbhāgavata as the former. Even on a superficial examination of the arguments on both sides, it clearly appears to an unprejudiced mind that the ascription of the authorship of the *Çrīmadbhāgavata* to Vopadeva is entirely untenable. In the first place, in the list of Vopadeva's works mentioned by his friend Hemādri, a scholar of great eminence, in one of his works, no mention has been made of the *Çrīmadbhāgavata.* Then, Vopadeva also has described himself only as a commentator and not the author of the great work. Some of the commentaries on the *Çrīmadbhāgavata* have been discovered as written by men who undoubtedly lived long before the eminent Sanskrit grammarian to whom the authorship of the Vaishṇava scripture is ascribed. It has been ascertained that Çankara, the preacher of the Advaita doctrine preceded Vopadeva by two hundred years. In his commentary of the *Thousand Names of Vishṇu,* and in his *Chaturdaça-mataviveka,* the *Çrīmadbhāgavata* has been cited more than once. Hanumat and Chitsuka both of whom preceded Çankara, wrote commentaries on the great scripture. Moreover the celebrated Gauḍapāda who also preceded Çankara has referred to the *Çrīmadbhāgavata* as a work of great authority. Besides, Hemādri in his *Chatur-barga chintāmani* has also quoted the *Çrīmadbhāgavata* as a work of great authority. It is hardly necessary to say that the citation of the above scripture by Hemādri in his work undoubtedly shows that it was already an ancient and authoritative code of the Vaishṇava religion in Hemadri's

time, who was contemporary with Vopadeva. Again, on a reference to Hemādri's commentary on the *Muktāphala* of Vopadeva, the following list of the works of the latter occurs, namely.—Ten *Prabandhas* on grammar ; nine with reference to a Medical work ; a *Dharma Çāstra*, named the *Tithinirṇaya* ; three works on general literature and three dissertations on the *Çrīmadbhāgavata.* It cannot be argued with reason, that the name of the *Çrīmadbhāgavata*, if it was Vopadeva's writing, should have been omitted from the list of his works supplied by his friend and commentator either by accident or by intention. Under these circumstances, it must be held conclusively that Vopadeva cannot be the author of the *Çrīmadbhāgavata.*

I have added the Sanskrit text of the Çrīmadbhāgavata in the form of an appendix, so that the reader can easily compare the English translation with the original verses. It is a praiseworthy fact that numerous Vernacular translations of the great Vaishṇava scripture with text have been and are being published. The best amongst them is the Bengali edition of the enterprising publisher Babu Krishṇa Gopal Bhakta. It contains the original text with the glosses of Çrīdhara, Jīva Gosvāmin Viçvanātha Chakravartin and others, with a generally accurate Bengali translation, admirably arranged and nicely got up. The first book has already been before the public. Similarly, Puṇdit Ramnārain's edition is also a useful publication and is now approaching completion. The Bangabāsi press editions have their merit also. Babu Mahesh Chandra Pal is publishing a new edition of the text with notes and a fairly lucid Bengali translation. The Sanskrit edition with Vālaprobodhinī gloss comes from Bombay and is one of the best which has come to my notice. No complete and accurate English transla tion has ever appeared. Babu Manmatha Nath Datta, the energetic publisher of the

English version of the Rāmāyaṇa has published in his '*Wealth of India*', a porti on of the *Çrīmadbhāgavata*, His translation is an embodiment of the princ iples of the *Çrīmadbhāgavata* in a concise form and it has its merit for cheapness ; but it has been published on a different plan from that of the translation which is now presented to the public, as even a cursory glance at the tw o publications will show. The greater part of the Çrīmadb hāgavata has been edited and translated by Burnouf in the French lan guage. I have consulted all the editions of the Çrīmadbhāgavata in editing the original text and compared them with the rare manuscripts supplied to me by the publ isher. I have added an index alphabetically arranged embracing all the notes embodied in this publication.

In attempting to calculate the probable time when a Sanskrit code or scripture was first promulgated to mankind, a person, specially a foreign writer may feel himself 'lost in an inextricable labyrinth of imaginary astronomical cycles—*Yugas*, *Mahāyugas*, *Kalpas* and *Manvantaras* but, no such difficulty presents itself in oscentaining the probable age of the *Çrīmadbhāgavata*. As it has been held to be one of the great *Purāṇas*, there is scarcely any ground for imagining that the chief code of Vaishṇava religion belonged to the primeval or the vedic period of the Sanskrit literature. On the contrary, ample testimony exists in the first book of the *Çrīmadbhāgavata* itself, that it belonged to the *Paurāṇic* age, and that after the *Mahābhārata* and the seventeen superior *Purāṇas* had been composed by Vyāsa, he, not feeling satisfied with finishing even these great works, becamo extremely sorry, that he had not done something better for the good of mankind, and hence, he promulgated the *Çrīmadbhāgavata*. On a reference to the verse 14, chapter IV., Book 1., it will be observed that the author of the eighteen *Purāṇas* flourished in the Dvāpara age ; hence, the *Çrīmadbhāgabata* could not have been composed by

him either in the Tretā or the Satya age. The verse 43, chapter III, Book 1, states that this *Purāṇa* has arisen like the sun, in this Kali age for the benefit of ignorant persons. It is also to be found there, that this happened after the departure of Kṛishṇa from the earth, which event clearly took place in the beginning of the present Kali age. According to the Hindu astronomical calculation, the Kali age consists of 432,000 years of mortals with 36,000 years for each of its twilights. Of these, 4996 years have already elapsed : so, it can be said without hesitation that the probable age of the *Çrīmadbhāgabata* cannot be less than that period.

In conclusion, I beg to state that any suggestion or correction will be welcome and be thankfully received for rendering the future volumes more useful to the public.

MOHENDRANATH CHATTERJEE.

CALCUTTA, *May, 20, 1895.*

LIST OF BOOKS QUOTED OR REFERRED TO.

1. The Çrīmadbhāgavata (Jagadīçvara press, Bombay).
2. Do (Rādhāramaṇa Press, Murshidābād).
3. Do (Krishṇa Gopal Bhakta).
4. Do (Manuscripts supplied by the Publisher).
5. Amara Kosha (Chandra Mohana Tarkaratna).
6. Çrīmad-devī-bhāgavata (Hari Charaṇa Basu).
7. Upanishadvākya Koça (Jacob).
8. The Laws of Manu (Sir William Jones).
9. Manu Saṃhitā (Bangavāsi Press, Sanskrit edition, Calcutta).
10. History of Indian literature (Weber).
11. Ancient Sanskrit Literature (Max Muller).
12. Indian Epic poetry (Williams).
13. Original Sanskrit Texts (Muir),
14. Sanskrit-English Dictionary (Monier Williams).
15. Sanskrit-English Dictionary (Wilson).
16. Aphorisms of the Sāṃkhya Philosophy (Ballantyne).
17. Aphorisms of the Nyāya Philosophy (*Ibid*).
18. Lectures on the Vedānta (*Ibid*).
19. Mythology of Aryan Nations (Cox).
20. Chhāndogya Upanishad (R. L. Mitra).
21. Indian Wisdom (Monier Williams).
22. Yoga-vasishtha-Mahārāmāyaṇa. (Vihāri-lālā Mitra).
23. Saṃkhya Darçana (Kālivara Vedāntāvāgīça).
24. Pātanjala Darçana (*Ibid*).
25. Chips from a German Workshop (Max Muller).
26. View of the History, Literature and Mythology of the Hindus (Ward).
27. Vishṇu Purāṇa (Wilson).
28. Do (Bangavāsi edition).
29. Miscellaneous Essays, (Colebrooke).
30. Rāmāyaṇa of Vālmiki (Griffith). &c.
31. Do (Bangavāsi edition).

A LIST OF COMMENTARIES AND DISSERTATIONS ON THE ÇRĪMADBHĀGAVATAM.

1. Amṛita-taranginī. (अमृततरङ्गिणी)
2. Ātma-priyā. (आत्मप्रिया)
3. Kṛishṇa-Padī. (कृष्णपदी)
4. Chaitanya-chandrikā. (चैतन्यचन्द्रिका)
5. Jaya-mangalā. (जयमङ्गला)
6. Tattva-pradīpikā. (तत्त्वप्रदीपिका)
7. Tātparyya-chandrikā. (तात्पर्य्यचन्द्रिका)
8. Tātparyya-pradīpikā. (तात्पर्य्यप्रदीपिका)
9. Bhagavallīlā-chintāmaṇi. (भगवल्लीलाचिन्तामणि)
10. Rasa-manjarī. (रसमञ्जरी)
11. Çuka-pakshīyā. (शुकपक्षीया)
12. Bhāgavata-tātparyya-nirṇaya (भागवततात्पर्य्यनिर्णय) by Ānanda-tīrtha. (आनन्दतीर्थ)
13. Tātparyya-dīpikā. (तात्पर्य्यदीपिका)
14. Prabodhinī. (प्रबोधिनी)
15. Commentary by Janārdana Bhatta. (जनार्द्दनभट्टकृतटीका)
16. Commentary by Narahari, son of Varadāchāryya. (वरदाचार्य्यपुत्रनरहरिकृतटीका)
17. Prakāça (प्रकाश) by Çrīnivāsa. (श्रीनिवास)
18. Tattva-dīpikā (तत्त्वदीपिका) by Kalyāṇa-rāya. (कल्याणराय)
19. Commentary by Kṛishṇa Bhatta. (कृष्णभट्टकृतटीका)
20. Commentary by Kaura-sādhu. (कौरसाधुकृतटीका)
21. Commentary by Gopāla Chakravarttin. (गोपालचक्रवर्त्तिकृतटीका)
22. Anvaya-bodhinī (अन्वयबोधिनी) by Chūḍāmaṇi Chakravarttin. (चूड़ामणिचक्रवर्त्तिन्)
23. Bhāva-prakāçikā (भावप्रकाशिका) by Narasiṃhāchāryya. (नरसिंहाचार्य्य)
24. Tātparyya-dīpikā (तात्पर्य्यदीपिका) by Nṛihari. (नृहरि)
25. Chakravarttin (चक्रवर्त्तिन्) by Nārāyaṇa. (नारायण)
26. Commentary by Bhedavādin. (भेदवादिकृतटीका)
27. Commentary by Yadupati (यदुपतिकृतटीका).
28. Subodhinī (सुबोधिनी) by Vallabhāchāryya. (वल्लभाचार्य्य)
29. Padaratnāvalī (पदरत्नावली) by Vijayadhvaja-tīrtha. (विजयध्वजतीर्थ)
30. Commentary by Vitthala. (विठ्ठलकृतटीका)
31. Sārārtha-darçinī (सारार्थदर्शिनी) by Viçvanātha Chakravarttin. (विश्वनाथचक्रवर्त्तिन्)
32. Commentary by Vishṇusvāmin. (विष्णुस्वामिकृतटीका)
33. Bhāgavatachandra-chandrikā (भागवतचन्द्रचन्द्रिका) by Vīrarāghava. (वीरराघव)
34. Commentary by Vrajabhūshaṇa. (व्रजभूषणकृतटीका)
35. Bhāvārtha-dīpikā (भावार्थदीपिका) by Çivarāma. (शिवराम)
36. Bhāvārtha-dīpikā (भावार्थदीपिका) by Çrīdhara-svāmin. (श्रीधरस्वामिन्)
37. Bhāvārtha-dīpikā-snehapūraṇī (भावार्थदीपिकास्नेहपूरणी) by Keçava-dāsa. (केशवदास)
38. Commentary by Çrīnivāsāchāryya. (श्रीनिवासाचार्य्यकृतटीका)
39. Commentary by Satyābhinava-tīrtha. (सत्याभिनवतीर्थकृतटीका)
40. Commentary by Sudarçana Sūri. (सुदर्शनसूरिकृतटीका)

41. Bhāgavata-purāṇārka-prabhā(भागवतपुराणार्कप्रभा)by Haribhānu-çukla. (हरिभानुशुक्ल)
42. Bhāgavata-chūrṇikā.(भागवतचूर्णिका)
43. Krama-sandarbha (क्रमसन्दर्भ) by Jīva Gosvāmin. (जीवगोस्वामिन्)
44. Bāla-prabodhinī (बालप्रबोधिनी) by Giridhara (गिरिधर)a descendant of Vallabhāchāryya. (वल्लभाचार्य्य)
45. Hanūmad-bhāshya.(हनुमद्भाष्य)
46. Vāsanā-bhāshya. (वासनाभाष्य)
47. Sambandhokti. (सम्बन्धोक्ति)
48. Vidvat-kāmadhenu. (विद्वत्कामधेनु)
49. Çuka-hṛidaya. (शुकहृदय)
50. Paramahaṃsa-priyā. (परमहंसप्रिया)
51. Bhāgavata-kaumudī (भागवतकौमुदी) by Rāmakṛishṇa.(रामकृष्ण) Explanation of some difficult passages in Bhāgavatapurāṇa. (भागवतपुराण)
52. Bhāgavata padya-trayī-vyākhyāna (भागवतपद्यत्रयीव्याख्यान)by Sadānanda. (सदानन्द) Commentary on the first three Verses of the Bhāgavata-purāṇa. (भागवतपुराण)
53. Bhāgavata-purāṇa-prathama-çloka-tīkā (भागवतपुराणप्रथमश्लोकटीका) by Jayarāma. (जयराम)
54. Bhāgavata-purāṇādya-çloka-traya-tīkā (भागवतपुराणाद्यश्लोकत्रयटीका)by Madhusūdana Sarasvatī.(मधुसूदन-सरस्वती)
55. Çrīmadbhāgavatādya-padya-vyākhyā-çatakam (श्रीमद्भागवताद्यपद्यव्याख्याशतकम्) by Vaṃçīdhara Çarman. (वंशीधरशर्म्मन्)
56. Bhāgavata-līlā-kalpa-druma. (भागवतलीलाकल्पद्रुम) A commentary on the first verse of the Bhāgavata.
57. Panchama-skandha-tīkā(पञ्चमस्कन्धटीका) by Vallabhāchāryya. (वल्लभाचार्य्य)
58. Subodhinī (सुबोधिनी) by Bāla-kṛishṇa-dīkshita. (बालकृष्णदीक्षित)
59. Bṛihad-vaishṇava-toshaṇī (बृहद्वैष्णवतोषणी) by Sanātana Gosvāmin. (सनातनगोस्वामिन्)
60. Laghu-vaishṇava-toshaṇī(लघुवैष्णवतोषणी) by Jīva Gosvāmin. (जीवगोस्वामिन्)
61. Budha-ranjanī (बुधरञ्जनी)by Vāsudeva. (वासुदेव)
62. Bhāgavata-tattva-dīpa(भागवततत्त्वदीप)or Bhāgavata-tattva-nibandha (भागवततत्त्वनिबन्ध) by Vallabhāchāryya. (वल्लभाचार्य्य)
63. Bhāgavata-tattva-dīpa-prakāçābaraṇa-bhanga (भागवततत्त्वदीपप्रकाशावरणभङ्ग) by Pītāmbara. (पीताम्बर)
64. Bhāgavata-nibandha-yojanā (भागवतनिबन्धयोजना) by Purushottama. (पुरुषोत्तम)
65. Nibandha-vivṛiti-prakāça (निबन्धविवृतिप्रकाश) by Vitthala-dīkshita. (विट्ठलदीक्षित)
66. Anukramaṇikā (अनुक्रमणिका) by Vallabhāchāryya. (वल्लभाचार्य्य)
67. Veda-stuti-vyākhyā. (वेदस्तुतिव्याख्या)
68. Ekādaça-skandha-tātparyya-chandrikā. (एकादशस्कन्धतात्पर्य्यचन्द्रिका)
69. Ekādaça-skandha-dīpikā-dīpana (एकादशस्कन्धदीपिकादीपन) by Rādhācharaṇa Gosvāmin. (राधाचरणगोस्वामिन्)
70. Çrutyadhyāya-dīpikā-dīpana (श्रुत्यध्यायदीपिकादीपन)by Rādhācharaṇa Gosvāmin. (राधाचरणगोस्वामिन्)
71. Sarvopakāriṇī. (सर्व्वोपकारिणी)
72. Ekādaça-skandha-sāra(एकादशस्कन्धसार) by Brahmānanda Bhāratī. (ब्रह्मानन्दभारती)
73. Bhāgavata-çankā-nivāraṇa-manjarī

(भागवतश्रद्धानिवारणमञ्जरी) by Çiva-sahāya. (शिवसहाय)

74. Anukrama (अनुक्रम) by Vopadeva. (वोपदेव)

75. Muktā-phala (मुक्ताफल) by Vopa-deva. (वोपदेव)

76. Hari-līlā (हरिलीला) by Vopadeva. (वोपदेव)

77. Sudarçanī. (सुदर्शनी)

78. Muni-prakāçikā. (मुनिप्रकाशिका)

79. Praharshaṇī. (प्रहर्षणी)

80. Bodhinī-sāra. (बोधिनीसार)

81. Mādhavīya. (माधवीय)

82. Vāmanī. (वामनी)

83. Ekanāthī. (एकनाथी)

84. Bhāgavata-sandarbha (भागवतसन्दर्भ) by Jīva Gosvāmin. (जीवगोस्वामिन्) Commonly called Shat-sandarbha, (षट्सन्दर्भ) comprising six disserta-tions on the Bhāgavata, *viz.*, 1. Tattva (तत्त्व); 2. Bhagavat (भगवत्); 3. Paramātman (परमात्मन्); 4. Kri-shṇa (कृष्ण); 5. Bhaktī (भक्ति); and 6. Prīti (प्रीति).

85. Sarvārtha-saṃbādinī (सर्वार्थसंवादिनी) by Jīva Gosvāmin. (जीवगोस्वामिन्)

86. Bhāgavata-tattva-bhāskara (भागवत-तत्त्वभास्कर) by Çivaprakāça Siṃha. (शिवप्रकाशसिंह)

87. Bhāgavata-tattva-sār (भागवततत्त्व-सार) by Rādhā-manohara Çarman. (राधामनोहरशर्मन्)

88. Bhāgavata-daçama-skandha-kathā-saṃgraha (भागवतदशमस्कन्धकथा-संग्रह) by Keçava Çarman. (केशवशर्मन्)

89. Bhāgavata-champū (भागवतचम्पू) by Abhinava Kālidāsa. (अभिनवकालि-दास)

90. Ditto, by Akshaya Çāstrī. (अक्षय-शास्त्री)

91. Ditto, by Chidambara. (चिदम्बर)

92. Ditto, by Raghunātha Kavi. (रघुनाथकवि)

93. Saṃkshepa-bhāgavatāmrita (संक्षेप-भागवतामृत) by Rūpa Gosvāmin (रूपगोस्वामिन्)

94. Brihad-bhāgavatāmrita (बृहद्भाग-वतामृत) by Sanātana Gosvāmin. (सनातनगोस्वामिन्)

95. Tantra-bhāgavata. (तन्त्रभागवत)

96. Bhakti-ratnāvalī (भक्तिरत्नावली) by Vishṇu-purī. (विष्णुपुरी)

97. Bhāgavatāmrita (भागवतामृत) by Vishṇu-purī. (विष्णुपुरी)

98. Bhakti-rasāmrita-sindhu (भक्तिरसा-मृतसिन्धु) by Rūpa Gosvāmin. (रूप-गोस्वामिन्)

99. Ānanda-vrindāvana-champū (आनन्द-वृन्दावनचम्पू) by Kavikarṇa-pūra. (कविकर्णपूर)

100. Gopāla-champū (गोपालचम्पू) by Jīva Gosvāmin. (जीवगोस्वामिन्)

101. Bhāgavata-purāṇa-kroḍa-patrāṇi. (भागवतपुराणक्रोड़पत्राणि)

102. Bhāgavata-purāṇa-tattva-saṃgraha (भागवतपुराणतत्त्वसंग्रह) by Rāmā-nanda-tīrtha. (रामानन्दतीर्थ)

103. Bhāgavata-purāṇa-prakāça (भागवत-पुराणप्रकाश) by Priyā-dāsa. (प्रियादास)

104. Bhāgavata-purāṇa-prasanga-drish-tāntāvalī. (भागवतपुराणप्रसङ्गदृष्टान्ता-वली)

105. Bhāgavata-purāṇa-prāmāṇya (भाग-वतपुराणप्रामाण्य) by Viçveçvara-nātha. (विश्वेश्वरनाथ)

106. Bhāgavata-purāṇa-bandhana. (भाग-वतपुराणबन्धन)

107. Bhāgavata-purāṇa-brihat-saṃgraha. (भागवतपुराणबृहत्संग्रह)

108. Bhāgavata-purāṇa-bhāvārtha-dī-pika-prakaraṇa-krama-saṃgraha

(भागवतपुराणभावार्थदीपिकाप्रकरणक्रमसंग्रह) by Rāmānanda-tīrtha. (रामानन्दतीर्थ)

109. Bhāgavata-purāṇa-bhāvārtha-dīpikā-saṃgraha (भागवतपुराणभावार्थदीपिकासंग्रह) by Rāmānanda-tīrtha. (रामानन्दतीर्थ)

110. Bhāgavata-purāṇa-bhūshaṇa. (भागवतपुराणभूषण)

111. Bhāgavata-purāṇa-manjarī (भागवतपुराणमञ्जरी) by Rāmānanda-tīrtha. (रामानन्दतीर्थ)

112. Bhāgavata-purāṇa-mahāvivaraṇa. (भागवतपुराणमहाविवरण)

113. Bhāgavata-purāṇa-sārārtha-darçinī (भागवतपुराणसारार्थदर्शिनी) by Viçvanātha Chauve. (विश्वनाथचौवे)

114. Bhāgavata-purāṇa-sūchikā (भागवतपुराणसूचिका) by Anūpa-nārāyaṇa. (अनूपनारायण)

115. Bhāgavata-purāṇa-svarūpa-vishayaka-çankā-nirāsa (भागवतपुराणस्वरूपविषयकशङ्कानिरास) by Purushottama. (पुरुषोत्तम)

116. Ditto, by Çrīnātha.

117. Bhāgavata-purāṇānukramaṇikā. (भागवतपुराणानुक्रमणिका)

118. Bhāgavata-purāṇāçaya (भागवतपुराणाशय) by Rāmānanda-tīrtha. (रामानन्दतीर्थ)

119. Bṛihad-bhāgavata-māhātmya. (बृहद्भागवतमाहात्म्य)

120. Laghu-Bhāgavata-māhātmya. (लघुभागवतमाहात्म्य)

121. Bhāgavata-rahasya (भागवतरहस्य) by Vṛindāvana Gosvāmin. (वृन्दावनगोस्वामिन्)

122. Bhāgavata-vādi-toshiṇī (भागवतवादितोषिणी) by Gaṇeça. (गणेश)

123. Bhāgavata-çruti-gītā. (भागवतश्रुतिगीता)

124. Bhāgavata-saṃkshepa-vyākhyā. (भागवतसंक्षेपव्याख्या)

125. Bhāgavata-saṃgraha. (भागवतसंग्रह)

126. Bhāgavata-saptāhānukramaṇikā. (भागवतसप्ताहानुक्रमणिका)

127. Bhāgavata-sāra (भागवतसार) by Govinda Vidyāvinoda. (गोविन्दविद्याविनोद)

128. Bhāgavata-sāra-saṃgraha. (भागवतसारसंग्रह)

129. Bhāgavata-sāra-samuchchaya. (भागवतसारसमुच्चय)

130. Bhāgavata-siddhānta-saṃgraha. (भागवतसिद्धान्तसंग्रह)

131. Bhāgavata-stotra. (भागवतस्तोत्र)

132. Bhāgavatāmṛita-kaṇikā. (भागवतामृतकणिका)

133. Bhāgavatāshtaka. (भागवताष्टक)

134. Bhāgavatotpala. (भागवतोत्पल)

135. Bhāgavatādi-tantra. (भागवतादितन्त्र)

136. Durjana-mukha-chapeṭikā (दुर्ज्जनमुखचपेटिका) by Rāmāçrama. (रामाश्रम)

&c. &c. &c.

A LIST OF TREATISES

IN WHICH QUOTATIONS FROM AND REFERENCES TO

THE BHĀGAVATA OCCUR.

1. Padma-purāṇa. (पद्मपुराण)
2. Garuḍa-purāṇa. (गरुड़पुराण)
3. Nārada-purāṇa.(नारदपुराण)
4. Skanda-purāṇa. (स्कन्दपुराण)
5. Vāmana-purāṇa. (वामनपुराण)
6. Matsya-purāṇa. (मत्स्यपुराण)
7. Gaurī-tantra. (गौरीतन्त्र)
8. Tattva-prakāçikā. (तत्त्वप्रकाशिका)
9. Tātparyya-chandrikā.(तात्पर्य्यचन्द्रिका)
10. Dina-traya-mīmāṃsā. (दिनत्रय-मीमांसा)
11. Kshīra-nidhi. (क्षीरनिधि)
12. Sadāchāra-vṛihaspati-vyākhyā. (सदाचारवृहस्पतिव्याख्या)
13. Smṛiti-kaustubha.(स्मृतिकौस्तुभ)
14. Smṛityartha-sāgara. (स्मृत्यर्थसागर)
15. Nirṇaya-ratna. (निर्णयरत्न)
16. Jīvanmukti-prakaraṇa (जीवन्मुक्ति-प्रकरण)by Vidyāraṇya Muni. (विद्यारण्यमुनि)
17. Vrata-khanda(व्रतखण्ड)by Hemādri.
18. Dāna-khanda (दानखण्ड) by Hemādri.
19. Pariçesha-khanda (परिशेषखण्ड) by Hemādri.
20. Nirṇaya-sindhu. (निर्णयसिन्धु)
21. Pūjā-prakaraṇa. (पूजाप्रकरण) by Bhattoji-dīkshita. (भट्टोजिदीक्षित)
22. Āhnika-çekhara (आह्निकशेखर) by Nāgoji Bhatta. (नागोजिभट्ट)
23. Saṃskāra-kaustubha.(संस्कारकौस्तुभ)
24. Mathurā-setu. (मथुरासेतु)
25. Çrāddha-mayūkha. (श्राद्धमयूख)
26. Vyavahāra-mayūkha.(व्यवहारमयूख)
27. Kāla-dinakara. (कालदिनकर)
28. Vidhāna-pārijāta.(विधानपारिजात)
29. Bhojana-prakaraṇa. (भोजनप्रकरण)
30. Prayoga-pārijāta. (प्रयोगपारिजात)
31. Āchāra-ratna. (आचाररत्न)
32. Saṃvatsara-pradīpa.(संवत्सरप्रदीप)
33. Kali-dharma-prakaraṇa. (कलिधर्म-प्रकरण)
34. Advaitānanda-sāgara. (अद्वैतानन्द-सागर)
35. Kāla-nirṇaya. (कालनिर्णय)
36. Kāla-nirṇaya-dīpikā. (कालनिर्णय-दीपिका)
37. Kāla-nirṇaya-vivaraṇa.(कालनिर्णय-विवरण)
38. Vishṇu-sahasra-nāma-bhāshya (विष्णुसहस्रनामभाष्य,)by Çankarāchāryya. (शङ्कराचार्य्य)
39. Chaturdaça-mata-viveka (चतुर्द्दश-मतविवेक) by Ditto.
40. Rāmānuja-darçana. (रामानुजदर्शन)
41. Pūrṇa-prajna-darçana. (पूर्णप्रज्ञदर्शन)
42. Kshemendra-prakāça.(क्षेमेन्द्रप्रकाश)
43. Mahārājīya.(महाराजीय)
44. Panchīkaraṇa-vyākhyā (पञ्चीकरण-व्याख्या)by Gauḍa-pāda. (गौड़पाद)
45. Govindāshtaka (गोविन्दाष्टक) by Nanda-miçra. (नन्दमिश्र)
46. Rāmāyaṇa-chandrikā. (रामायण-चन्द्रिका)
47. Rāma-tāpanī-vyākhyā.(रामतापनी-व्याख्या)
48. Nibandha(निबन्ध) of Vallabhāchāryya. (वल्लभाचार्य्य)
49. Utsava-pratāna. (उत्सवप्रतान)
50. Çuddhādvaita-mārttaṇḍa. (शुद्धाद्वैत-मार्त्तण्ड)
51. Vidvan-maṇḍala. (विद्वन्मण्डल)
52. Suvarṇa-sūtra (सुवर्णसूत्र) by Puru-

shottama-mahārāja. (पुरुषोत्तममहाराज)

53. Nimbārkīya Svamata-nirṇaya-sindhu. (निम्बार्कीयस्वमतनिर्णयसिन्धु)

54. Haribhakti-vilāsa. (हरिभक्तिविलास)

55. Sāra-saṃgraha (सारसंग्रह) by Rāmānuja. (रामानुज)

56. Çiva-tattva-viveka (शिवतत्त्वविवेक) by Apyaya-dīkshita. (अप्पयदीक्षित)

57. Bhakti-prakāça (भक्तिप्रकाश) by Vāchaspati Miçra. (वाचस्पतिमिश्र)

58. Bhakti-rasāyana (भक्तिरसायन) by Advaita-siddhi-kāra. (अद्वैतसिद्धिकार)

59. Nāma-kaumudī. (नामकौमुदी)

60. Sachcharita-mīmāṃsā. (सच्चरितमीमांसा)

61. Lalita-tīkā (ललितटीका) by Bhāskara-rāja. (भास्करराज)

62. Devi-bhāgavata-tīkā (देवीभागवतटीका) by Nīlakantha. (नीलकण्ठ)

63. Bhakti-sūtra. (भक्तिसूत्र)

64. Ashtāviṃçati-tattva-smṛiti (अष्टाविंशतितत्त्वस्मृति) by Raghunandana. (रघुनन्दन)

65. Ahalyā-kāma-dhenu (अहल्याकामधेनु) by Keçavadāsa. (केशवदास)

66. Gitā-bhūshaṇa-bhāshya (गीताभूषणभाष्य) by Baladeva Vidyābhūshaṇa. (बलदेवविद्याभूषण)

67. Govinda-bhāshya (गोविन्दभाष्य) by Ditto.

68. Vishṇu-sahasra-nāma-bhashya (विष्णुसहस्रनामभाष्य) by Ditto.

69. Prameya-ratnāvalī (प्रमेयरत्नावली), Vedāntasyamantaka (वेदान्तस्यमन्तक) and other works, by Ditto.

70. Chaitanya-Charitāmṛita (चैतन्यचरितामृत) by Kṛishṇadāsa Kavirāja Gosvāmin. (कृष्णदासकविराजगोस्वामिन्)

&c. &c. &c.

A KEY TO THE SPELLING OF WORDS.

WITH THEIR

INDU-ROMANIC EQUIVALENTS AND THEIR PRONUNCIATION.

VOWELS.

Nāgri character.	*Equivalents.*	*Pronunciation in English words.*
अ	a	Salt.
आ	ā	Fārther.
इ	i	Literary.
ई	ī	Police.
उ	u	Truce.
ऊ	ū	Rūde.
ऋ	ṛi	Tree.
ॠ	ṛī	Marīne.
ऌ	lṛi	Revelry.
ॡ	lṛī	The above prolonged.
ए	e	Prey.
ऐ	ai	Aisle.
ओ	o	Cone.
औ	au	Prowl.
ं	ṃ	Song.
ः	ḥ	Pshaw.

CONSONANTS.

Nāgri character.	*Equivalents.*	*Pronunciation in English words.*
क्	k	Kick.
ख्	kh	Khedive.
ग्	g	Gun.
घ्	gh	Ghost.
ङ्	n	Sing.
च्	ch	Charcoal.
छ्	chh	Church-hill.
ज्	j	Just.
झ्	jh	Hedge-hog.
ञ्	n	Single,
ट	t	Team.
ठ्	th	Thames.

Nágri character.	*Equivalents.*	*Pronunciation in English words.*
ड्	d	Dream.
ढ्	dh	Red-haired.
ण्	ŋ	None.
त्	t	Tuarter.
थ्	tth	Mouth.
द्	d	Dance.
ध्	dh	Bathe.
न्	n	Nature.
प्	p	Page.
फ्	ph	Phial.
ब्	b	Brake.
भ्	bh	Abhorance.
म्	m	Mind.
य्	y	Yayāti. (Sans.)
र्	r	Rail.
ल्	l	Lad.
व्	v	Vow.
श्	ç or s′	Sure.
ष्	sh	Bush.
स्	s	Sin.
ह्	h	Hair.

TABLE OF CONTENTS.

(THE ÇRÎMADBHÂGAVATAM BOOK—I.)

LIST

OF

ILLUSTRATIONS

IN

S. M. DATTA'S ÇRĪMADBHĀGAVATA, BOOK I.



NO. 1. *S. M. Datta's Çrîmadbhâgavata*] [*From the sketch of M. N. chatterjee.*

KṚISHṆA (*as described in the opening verse.*)

Let us meditate upon Him from whom are the Creation, &c., of This (Universe) by reason of His being present in all &c. (c. I. v. I. Bk. I. p. 1 ; and *see* also *Jîva's gloss*, p. 21.)

ERRATA.

At page	2,	Line	4	from the	foot,	for "particulars"	*read*	"particular."
,, ,,	22,	,,	5	,, ,,	,,	,, "lute"	,,	"flute."
,, ,,	77,	,,	2	,, ,,	top	,, "are"	,,	"is."
,, ,,	80,	,,	10	,, ,,	foot	,, ,,	,,	,,
,, ,,	88,	,,	8	,, ,,	top	,, "authority"	,,	"authorities."
,, ,,	,,	,,	,,	,, ,,	,,	— —	*omit*	"of."
,, ,,	160,	,,	1	,, ,,	top	— —	*put*	"the" before "sun."
,, ,,	196,	,,	11	,, ,,	foot	— —	*omit*	"I."
,, ,,	325,	,,	11	,, ,,	top	or "both the daughters of a fish are,"	*read*	"the daughter born in fish is."

THE

ÇRĪMADBHĀGAVATAM.*

BOOK I. †

CHAPTER I. ‡

Om (*a*) Salutation to the Glorious *Vāsudeva.* (*b*)

Let us meditate upon Him from whom are the Creation, &c., (*c*) of This (Universe) by reason of His being present in all that is, and absent from all that is not (*d*) ; who is Omniscient ; (who) shineth by Himself (*e*) ; (who) revealed, by (His) heart, unto the Primeval Poet (*f*), the *Veda* (*g*) in which (even) the learned men become puzzled ; (Him) in whom the Three-fold Creation (*h*) is (or appeareth) real, like the exchange (apparent transformation, in mirage) of Light, Water and Earth ; by whose (inherent) power, Delusion is always restrained ; (who is) Existent (and) Pre-eminent (*i*). 1.

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* The Bhāgavata comprises Twelve Books, each of which according to Çrīdhara, represents a trunk. There are three hundred and thirty-five *Adhyāyas* or Chapters which are called its Branches. The number of verses is estimated to be eighteen thousand, and they are likened to the leaves of a tree. It is considered to be the *Kalpa-taru*, *i. e.*, the celestial tree that yields the fruition of every wish. The compound word *Kalpa-taru* has been translated as 'Purpose-Tree.' (*See notes*, Bk. I., c. 1, v. 3.).

[THE BIRD'S EYE VIEW OF THE ÇRĪMADBHAGAVATAM.]

1. The first Book contains the description of the meeting of Çaunaka and other sages with Sūta, the career of Vedavyāsa, the narrative regarding the Pāṇḍavas and Parīkshit.

2. The second Book describes the narrative about Parīkshit and Çuka, the ascertainment of two *Yoga-sritis*, the conversation between Brahman and Nārada, the different incarnations of the Supreme Being, the defination of the *Purāṇas* and the object of creation.

3. The third Book narrates the career of Vidura, the meeting of Maitreya with the former, the creation of the Universe and everything thereof, by Brahman, and the Sāṃkhya *Yoga* system by Kapila.

4. The fourth Book deals with the questions about *Visarga* (special creation) successively describing the particulars of Sati, Dhruva, Prithu and Prāchīnavarhi.

5. The fifth Book has reference to the *Saṃsthāna* (primitive formation) of the society, and comprises the description about the career of Priyavrata and his family pedigree, human being in general and the Hell.

6. The sixth Book mentions about the *Pariposhaṇa* (preservation), and gives a sketch of the life of Ajāmila, the ascertainment of the progeneration by Daksha, the life of Vritrāsura and the creation of the *Vāyus* (elements).

7. The seventh Book states about the fruition of the actions of men, and describes the career of Prahlāda and the ascertainment of different castes and states of life.

8. The eighth Book contains the narrative as regards the deliverance of *Gajendra* (the chief of elephants), the *Manvantara*, the churning of the Ocean, the king Bali's wealth and his imprisonment and the incarnation of the Supreme Being as a fish.

9. The ninth Book gives a description of the clans of *Sūryya* (sun) and *Chandra* (moon).

10. The tenth Book treats of the *Nirodha*, narrating the exploits of Krishṇa in his infancy, childhood, minority and youth in Vrindāvana, and his career in Mathurā and Dvārakā.

11. The eleventh Book dwells upon the question of salvation, comprising the dialects of Nārada with Vasudeva, Dattātreya with Yadu, Krishṇa with Uddhava, and the destruction of the Yādavas by themselves.

12. The subject matter of the twelfth and the last Book is the question about *Āçraya* (refuge) comprising the prophecies regarding the *Kali-yuga* (the present age), the narrative about the salvation of king Parīkshit, the creation of *Veda-çākhās*, the asceticism of Mārkaṇḍeya, the *Vibhūti* (glory) of *Sūryya* (sun) and the Supreme Lord, and the computation of the different *Purāṇas* (*Vrihannāradīya Purāṇa*, Pt. 1, Bk. IV, c. 96, v. 5.).

† The word *Skandha* is used in the text, which means the trunk of a tree. Here, it has been rendered as Book.

‡ *Adhyāya* means Chapter. It may also be rendered into lecture or lesson.

[THE PARTICULARS OF OM.]

(*a*) *Om.*—1. It is the mystic name of the deity, prefacing all the prayers and most of the writings of the Hindus. A detailed particulars of this word is not uninteresting. According to the Hindu notion, the word was in existence in the beginning of the world, and is its light all along. The *Çruti* says, ' That *Om* shone forth as light, but they received it not, and hid it in darkness.' (*Mantra*

Upanishad 7—11.). It was first revealed to mankind by Brahman. His son Ātharvaṇa imparted instruction to Pippalāda, Sanatkumāra and Angiras. It is said the latter handed it down to Bharadvāja Satyavaha, who communicated it to Āngirasa, who, in turn, gave it to Çaunaka. (Weber, A. S. L., p. 158—164). On enquiring into the works containing disquisition on *Om*, it will be found that the investigation of the word is principally conducted in the *Atharva-çikshā Upanishad*. The other *Upanishads*, such as *Māṇḍukya*, *Maitrī* and *Tāraka*, have also dwelt upon it. To these may be added the *Bhāshyas* by Çankara, the *Kārikās* of Gauḍapāda and the commentaries of Ānandagiri on them. *Çaunaka*, *Praṇava* and other *Upanishads* and theological works have also carried on partial disquisition on this sacred and mystic word. (Weber, A. S. L., p. 165.).

[ORTHOGRAPHICAL DISQUISITION.]

2. Inquiry into the detailed orthographical disquisition of the word is beyond the scope of these notes. It is, therefore, intended to mention only some of the peculiarities on this head. It is called the *Varṇa* (letter). So Manu calls it in the following passage :—'This one letter is the emblem of the Most High'. (II. 83, *see* also Dr. R. L. Mitra's *Chhāndogya Upanishad* p. 4.). It is a *yūktākshara* (conjunct letter). Dr. R. L. Mitra observes 'It is true this emblem conveys two sounds, that of *O* and *M*, nevertheless it is held to be one letter......&c.' This is also termed *akshara* (syllable). It is used in the sense of a syllable in *Kathopanishad* and other ancient writings. Manu not only calls it a syllable, but a triliteral monosyllable. (II.,84.). He says 'That which passeth not away is declared to be the syllable *Om*, thence called *akshara*'. The modern writers also treat it so. Monier Williams in his *Indian Wisdom* (p. 103, *note* 1) says '*Om* is a most sacred monosyllable, significant of the Supreme Being.'

3. *Omkar* likewise indicates the written *character*. It is the union of two circlets, one being the symbol of one's own divinity and the other that of Brahma. It need hardly be said that this character taken by itself is looked upon with high veneration as an emblem of the infinite, and is seen to be marked on the forehead of a devotee in the form of a spot or crescent. (For details, *see Gāyatrī Tantra*).

4. The *Om* is also a symbol. It is represented by four *Vindus* (cyphers). These *Vindus* have different names, and according to the *Gāyatrī Tantra*, they are supposed to form the cavities of the heart and mouth of Brahman. It should not be overlooked that these cyphers are differently named in the *Vedānta*.

5. The image of the god Jagannātha is the best representation of *Om*.

[THE ANALYSIS OF OM.]

6. The *Om*, looked upon in Orthoepical point of view, comprises a (1) Monad, (2) Duad, (3) Triad, (4) Tetrad, (5) Pentad, (6) Hexad, (7) Heptad and (8) Octad, according to the different schools of Oriental thought.

(1). The *Vedas* and the early theology of the *Upanishads* understood the *Om* as synonymous with one, and expressive of the Unity of the God-head (Monier Williams, *Hindu Wisdom*, p. 41). The *Muṇḍaka* and similar *Upanishads* described the majesty of the one. (Weber, p. 161). 'That *One* breathed breathless by itself'. (Max Muller's A. S. Lit, p. 560).

(2). In ancient time the letter O of *Om*, and the figure 1 (one) were regarded a pure and simple sound, and used to represent a Monad or Unity. In course of time, however, it was found out to be a *Sandhyakshara* (compound letter), formed by the union of a+u =o (अ + उ=ओ). In these days, the perfect figure of the great circle was considered to be composed of two semicircles which the O=ओ was made to represent. Hence arose the conception of a duality in the divine person, and therefrom grew the theory of the *Purusha* and *Prakriti* in the original androgyne of the *Sāṃkhya*, and the *Hara* and *Gourī* of the *Tantras*,

(3). As regards the *Triad* view of *Om*, Monier Williams says, *Om* is supposed to be composed of three letters A, U, M, which form a most sacred monosyllable, significant of the Supreme Being as developing Himself in the *Triad* of gods, *Brahman*, *Vishṇu* and *Çiva*. (*Indian Wisdom*, p. 103, *note* 1 ; *see* also *Manu* II. 83 and 84 ; and the *Bhagavat-Gītā*, VIII. 13). It should be noticed that the two halves of the circle O (ओ) comprise *Vishṇu* and *Çiva* as joined in the bipartite body *Hari* and *Hara* alias *Hara* and *Hari*, adored by the *Dvaitavādins* (dualists), and *Brahman* is placed in the circlet above the great circle of his created world. The *Tāntrika Çivaites* place *Çiva* in the upper circlet. The present faith of triality is of much later period than that of the early Aryan duality.

(4). The *Tetrad* of *Om* is its development from the triliteral to quadriliteral form by its assumption of a crescent or half criclet which is termed *Kuṇḍalī* by the followers of *Tantras* or a half *Mātrā* by the *Vedāntists.*

(5). The addition of a *Vindu* to its component parts of the three *Mātrās* and *M* (म) is the quinquiliteral figure of *Om* called the *Pentad.*

(6). The *Heptad Om* is formed by the addition of *Nāda* over and above the aforesaid five parts.

(7). The *Heptad Om* is described in the *Rāmatāpanīya Upanishad* as consisting of अ, उ, म, नाद, विन्दु, शक्ति and नम Weber's A. S. Lit. p. 312).

(8). The *Octad Om* is formed by the addition of *Çānti* to the above seven parts. (Weber. *Ibid.* p. 315.).

[THE TEN DENOMINATIONS OF OM.]

7. There are ten denominations of *Om* :—

(1). It is called *Vedaçiras* or the heading of the *Veda*. It stands at the top of every book, chapter, hymn of every *Veda* and is also put at the head of every book on any branch of knowledge. *Om* is called the heading of the *Gāyatrī* in the *Tantras.*

(2). *Puṇyākshara* or the sacred syllable is another name for *Om*. The *Kathopanishad* specially refers to its sacredness and mentions it as an expression implying eternal position of things. (Weber, p. 158). It is called sacred because it is used in sacred writings and in the sacred Sanskrit language only. Besides, it has been used in sacerdotal functions of the sacerdotal class or regenerate classes of men.

(3). It is a *pavitra* (holy) syllable, being an appellation of the Most High. 'This is the most holy syllable, this is the Supreme syllable, whosoever knoweth

this syllable getteth whatever he desireth.' (Cowell's *Maitrī Upanishad*, C. VI., s. 4, *note*).

(4). *Om* is the *Guhya* (mystic) syllable because the most recondite and abstruse doctrines of Brahmanical theism are hidden under its symbolical garb. Manu says, 'He knows the *Veda* who distinctly knows the mystic sense of this word'. (XI. 266). 'The *Om* is a subject of deep study' (Weber, p. 163) and forms of itself 'as another triple *Veda*' (Manu XI 165). The *Smṛitis* and *Tantras* enjoined that it should be carefully kept in secrecy.

(5). It is the mysterious syllable, signifying a symbol of the eternal position of things, and presents to men a mysterious round of the mystic dance of myriads of spheres, emitting an inaudible sound reaching beyond its utmost limit to the unknown One who sitteth above the circumference of its visible horizon.

(6). *Om* signifies the sphere of sound. The *Nāda-vindu Upanishad* has shown that it contains within it the whole sphere of *Nāda* (sound). (Weber, p. 165).

(7). It is *Tejovindu* (focus of light). A description of this is to be found in the *Tejovindu Upanishad*. It is the sourse and abode of *Parama Jyotis* (the pure ineffable light of the Supreme Being) that illumes the other spheres. (Weber, *Ibid.*, p. 165). The worshippers perceive this light in the orb of the sun and in fire.

(8). It is called the *Amṛita-vindu* (the spot of immortality). *Upanishad* of the same name describes it to be the eternal fountain of the infinity of lives that fills all animated nature, and is drawn back to it. (*See* Weber's A. S. Lit. pp. 69, 154 and 165.).

(9). *Om* is styled the *Dhyāna-vindu* or the centre of meditation. The *Dhyāna-vindu Upanishad* enjoins the concentration of thoughts to the centre for the attainment of perpetual light and life which flow from it. (Weber, *Ibid.*, p. 165).

(10). *Om* is called the *Brahma-vindu* indicating the position of Brahma. It is described in the *Brahma-vindu Upanishad* as the receptacle of the Great Being, whose essence fills, pervades and encompasses the whole orbit of the Universe. It is styled in the *Tantra* as *Brahma Mudrā*. (Weber, *Ibid.*, pp. 99, 158, 165).

[OTHER SIGNIFICATION OF OM.]

8. *Om* is derived from *av* (अव्) to protect or save with the suffix *man* (मन्) and denotes protection. Dr. R. L. Mitra derives it from the same root, to signify the Most High, according to *Manu* and *Gītā*. (*See* Mitra's *Chhāndogya Upanishad*, p. 4). The primary meaning of the root *Av* is to 'save'.

9. The word *Om* is said to be a word indicative of auspiciousness when used at the beginning. It is an indeclinable word having no inflection of its own in gender, number, case or person and agreeing with a word in its unchanged state. The initial *Om* was translated as 'Being' denoting as participal noun, and Max Muller rendered the word as the 'Being of Beings' (A. S. Lit. p. 321).

10. The final *Om* corresponds, according to Dr. R. L. Mitra, as 'Amen'.

11. The *Medinīkosha* expounds *Om* as inchoative particle to mean *Upakrama* (the beginning of a thing). It answers *Atha* of the *Purāṇa* and the words *now* and

then in English. It is synonymous with *Âdi* (beginning) in the *Chhândogya Upanishad.*

12. *Om* is also used in the sense indicative of *Mangala* (auspiciousness and *Çubha* (prosperity).

13. It sometimes signifies a term of salutation.

14. *Om*, in the sense of invocation, is an absolute monoptote without the power of governing the following word.

15. It is usually termed *Pranava* or praise or word of praise, from the root *nu* (प्र+नु+अप्) to laud, and in this sense it might mean the glorification of Te Deum. But it is made to signify the object of the verb or the Being that is lauded ; and in this sense it means, 'The *Purusha* or spirit who is unaffected by works, affections, &c., and having the appellation of *Pranava*'. (*See* Monier Williams' *Wisdom of the Hindus*, p. 103).

16. It is used in a permissive sense both in Vedic and Classic Sanskrit, and expressed in English by the words 'on' 'go on' and the like.

17. It is an injunctive term signifying injunction, order and whatever is enjoined. (Mitra's *Chhândogya Upanishad*, I. 8., p. 8).

18. It bears also the sense of assent and consent meaning 'ay', 'aye', 'yea' and 'yes'.

19. It is an interjectional particle expressive of repelling or driving of another from one like 'Avaunt' in English.

20. It has a ratifying sense expressive of confirmation at the end of hymns and prayers in the Vedic writings and corresponds with the word 'Amen'.

[PECULIAR MEANINGS OF OM.]

21. The following meanings are expressive of certain attributes of the Deity and have little or no connection with the etymology of the word :—

22. *Om* denotes the creative power of God in Çankara's scholium.

23. Patanjali takes it as denotive of God himself, and others as a denotation of the Supreme God.

24. *Om* is the verbal symbol of Brahma signifying the Universal Spirit.

25. Greatness of Brahma expressive of the vast magnitude of Brahma is denoted by the word *Om*. (Cowell's *Maitrî Upanishad*, IV. 4. p. 253).

26. '*Om*' says the *Mândukya Upanishad*, 'is the means (symbol) leading to Brahma'. It is known in all the *Vedântas* as the best means towards the accomplishment of one's adoration. (Mitra's *Chhândogya Upanishad*, p. 5, *note*).

27. It signifies immutable, undecayable, imperishable, indestructible and immortal.

28. *Om*, the symbol of God, is said to be the knowable, because every part of its circumference is equidistant from the central observer. It means eternal, because its circular form is the representation of eternity, having neither its beginning nor end ; so it is the symbol of infinity, the circle being described by an infinite line.

29. *Om* comprises the first and last of all things, because everything proceeds from its centre as its source and returns to that centre as its reservoir.

30. It also signifies the first,last and midst of things from its being uttered in the beginning, middle and end of prayers and recitals of sacred hymns according

to the ordinance which says that *Om* is to be repeated thrice at every recital in the beginning, middle and end.

31. The word *Om* is used in peculiar and various sense in the *Vedas* and *Vedānta* implying adorable, burden of a song, commanding, assenting and beginning.

32. It is multinominous :—'*Om* is Brahma, it is immortal, it is light, it is truthful and a portion of holy light. It is the sun, the truth, the *Yajus*, devotion, fire, wind and air'. It is the moon, strength, immortality and the means of attaining Brahma. (*Maitrī Upanishad* VI. 35).

33. *Om* is 'a being' at large, to be significant of 'all things', and it includes all things.

[THEOLOGICAL MEANING OF OM.]

34. When this mystic word *Om* is looked upon on a theological point of view it will be perceived that according to the *Monads* of the monotheistic creeds the word comprises the following :—Speech or voice ; sound and word ; Brahma ; fire and its splendour ; light ; lightening ; Brahman light, or pure intelligence ; water ; *rasa* (moisture), flavour, taste, relish and love ; ambrosia ; honey and all sweets ; *Udgītha* of the *Sāma-Veda* ; breath ; sun ; Supreme Spirit or Universal soul (*Paramātman*) ; mind, self-consciousness or *Ahaṃkāra* of Sāṃkhya ; corporeal body ; vehicle ; raft ; arrow ; a bridge. It is adorable.

35. The signification of *Duads* according to the Dualistic theories may be thus summarised :—A couple ; the couple of the *Udgītha* and *Praṇava* ; the Brahma with and without the attribute conjointly ; two pronunciations—*Svaratī* in the *Ṛig-veda* and *Svara* in the *Yajurveda* ; two souls—the individual and the undivided or Universal soul ; spirit and matter ; male and female ; the cause and effect, dynamic and energy respectively ; the subtile elements (*Sūkshma-tanmātra*) and the gross elements (*Sthūla-bhūta*) ; the two state of soul—knowledge and ignorance ; the two states of knowledge—*Vijnāta* (known) and *Avijnāta* (unknown) corresponding with two others —the manifest and unmanifest (*Vyaktāvyakta*) ; the two states of life—knowledge (*Jnāna*) and the action (*karman*) corresponding to theory and practice. The *Om* has also geometrical and logical use which are too abstruse to be explained in this short summary.

36. The *Triad* of the Trinitarian system comprises the following :—the three *Vedas*—the *Ṛik*, *Yajus* and *Sāman* ; three *guṇas*. (qualities)—excellence, passion and darkness ; the three worlds—heavens, the earth and infernal regions (which were subdivided into twenty-one) ; the three states of things—the creation, preservation and destruction, or philosophically called evolution, sustentation and dissolution ; the three agencies of these, personified as *Brahman* the creator, *Vishṇu* the preserver and *Çiva* the destroyer ; trisex divinity which is composed of three genders, masculine, feminine and neuter ; the three elemental forms—fire, wind and sun ; the three sacrificial fires called the *Dakshiṇa*, *Gārhapatya* and *Āhavanīya* ; triple learning contained in the three *Vedas* ; the three intelligences—mind, intellect or reason and the conscious soul ; the three times—present, past the future ; the three aliments—food, water and moon ; the mental powers—the mind, intellect and consciousness as the spiritual manifestations of the Invisible spirit ; the three Vital airs—those of respiration, circulation and secretion ; the three feet of Divine soul which are

the different essence or personality of the Divine soul in its three states of universality, individuality and external appearances, each of which is subdivided into three states; the three totals--the emanations of infinite intelligence from the Unity of God—*Sūtrātman*, *Taijasa* and *Hiranyagarbha* (Universal soul); the specials—*Viçva*, *Taijasa* and *Prājna* (individual souls)—the three emanations of finite souls from Divine Intelligence; the three externals—*Viçva*, *Vaiçvānara* and *Virāj* are the three manifest and visible forms; the three forms of devotion—the acts of praising, worshipping and ascribing with attributes; the triple men whose body, mind and soul are likened to bow, arrow and aim respectively; the three states of soul—waking, dreaming and its sound sleep; the three humours of the body—the bile, phlegm and choler or flatulence; the three *Mātrās* (mode of vowels)—the long, short and prolated; the accents—acute, grave and circumflux; the three utterances of speech consisting of letters words and sentences; the three pronunciations—distinct, indistinct and half-distinct; the pronunciation of the three *Vedas*—*Svaratī* of *Rik*, *Svara* of *Yajus*, *Svarvatī* of *Sāman*; the three letters of *a*, *u*, *m* (अ, उ, म) agree with the first, second and third word of every triad, that is to say, each to each.

37. The *Tetrads* of *Om* includes the following :—

(1.) (In sciences) the four stages of speech of Orthographers namely, *Dhvani*, *Paçyantī*, *Madhyamā* and *Vaikharī* (ध्वनि, पश्यन्ती, मध्यमा and वैखरी) sounds; nouns, verbs, prepositions and participles; the hymns, liturgical precepts, *Brahman* and ordinary language; the speech of serpents, beasts, birds and vernaculars; the *Rik*, *Yajus* and *Sāman Vedas* and current language: the language of beasts, wild animals, and musical instruments and soul; the *Pranava* and the three *Vyāhritis*; the *Rik* sacred to the gods, the *Yajus* relating to mankind and the *Sāman* concerning the manes, and its sound; the four states of life,—a student, a house-holder, an ascetic and a mendicant; the four Ages—*Satya*, *Tretā*, *Dvāpara* and *Kali*; the four castes—*Brāhmana*, *Kshatriya*, *Vaiçya* and *Çūdra*.

(2). (In divinity) [*A* (अ) for *āpta* or *vyāpta*—pervading all worlds—represent the divine hypostasis of *Viçva*; *U* (उ) for *Utkarsha*, *i. e.*, more elevated than *A*, as *Taijasa* than *Viçva*; *M* (म) for *Māna* or measure as the *Prājna* like a *Prastha* measures the above two]. Then the entire *Om* is the fourth and perfect condition of Brahma. Referring to the four states of the soul [*A* for the waking (*jāgrat*) state, when the soul is subject to gross senses; *U* for the *Svapna* or dreaming state, when the soul is withdrawn from visible objects; *M* for the *Sushupti* or sound sleeping state, in which the soul is unconscious of itself;] *Om* is the absolute and perfect state of the soul viewing all in itself.

38. As regards four manifestaions of God, [*A* is the external manifestation of the universal soul in objects; *U* internal manifestation perceived by the operations of the soul in dream; *M* unmanifested existence, or the self-consciousness of the soul;] *Om* is the unmanifested state of the soul and the unmodified and inactive state. As for the four titles of the soul, [*A* *Viçva* or *Vaiçvānara* who abides manifest in the waking state; *U* *Taijasa*, abiding in dreams and knowing all without objects; *M* *Prājna*, the perfect wise, abiding in deep sleep;] *Om* is absolute Brahma called *Turīya* which is perfect and all knowing.

39. The fourfold *Tetrads* may be grouped thus :—

(1) *A—Apta* pervading; *U—Utkarsha*, exalted; *M—Māna*, measure; *Om*—Brahma, absolute.

(2) *A—Jāgrat*, waking; *U—Svapna*, dreaming; *M—Sushupti*, sleeping; *Om—Sthira*, calm.

(3) *A—Vyakta*, external state; *U—Antara*, internal state; *M—Avyakta*, unmanifested; *Om—Ananta*, infinity.

(4) *A—Viçva*, the visible world; *U—Taijasa*, the thinking soul; *M—Prājna*, consciousness; *Om—Turiya*, omniscience.

The *Pentads* of *Om* are as follow:—

The five vital airs—*Prāna* (respiration), *Apāna* (flatulence), *Vyāna* (circulation) *Udāna* (pulsation) and *Samāna* (assimilation); the five *Koshas* (caverns) or sheaths of the soul—that of the intellect, mind, breathing, subtle and corporal bodies and supreme bliss; the five internal organs—ear, eye, skin, nose and tongue; senses—hearing, sight, feeling, smell and taste; their objects—sound, colour, touch, smell and savour; the five external organs of action—the voice, hands, feet, the organs of generation and secretion; the five elements—earth, air, fire, water and ether; the five classes of ignorance —*Tamas* (obscurity), *Moha* (illusion), *Mahāmoha* (extreme illusion), *Tamisra* (gloom) and *Andhatamas* (utter gloom).

The *sextuples* of *Om* include the following:—the six organs—the nose, tongue, eye, ear, skin and the mind. It is so considered in *Gautama Sūtra* I.—1 and 12; but according to others the mind is not reckoned as an organ; the six seasons; the six flavours; the six musical notes; the six *Vedāngas*.

The *Septuples* are formed by *A*, *U*, *O*, *M*, *Vindu*, *Nāda* and *Çānti* (ultimate). It includes the seven parts of *Virāj* Body. "His head—the heavens; his eye—the sun; his breath—the wind; his centre—the ether; his urine—the water; his feet—the earth; his mouth—the fire." (Weber's *Indian Studien*, Vol. II., p. 107). According to the other accounts the septuple of *Om* also includes the following:—

(1) *Trisaptaka* including the seven spheres of heaven, the seven *Pātālas* (infernal regions) and the seven *Bhuvanas* (earths); (2) *Trisapta* consists of *Sapta Dvipas* (seven continents), seven oceans and seven planets; (3) the *Saptasvara* (the seven notes emitted by the planetary motions).

The *Octad* is formed by the above seven parts and *Çakti* or the word *Namas* (नमः). The parts and symbols representing five airs or five organs of action, the mind, intellect and self-consciousness or *Chittva*.

The nine cavities of the body, the abode of Brahma, are termed the *Nonads* of *Om*.

The ten—five external, and five internal—organs of the body—the seat of Brahma, are called the *Decad* of *Om*.—[For further particulars of *Om*, see Monier Williams' *Indian Wisdom*, Weber's *A. S. Lit.*, and V. L. Mitra's Prolegomena in *Yoga Vāçishtha*.]

(*b*) *Vāsudeva*.—This word has various interpretations. It is an epithet applied to Krishṇa as the son of Vasudeva of the *Yādava* clan. The author of Balaprabodhinī explains it thus:—'This one dwells everywhere and everything dwells in Him; hence He is called Vāsudeva by the learned'. According to

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this interpretation, Vâsudeva implies 'one that is the internal soul and the refuge of all.' For further information, see Bk. IV., c. 3, v. 23, Post.

(c) *Janmâdi* [Creation, &c.] includes Creation, Preservation and Destruction.

(d) *Anvayâditaratah* [by reason of His......not].—*See Çrîdhara's gloss*, 9.

(e) *Svarât* [(who) shines by Himself].—According to Çrîdhara, it means 'He who is knowledge by nature.'

(f) *Âdikavaye* [unto the Primeval poet].—Here it means *Brahman*.

(g) *Veda*.—It is the generic term for the sacred writings or Scriptures of the Hindus, they are supposed to have been revealed by *Brahman*, and after being preserved by tradition during a considerable period, to have been arranged in the present form by Vyâsa. The principal *Vedas* are three in number—The *Rik*, *Yajus*, and *Sâman*, to which a fourth, the *Atharva*, is usually added ; the *Itihâsa* and *Purânas*, or ancient history and mythology, are sometimes considered as a fifth.

(h) *Trisarga* [Three-fold Creation].—*See Çrîdhara's gloss*, 3.

(i) *Param* [Pre-eminent].—According to Çrîdhara it means 'the Supreme Lord.'

[ÇRIDHARA'S GLOSS—V. 1.]

1. The opening verse explains the nature of the Supreme Lord. Two kinds of attributes are assigned to Him, namely, (A) *Svarûpa* (identified in Him) or (B) *Tatastha* (having reference to His surroundings). Çrîdhara has thrown great light upon this somewhat abstruse verse.

(A) *Svarûpa attribute* :—This refers to the attributes of the Supreme Lord to be found in Himself. Thus the God is existent and full of happiness ; if He is called by the name of Existent or any other attribute to be found in Him, it denotes nothing but the Godhead.

(B) *Tatastha attribute* :—This comprises such attributes in God as have reference to His surroundings. It is of a transitory nature, existing only at a particular time. It signifies some limited action or special quality. For instance, the sense of smelling is an attribute of this earth. But there was no such sense either before the creation or will be any after the destruction of the Universe. This sense is, therefore, existing for a time only, and hence it is a *Tatastha* attribute of the earth. Similarly, the Supreme Lord has the attribute of swaying or supervising over the whole creation, but this attribute is limited to the period as long as the world exists. After its destruction, there will be nothing over which God can exercise His sovereign power ; hence there cannot exist such governing power. The attribute assigned to God, by way of governing over the world during its Creation, Preservation and Destruction, is a limited one, having reference to His surroundings. It may, therefore, be included amongst the *Tatastha* attributes of the Supreme Being.

2. *Vinimayah* [exchange].—It also signifies contrariety or reverse position ; or the manifestation of a thing in a form other than what it really is. The ordinary instance of this can be found in the phenomena of mirage during the extreme heat of the sun, the clay or water appearing like crystal.

3. *Trisargah* [Three-fold Creation].—It comprises the deities, passions and

spirits representing the three attributes of *Sattva* (Excellence), *Rajas* (Passion) and *Tamas* (Darkness). These attributes are collectively and severally called *Māyā* or Illusion.

4. *Tejobāri......Amrishā* [(Him) in whom the three-fold......earth].—The meaning of this portion of the verse can be thus summarised :—All errors are untrue; yet they cannot be created without some substantial basis. They cannot exist without such basis. Therefore, all errors must have some sort of real thing as their foundation. Until it is found otherwise, the object which is the creation of such an error and therefore illusory, must be held to be existing ; otherwise how is it possible to admit the existence of water in crystal, when under delusion ?—at least, such existence of water is always assumed and believed to be true, until the delusion is over. In the same way, the three-fold creation of deities, passions and spirits, although created by illusion and therefore untrue, yet rests on a real thing. What that real thing may be denominated ? It is the Supreme Lord ; and because the three-fold creation depends for its existence on the Lord, hence it appears to be true for a time, although it is not real.

5. *Amrishā* means real. The word in the text may be also *Mrishā* which means 'that on which this illusory three-fold creation rests.'

6. *Yatra* [in whom].—This means the Supreme Being is really without any *Upādhi* (condition). If there had been any such condition at all, it would have been mentioned when He is indicated.

7. *Anvayāt.*—It signifies 'By reason of the Supreme Being's existence in all *Artha*, that is to say, the objects of creation.'

8. *Itaratah.*—By reason of exclusion or absence from *Arthetara* or *Akārya* (non-existent objects).

9. *Anvayāditaratah* [by reason of his...not].—The meaning of this can be thus explained :—the Supreme Being is really existent, all other things are non-existent. Yet water-pot and other things are considered existent because of the Supreme Being's existence in them. From this it must be inferred that the cause of a thing follows its effect, such as clay becomes the water-pot. Whatever is not the effect of a thing cannot be followed by its cause. For instance, the 'flower in the firmament' is an unreal thing ; it is not the effect of God who is the cause of all things, hence the real Supreme Lord is absent from such flower. But as all objects of creation have the semblance of existence, they are the effects and the Supreme Lord is their cause ; whatever has been considered as existent is His effect. That which is not His effect cannot be the object of creation and it, like the 'flower in the firmament' or 'egg of a horse', is unreal altogether.

There are other ways of explaining this point. *Anvaya*, consequence ; *Itara*, exclusion ; here also it will be seen by reason of the attribute *sat*, following its peculiar course, the Supreme Being is called the cause, and its exclusion from the objects of creation the latter become the *effects*. For instance, clay and gold are considerd the cause, because they follow their effects in the shape of a water-pot and earring, and the latter things, again, by their transformation are considered as distinct from the clay in its external state and gold in

species, hence the water-pot and earring become the effects of the causes—clay and gold.

Again, *Anvaya* signifies 'by reason of whose existence what comes into being,' or considered inversely it means, 'by reason of whose non-existence what does not come into being'. Things, which have material bodies, are subject to creation and destruction, such as water-pots, pictures and other material things of this world. Whatever is not subject to birth has no material body, as the Supreme Being Himself. (*See Jīva's gloss*, 7.)

Taittirīya Upanishad, *Smriti*, the *Purāṇas* and many other sacred books of the Hindus have treated the subject at length advocating the principle that all the Universe is created, preserved, and destroyed by the Supreme Being.

[ÇRIDHARA'S AUTHORITY FROM THE ÇASTRAS.]

10. Çrīdhara now quotes some authority in support of his argument :—

'He from whom all the *Bhūtas* (Beings liable to generation) are procreated, and being generated by whom they are kept alive and being destroyed into whom they enter.' * Again, it is to be found in the *Smriti* :—'He from whom all *Bhūtas* have been created at the beginning of *Yuga* (age), to whom they merge after their destruction at the end of the *Yuga* (age) and by whom they are recreated.' †

11. Is it to be inferred from these that the *Pradhāna* or *Purusha* of the followers of *Sāmkhya* should be meditated upon ?

No ; the reason being that He is called Omniscient. The *Çruti* says 'That Lord contemplated to create the Universe, and created it'. ‡ Again, in the *Brahma Sūtra* '(As) it is heard about the Creator's contemplation, (therefore) he (the *Pradhāna*), for whom there is no word, in the *Vedas*, indicating him, cannot be the cause of this Universe.' §

12. Is then the *Jīva* (sentient being) the object of meditation ?—No ; because the Supreme Lord is called *Svarāt* (He who shines by Himself, that is, who is Himself knowledge by nature or the underived knowledge).

Similarly, *Brahman* is not meant here. The *Rik Veda* says, 'In the beginning, *Hiraṇyagarbha* (Brahman) was in existence, He was the only cherisher of the created *Bhūtas* (being).' $

13. The use of the word *Tene* (spread or revealed) clearly shows that the Supreme Lord had imparted the *Vedas* to the Primeval Poet Brahman. The

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* यतो वा इमानि भूतानि जायन्ते, येन जातानि जीवन्ति, यत् प्रयन्त्यभिसंविशन्ति । (*Taittirīya Upanishad*, III. 1).

† यतः सर्व्वाणि भूतानि भवन्त्यादियुगागमे ।
यस्मिंश्च प्रलयं यान्ति पुनरेव युगक्षये ॥—(*Vishṇu-sahasra-nāma*, v. 11).

‡ स ईक्षत लोकान् नु सृजा इति, स इमान् लोकानसृजत । (*Aiterīya Upanishad* I—1 and 2).

§ ईक्षतेर्नाशब्दम् । (*Brahma-Sūtra*, c. I., s. 1, v. 5).

$ हिरण्यगर्भः समवर्त्तताग्रे भूतस्य जातः पतिरेक आसीत् । (*Rigveda Samhitā*, 10, 121, 1).

Çruti supports this. The verse which is quoted here is :—'I, being desirous of salvation, have taken refuge unto Him who had created Brahman and gave Him the *Vedas*.' *

14. Is it not improbable that being full of knowledge, Brahman had studied the *Vedas* from another individual ? There is no doubt, it is so. Brahman did not study it, but it was revealed to him by the Supreme Lord and the former, in turn, imparted it to the world, by his intellectual power.

Again, the *Çāstra* said, 'Let that sage be pleased with me who is the remembrancer of the sublime *Çruti* unto the mind of *Aja* (Brahman) and being sent by whom *Sarasvatī* (word) which has His likeness issued forth from the mouth (of Brahman). †

15. Last line of the opening verse is expressive of the meaning of the *Gāyatrī*.

16. Is it not possible for Brahman to understand the spirit of the *Vedas* himself without any aid from others ? No. This accounts for the statement in the text that even the learned men become infatuated in understanding the meaning of the *Vedas*. Hence, Brahman's knowledge is a derived one. It is evident then that the Supreme Lord, who is Himself the underived knowledge, is the cause of the whole creation. For this reason, He is called Existent, and He is all-knowing ; therefore, He is free from the influence of delusion. Hence, that Lord be meditated upon.

[ÇRIDHARA'S OPINION AS REGARDS THE GENUINENESS OF THE ÇRIMADBHAGAVATA AS A SCRIPTURE.]

17. Çrīdhara is of opinion that the Çrīmadbhāgavata is a sacred book on theology as its opening verse had been commenced with a part of the *Gāyatrī*, which is figuratively called as the mother of the *Vedas*. Regarding its genuineness as a Scripture, he cited several texts. The *Matsya Purāṇa* says, 'The book in which the propagation of religion hath been described, because the *Gāyatrī* hath its influence over it, is called Bhāgavata which containeth the narrative about the killing of Vritrāsura. He, who on the full-moon day of the month of *Bhādra*, after writing that book, maketh a gift of it with a lion made of gold, gaineth Salvation. It has been described that the book containeth eighteen thousand verses.' ‡

There are numerous descriptions of the *Çrimadbhāgavata* in other *Purāṇas*. One of which (*Vāmana*) runs thus :—'The learned persons know that to be Çrimadbhāgavata which containeth eighteen thousand verses consisting of

* यो ब्रह्माणं विदधाति पूर्व्वं यो वै वेदांश्च प्रहिणोति तस्मै । तं ह देवमात्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये ॥ (*Çvetāçvatara Upanishad* c. VI., v. 18).

† प्रचोदिता येन पुरा सरस्वती वितन्वताजस्य सतीं स्मृतिं हृदि । स्वलक्षणा प्रादुरभूत् किलास्यतः स मे ऋषीणामृषभः प्रसीदताम् ॥ (*Çrīmadbhāgavata*, BK. II., c. 4, v. 22).

‡ यत्राधिकृत्य गायत्रीं वर्ण्यते धर्म्मविस्तरः । वृत्रासुरवधोपेतं तद्भागवतमिष्यते ॥ लिखित्वा तच्च यो दद्याद्धेमसिंहसमन्वितम् । प्रौष्ठपद्यां पौर्णमास्यां स याति परमं पदम् । अष्टादश-सहस्राणि पुराणं तत् प्रकीर्त्तितम् ॥ (*Matsya-Purāṇa*).

twelve books and the description of Hayagrîva, the killing of Vṛitrāsura, and theology, and which is commenced with *Gâyatrî.*' *

Then in the *Padma-Purāṇa*, Goutama said to Ambarîsha, 'O Ambarîsha, if thou desirest to be released from this world, then do thou always hear the *Bhāgavata* described by Çuka and also recite the same by thy mouth.' †

[JIVA GOSVAMIN'S GLOSS.—V. 1.]

1. *Paraṃ* [Pre-eminent].—Here it means the Supreme Lord and not the *Brahma* of the Vedāntists, who is *Chit* (knowledge) by Himself. Had the word been meant to imply sentient being, then the word '*Dhîmahi*' (meditate upon) could not have been used, because in case of non-distinction between the Supreme Lord and the sentient being, there cannot be any distinction between *Dhyātṛi* (meditator), *Dhyeya* (the object of meditation) and *Dhyāna* (meditation).

2. *Tejovārimṛidāṃ* [Light, Water, and Earth].—To whomsoever the three-fold creation is ascribed is called the Supreme Lord who is the contenent of the Universe. It may be asked, is the Lord animate or inanimate ? If He is inanimate then it must be admitted that it is only the sentient being (*Jîva*) who ascribes to Him all objects of the Universe. If He is the illusive ascriber then the contenent God can not have any relationship with the contained—the objects of the Universe. But these objects may have some connection with the sentient being who ascribes all the illusory objects to God. The example of mirage explains the point. A person under the influence of illusion sees water in a mirage. Here, there is no real connection with water and the light in the shape of a contenent and the contained, but with the man so deluded by mirage ; water being in this case the creation of his deluded mind. But there is no reason for such a doubt whether the Supreme Lord is animate or inanimate, inasmuch as immediately after by the use of the word '*Abhijnah* (knowing) it is admitted that God is *Chetana* (animate Being).

3. *Svarāt* [who shines by Himself]. —It means knowledge by nature, that is, underived knowledge. It should not be apprehended that because He is knowledge Himself, he can not be knower. But it is evident that one can be both knowledge and knower. For instance, a lamp is a light itself, and at the same time it enlightens other objects also. Hence, there can be no reason for doubt of the Supreme Lord's being the knowledge and the knower.

4. *Yatra* [in whom].—As sentient being is liable to error by reason of ignorance or influence of *Māyā* (illusion), so it may be imagined that the Supreme Lord is full of error on account of the *Upādhi* (condition) which is the totality of all illusions or ignorance. With a view to remove this doubt, it has been said by the word *Yatra* that the Supreme Lord is free from illusion.

5. *Dhāmnā* [(inherent) Power].—That which is the cause of the natural intellectual powers or knowledge. Had this word been meant to apply to the

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* ग्रन्थोऽष्टादशसाहस्रो द्वादशस्कन्धसम्मितः। हयग्रीवब्रह्मविद्या यत्र वृत्रवधस्तथा। गायत्र्या च समारम्भस्तद्वै भागवतं विदुः॥ (*See Jîva's gloss,* 24.)

† अम्बरीष शुकप्रोक्तं नित्यं भागवतं शृणु। पठस्व स्वमुखेनापि यदीच्छसि भवक्षयम्॥ (*Padma-Purāṇa*).

Svarūpa attribute of the Supreme Lord, that is to say, the attribute which has no reference to His surroundings, but is inherent in Him, then, there would have been no necessity of using the words '*Dhāmnā*' and '*Svena*' together ; the reason being, Jiva Gosvāmin contends, that if the Supreme Lord is the *Jnāna* (knowledge) itself, then the word *Dhāmnā*, is a surplusage. The application of the word '*Dhāmnā*' clearly shows that He is not the knowledge Himself. If it is contended that knowledge is not His power but *Upādhi* (condition), then also the use of the word '*Dhāmnā*' would have been sufficient to indicate His attribute and not '*Dhāmnā*' and '*Svena*' together. It should be noticed that as regards the inherent attributes of God, He is knowledge Himself, and for the attributes referring to His surroundings knowledge is His power ; so there is hardly any real contradiction.

6. *Kuhaka* [delusion].—The state of being subdued by the error of *Māyā* (illusion). In the case of the mirage, &c., it may be contended that water pre-existed at the time of the occurence of delusion by which a man may mistake the element as a crystal. Similarly, all the objects of creation are in existence from time immemorial, and they are now only attributed to the Supreme Lord as their Creator. With a view to refute this contention the author has said '*Anvayāditaratah*' (by reason of His present in all that is and absent form all that is not), showing that this Universe has come into existence from the Supreme Lord. It is His creation and '*Anvaya*' and '*Itara*' are its causes.

7. *Anvayāditaratacchārtheshu.*—The first meaning according to Çrīdhara, as stated before, comprises that the Supreme Lord is the cause of all things by reason of His existence in them and non-existence in things which are not created by Him, such as 'flowers in the firmament,' &c. The word *Arthetara* (non-acts or non-existent objects) is not in the text but it can be inferred from the word '*Itara*' used therein. The examples cited for *Arthetara* are 'flowers in the firmament', &c.

The second and third interpretations of Çrīdhara imply that God is the cause and the whole creation is His effect. Therefore, according to the second interpretation, *Artha* includes both cause and effect. That which is styled as cause must have both causative and effective condition. All effects shall be distinct from each, and the causes shall also remain separate from the effects. The Bauddha doctrine of 'all voidness' (शून्यवाद) and that of 'beginning' (आरम्भवाद) of the *Naiyāyikas* had been refuted by the ascertainment of the principle of cause and effect. The foregoing arguments are advanced only for those who solely depend upon reasoning as the basis of ascertaining truth. But for those who ascertain truth internally, that is to say, by meditation and without invoking the assistance of external reasoning, Çrīdhara has cited verses from the *Çruti* as already quoted in his gloss ; and whatever doubt the latter had entertained by the examples about mirage regarding God being animate, has been removed by the quotation from the *Çruti.* The *Sāṃkhya* doctrine of *Prakṛiti-Purusha* is also refuted.

8. *Abhijnah* [Omniscient].—It may still be imagined that the cause of the Universe, the Supreme Lord, is inanimate and to remove this doubt He is called Omniscient ; that is to say, He is described in the *Çāstras* to be full of know-

ledge. The word '*Ikshaṇa*' (contemplation) mentioned in Çrīdhara's gloss conclusively shows that the Lord is knowing. (*See Çrīdhara's gloss*, 11).

9. *Ikshaternāçabdam.* *—The meaning of this *Sūtra* (Aphorism) mentioned in Çrīdhara's gloss is thus explained :—The *Pradhāna* of the *Sāṃkhya* doctrine cannot be the cause of this Universe, the reason being that no trace can be found for such a doctrine in the *Vedas.* There is no doubt the word *Pradhāna* has been mentioned in several places of that great Scripture, but it does not signify anything by which it can be inferred that *Pradhāna* is the cause of the whole creation. Besides, the power of contemplation is the characteristics of the animate being. The *Pradhāna* is inanimate, hence the inference of contemplative power in it is beyond possibility.

10. It may be urged that let the cause, to which the three-fold creation is ascribed, be inanimate, but the ascribing being is animate, and therefore, all-knowing. The text of the *Çruti*, where it is said 'I shall be many,' is attributed to *Jīva* (sentient being). Çrīdhara said 'Let then *Jīva* be the cause of the Universe.' He, however, came to the conclusion in the negative. Hence the Supreme Lord is the fountain-head of all knowledge.

11. It was also asked by Çrīdhara, is Brahman possessed of underived knowledge ? But he himself decided that Brahman did not possess such knowledge, his knowledge of all things being derived from the Supreme Lord. It is thus established that God is possessed of the underived knowledge Himself and therefore capable of imparting knowledge to other beings. He has also the power to direct the sentient beings to salvation. He is ascertained to be 'existent' as by His existence in everything the whole objects of creation exist.

12. In short, the sum and substance of the opening verse is that the author of the Çrīmadbhāgavata enjoined meditating upon the Supreme Being who is the Creator, present in everything, free from all defects, full of underived knowledge and Giver of salvation.

13. *Çārīrabhāshya* supports the view that the Supreme Lord has underived knowledge and other attributes ascribed to Him, which attributes have been thus described :—'He hath no hand and no feet, yet He is the receiver (of things) and runeth fast. He hath no eyes, yet He seeth. Earless, yet He heareth (every sound) ; and He knoweth every knowable thing, yet no one can know Him. Wise men call Him the foremost and the greatest of all beings. He hath no body and no organs. He hath no equal, and there is nothing to be seen greater than He. But His sublime and diverse power and His natural knowledge, strength and action are heard (from the *Çāstras*). † (Cited from *Çvetāçvatara Upanishad*, c. III., v. 19 and c. VI., v. 8).

14. The *Advaitavādins* (non-dualists) urge that if the object of knowledge is existent, the knower should also be considered so. The three-fold creation is

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* ईक्षतेर्नाशब्दम् । (*Brahma Sūtra*, c. I., s. 1, v. 5).

† अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः । स वेत्ति वेद्यं न च तस्यास्ति वेत्ता तमाहुरग्र्यं पुरुषं महान्तम् ॥ (*Çvetāçvatara Upanishad*, c. III., v. 19). न तस्य कार्य्यं करणञ्च विद्यते न तत्समश्चाभ्यधिकश्च दृश्यते । परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ॥ (*Çvetāçvatara Upanishad*, c. VI., v. 8).

the product of ignorance. It is impossible to class ignorance either as existing or non-existing thing. In fact, however, it is illusory. It is quite apparent, therefore, that the sentient being, on account of its ignorance, is quite distinct from God. Hence, the sentient being has no reality. As it is not real, it cannot have knowledge or any other power of similar nature.

15. The followers of *Vishṇu* admit all these, but say, 'Let the knowledge, by which the objects of the creation appear untrue, be false, but the knowledge, by which it is concluded that they are false, is true'. Again, there being no other cause for the creation of this Universe ; God is admitted to be its Supreme Cause. It is self-evident that this cause has its natural power. On account of this power the Supreme Lord exercises authority over all His creation.

16. *Tene Brahma Hridā* [revealed, by His heart, &c.].—It may be asked how is it possible that the Supreme Lord can have heart in Him ? Jīva Gosvāmin answers this question. He commenced by quoting the following from the *Çruti* :—'The breath of this Great immortal Being is the *Ṛik*, *Yajus* and *Sāman Vedas* and other Scriptures.' * '(In the beginning) there was no existing or non-existing thing (of this world)'. † How then breath of God can be in existence ? It only expresses some supernatural thing attributed to Him, quite distinct from the worldly idea of such a thing. In the same way His heart can be explained ; such heart is not like human heart, but something superhuman. Hence, there is no contradiction in saying that God has no body, and yet to ascribe to Him, that He has His heart. This supernaturalism in the Supreme Lord can be further inferred by referring to the description, in the second Book of the *Çrīmadbhāgavata*, regarding the abode of *Vishṇu* which is said to be a place 'where there is no illusion' ; ‡ or in the tenth Book, where it is related that 'He showed to the milk-men His abode free from darkness'. || In all these cases the worldly idea of an abode or the secular conception of body, mind, heart, &c., should be removed from the mind with a view to conceive such thing in the Supreme Lord. The really meditative sages feel extreme pleasure in the glory of His power, which is eternal. Hence, the Lord is adorable for gaining the knowledge of truth regarding Him by wise men who are under the influence of His *Māyā*.

17. *Dhīmahi* [meditate upon].—This is a part of the *Gāyatrī*. The whole of the *Gāyatrī*, which is the foremost of all the *Mantras* and the mother of the *Vedas*, cannot be reproduced in a Hindu Scripture which may be read by persons who are not entitled to read the *Vedas*.

18. *Janmādyasya Yatah* [from whom are the creation, &c.]—represents the *Praṇava—Om* of the *Gāyatrī*, which has the same signification.

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* महतो भूतस्य निश्वसितमेतद्यदृग्वेदः । (*Vrihadāraṇyaka Upanishad*, c. II., s. 4, v. 10).

† नासदासीन्नो सदासीत् । (*Ṛigveda Saṃhitā*, 10, 129, 1).

‡ न यत्र माया । (*Bhāgavata*, Bk. II., c. 9, v. 10).

|| दर्शयामास लोकं स्वं गोपानां तमसः परम् । (*Bhāgavata*, Bk. X., c. 28, v. 14).

19. *Yatra Trisargah* [in whom the Three-fold Creation]—is corresponding to the remaining part of the *Gāyatrī* called the three *Vyāhritis* (भूः, भुवः, स्वः).

20. *Swarāt* [who shines by Himself].—It signifies great splendour, light or lustre, such as is expressed by the sun.

21. *Tene Brahma Hridā* [revealed, by (His) heart, the *Veda*].—The object of this sentence is to show that the Supreme Lord gave intellectual powers to human being for meditating upon Himself. The fact that He is light itself, is also established by the *Brahma Sūtra* (aphorism, c. I, s. 1, v. 20). It is this Being who has no beginning and no end, and who is adorable. The *Agni Purāṇa* contains text, supporting the view that the Supreme Being signifies the meaning of the *Gāyatrī*, and in several places of the *Çrīmadbhāgavata*, this point will be discussed. For further information, *see* the *Paramātma-Sandarva.*

22. *Dharma-vistara.*—Here it means *Parama Dharma* (great religion). (*See note*, Bk. I., c. 1, v. 2).

23. *Vritrāsura-Vadhopetam.*—This refers to Çrīdhara's note as regards the killing of Vritrāsura who was originally very pious and devoted to the Lord. The narrative about the killing of Vritrāsura and description of his character are some of the main features of the *Çrīmadbhāgavata.*

24. *Purāṇāntare* [in another Purāṇa].—Here it means the *Vāmana Purāṇa.* (*See* Çrīdhara's *note*, p. 13. *ante*).

25. *Brahma-Vidyā.*—The knowledge of Brahma signifies the knowledge of *Nārāyaṇa* (*Vishṇu*). It cannot be otherwise as the killing of Vritrāsura is mentioned.

26. *Hayagrīva.*—It means the horse-headed Dadhichi. It is said, this sage diffused the knowledge of *Nārāyaṇa* in the world. He has been described to be horse-headed in the sixth Book of the *Çrīmadbhāgavata.* *

(*N. B.—Some of the above notes have reference to Çrīdhara's gloss only.*)

[REFERENCE TO THE ÇRIMADBHAGAVATA IN ANCIENT BOOKS.]

27. The *Matsya-Purāṇa* says 'That book is called the *Bhāgavata* which contains about the description of the beings in human shape, yet superhuman, who came into existence in the period of *Sārasvata.* †

28. *Ashtādaçasahasrāṇi.*—Jīva Gosvāmin cites *Matsya Purāṇa*, c. LIII., v. 21, showing that the *Çrīmadbhāgavata* contains eighteen thousand verses. (*See notes*, pp. 1 and 13. *ante*).

29. The *Çrīmadbhāgavata* is said to be a favorite book of the Supreme Lord and it meets the religious wants of all worshippers. Gautama said to Ambarīsha in the *Padma-Purāṇa* :—'O Lord of the land, thou readest in the presence of *Hari*, *Bhāgavata Purāṇa* and narrative about the King of the demons, Prahlāda'. ‡

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* यद्वा अश्वशिरो नाम । (*Çrīmadbhāgavata*, Bk. VI., c. 9, v. 52)

† सारस्वतस्य कल्पस्य मध्ये ये स्युर्नरामराः । तद्वृत्तान्तोद्भवं लोके तच्च भागवतं स्मृतम् ॥
(*Matsya-Purāṇa.* c. LIII., v. 21.)

‡ पुराणं त्वं भागवतं पठसे पुरतो हरेः । चरितं दैत्यराजस्य प्रह्लादस्य च भूपते ॥
(*Padma-Purāṇa.*)

30. Again, the following was said by Gautama to Ambarīsha, 'It is necessary to keep up night, hear the narrative of *Vishṇu*, *Gītā* and thousand names (of *Vishṇu*), and read with care the *Purāṇa* (*Bhāgavata*) described by Çuka for pleasing the Lord.' *

31. The following will be found regarding this sacred book in the *Skānda-Prahlāda-Sāṃhitā* describing about Dvārakā :—'That man, with his family reacheth the feet of *Hari*, who keepeth up night and readeth with devotion the *Çrīmadbhāgavata* in His presence.' †

32. *Garuḍa-Purāṇa* says :—'It is very complete. It is the meaning of the *Brahma-Sūtras* (aphorisms of Brahma) and the ascertained meaning of the *Mahābhārata*. Being embellished by the meaning of the *Vedas*, it is the commentary of the *Gāyatrī*. It is called the *Çrīmadbhāgavata*, (which is) like the *Sāma-Veda* amongst the *Purāṇas*, spoken by the Supreme Lord Himself, and containing twelve Books, (many) hundred chapters and eighteen thousand verses. ‡

33. *Brahma-Sūtrāṇāmarthaḥ.*—This is meant to signify that *Çrīmadbhāgavata* is an auspicious commentary on the *Brahma-Sūtra.*

34. *Bhāratārtha Vinirṇayaḥ.*—This means that from which the meaning of the *Mahābhārata* can be fully ascertained ; because by reading the *Çrīmadbhāgavata* men can get an idea of the purport of the *Mahābhārata*. It can be better explained by signifying 'that in which the meaning of the *Mahābhārata* is fully ascertained like that of the *Vedas*.'

35. *Gāyatrī-bhāshyarūpaḥ*, &c.—In BK. XII., c. 6, v. 69 of the *Çrīmadbhāgavata*, the sun has been invoked by the words '*Om Namaḥ*,' &c., signifying that it is the meaning of the *Gāyatrī*. There the sun has not been adored as a Being distinct from the Supreme Lord. Hence there is no contradiction in saying that the sun and the *Çrīmadbhāgavata* are both the meaning of the *Gāyatrī*.

36. In BK. XII., c. 11, v. 29 of the *Çrīmadbhāgavata*, Çaunaka said, 'Say unto us, reverentials, the *byūha* (व्यूह) of *Hari*, the soul of the sun.' ||

37. The word '*Bharga*' (भर्ग) does not refer to the sun alone, but to others also, as will be seen from the word *Vareṇya* (वरेण्य) in the *Gāyatrī*, and *Paraḥ* in the verse under notice, both of which words refer to the Supreme Lord. 'Behold', says the *Agni-Purāṇa*, 'that Being in the orb of the sun by meditation. He is the great desirable *Vishṇu* who is true, and all beneficial Brahma'. §

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* रात्रौ तु जागरः कार्य्यः श्रोतव्या वैष्णवी कथा । गीता नामसहस्रञ्च पुराणं शुकभाषितम् । पठितव्यं प्रयत्नेन हरेः सन्तोषकारणम् । (*Padma-Purāṇa*).

† श्रीमद्भागवतं भक्त्या पठते हरिसन्निधौ । जागरे तत्पदं याति कुलवृन्दसमन्वितः ॥ (*Skanda-Purāṇa.*)

‡ पूर्णः सोऽयमतिशयः । अर्थोऽयं ब्रह्मसूत्राणां भारतार्थविनिर्णयः ॥ गायत्रीभाष्यरूपोऽसौ वेदार्थपरिबृंहितः । पुराणानां सामरूपः साक्षाद्भगवतोदितः ॥ द्वादशस्कन्धयुक्तोऽयं शतविच्छेदसंयुतः । ग्रन्थोऽष्टादशसाहस्रः श्रीमद्भागवताभिधः ॥ (*Garuḍa-Purāṇa.*)

|| ब्रूहि नः श्रद्दधानानां व्यूहं सूर्य्यात्मनो हरेः । (*Çrīmadbhāgavata*, BK. XII, c. 11, v. 29.)

§ ध्यानेन पुरुषोऽयञ्च द्रष्टव्यः सूर्य्यमण्डले । सत्यं सदाशिवं ब्रह्म तद्विष्णोः परमं पदम् ॥ (*Agni-Purāṇa.*)

[SUPERIORITY OF THE ÇRIMADBHAGAVATA OVER ALL OTHER SCRIPTURES.]

38. The *Çrīmadbhāgavata* is a Scripture by which the Supreme Lord can be ascertained. *Çrī* (श्री) (beauty, pleasure, wealth, &c.,) with the affix *Matup* (मतुप्) makes *Çrīmat* (श्रीमत्). Its combination with the word *'Bhāgavata'* (भागवत) completes the compound word *'Çrīmadbhāgavata'*. It is used together like many such words in the Sanskrit language. For example, *Nīlotpala* (नीलोत्पल) which always signifies blue lotus. Similarly, by the use of the word *Çrīmadbhāgavata*, the idea of the essence of eternal power, greatness or beauty is associated with it. It is written as a compound word in this book as well as in the *Garuḍa-Purāṇa*, *Skanda-Purāṇa* and also by the commentators. *

39. So, if the word *'Bhāgavata'* alone occurs anywhere, it is a mere contraction of the full compound word, *Çrīmadbhāgavata*. For example—the proper name *Satyabhāmā* (सत्यभामा) is written as 'Bhāmā' (भामा). The *Çrīmadbhāgavata* is considered the greatest of the *Purāṇas* as *Sāman* amongst the *Vedas*.

40. It is, therefore, ascertained that the *Çrīmadbhāgavata* is the 'Crest-gem' of all Scriptures, and Çrīdhara has rightly said that it is enthroned in a 'golden throne'. The *Skanda-Purāṇa* has enjoined :—'What is the necessity of a person's collecting hundreds and thousands (many) of other Scriptures, if there is no *Çrīmadbhāgavata* Scripture in his house in this Kali Age ? The *Brāhmaṇa*, who has no *Çrīmadbhāgavata* Scripture in his house in this *Kali* Age, is worse than a *Chaṇḍāla* (dreg of the people) and how is he then to be known as a *Vaishṇava* (the follower of *Vishṇu*). O Brāhmaṇa, O Nārada, wherever the Scripture *Çrīmadbhāvata* is, *Hari* cometh there with the gods. O sage, the man, who, being self-subdued, readeth, every day, the verses of the *Çrīmadbhāgavata*, gaineth the fruit (which can be derived from reading) the eighteen *Purāṇas*.' †

41. In verse 45 of the third chapter of this Book, '*Çrīmadbhāgavata*' has been likened to the sun, which means that, by its own extreme light, it enlightens humanity with the real meaning of all other Scriptures. ‡

Therefore, *Çrīmadbhāgavata* is for consideratio n of those who are desirous of gaining knowledge about the Supreme Lord.

[THE EXTANT COMMENTARIES AND DISSERTATIONS OF THE ÇRIMADBHAGAVATA.]

42. The following compilations are still in existence :—(*a*) commentaries—

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* श्रीमद्भागवते महामुनिकृते । (*Çrīmadbhāgavata*, Bk. I., c. 1, v. 2.)
ग्रन्थोऽष्टादशसाहस्रः श्रीमद्भागवताभिधः । (*Garuḍa-Purāṇa.*)
श्रीमद्भागवतं भक्त्या पठते हरिसन्निधौ । (*Skanda-Purāṇa.*)
श्रीमद्भागवताभिधः । (*Çrīmadbhāgavata*, Bk. I. c. 1, v. 1, Çrīdhara's *gloss.*)

† शतशोऽथ सहस्रैश्च किमन्यैः शास्त्रसंग्रहैः । न यस्य तिष्ठते गेहे शास्त्रं भागवतं कलौ ॥ कथं स वैष्णवो ज्ञेयः शास्त्रं भागवतं कलौ । गृहे न तिष्ठते यस्य स विप्रः श्वपचाधमः ॥ यत्र यत्र भवेद्विप्र शास्त्रं भागवतं कलौ । तत्र तत्र हरिर्याति त्रिदशैः सह नारद ॥ यः पठेत् प्रयतो नित्यं श्लोकं भागवतं मुने । अष्टादशपुराणानां फलं प्राप्नोति मानवः ॥ (*Skanda-Purāṇa.*)

‡ कलौ नष्टदृशामेष पुराणार्कोऽधुनोदितः । *Bhāgavata*, Bk. I., c. 3, v. 45.)

Çrīhanumad-Bhāshya, *Vāsanā-Bhāshya*, *Sambandhokti*, *Vidvatkamadhenu*, *Tattva-dīpikā*, *Bhāvārthadīpikā*, *Paramahamsapriyā*, *Çukahṛidaya*, &c. (b) The Dissertations on *Çrīmadbhāgavata—Muktāphala*, *Harilīlā*, *Bhaktiratnāvali*, &c. The *Çrīmadbhāgavata* has been highly praised in the works of Hemādri, and in the *Pariçeshakhaṇḍa*, the religion inculcated in the *Bhāgavata* is the religion for the *Kali* Age. It has also been mentioned in the *Samvatsara-pradīpa*, when discussing the point how men are to be saved from the evil effects of this vicious age. Again, in the *Muktāphala*, where Hemādri is quoted, it will be found that 'the *Vedas* like masters, the *Purāṇas* like friends, Poetry like dear one (wife) teach knowledge unto men ; but *Çrīmadbhāgavata* teaches knowledge in a manner in which all these characters are combined'. *

From all these authorities it will be seen that the religion of the *Çrīmad-bhāgavata* is the greatest of all religion which has been more clearly indicated in the next succeeding verse.

[THE LEADING DEITY OF THE ÇRIMADBHAGAVATA.]

43. Now, who is the leading Deity that is referred to in the *Çrīmadbhāgavata*? Jīva Gosvāmin very ingeniously explains this point. He says that as by the use of the word '*Bhagavat*' in the *Vishṇu Purāṇa* the Supreme Lord is meant, so in the *Çrīmadbhāgavata*, dealing with the narrative of Kṛishṇa, everything has reference to Him. 'This Human-bodied, great Lord is the wording of the *Purāṇa* ; 'for this reason Kṛishṇa is the great God, (therefore) He should be adored.' †

44. According to the *Gopāltāpanīya*, *Upanishad*, *Para*-signifies Çrīkṛishṇa ; hence the meaning of *Param Dhīmahi* (meditating upon the Pre-eminent) means 'meditating upon Kṛishṇa.'

45. The word *Satyam* (true or existent) is expressive of His inherent attribute. For it is said in the *Mahābhārata* 'Kṛishṇa exists in truth and truth exists in Kṛishṇa. *Govinda* (Kṛishṇa), is grea ter than truth, therefore, truth is included in the name of Kṛishṇa.' ‡

46. As regards the attributes of Kṛishṇa to be gathered from His surroundings, Jīva Gosvāmin explains, '*Svena* (own) as 'ownself,' and '*Dhāmnā*' as 'Çrīmāthurā'. Kṛishṇa's ownself is eternal, therefore, always existent. 'He who hath subdued all illusion by His eternal abode 'Mathurā,' be meditated upon. The *Gopāltāpanīya Upanishad* interprets 'Mathurā' as the place, in which exists the essence of the knowledge of the Supreme Being (Kṛishṇa), by which (knowledge) the whole Universe is pacified.' ||

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* वेदाः पुराणं काव्यञ्च प्रभुर्मित्रं प्रियेव च । बोधयन्तीति हि प्राहुस्त्रिवृद्भागवतं स्मृतम् ॥

† तस्मात् कृष्ण एव परो देवस्तं ध्यायेत् । (*Gopāltāpanīya Upanishad*, PT. I., v. 50.)

‡ सत्ये प्रतिष्ठितः कृष्णः सत्यमत्र प्रतिष्ठितम् । सत्यात् सत्यञ्च गोविन्दस्तस्मात् सत्यो हि नामतः ॥ *Mahābhārata Udyogaparvaṇ*, c. LXX., v. 12-13.)

|| मथ्यते तु जगत् सर्व्वं ब्रह्मज्ञानेन येन वा । तत्सारभूतं यद्यस्यां मथुरा सा निगद्यते ॥ (*Gopāltāpanīya Upanishad*, Pt. II., v. 64.)

47. *Ādyasya.*—This is expressive of the Supreme Lord's *Līlā* (diversion) in this world. The allusion is to the facts that Krishṇa, as the incarnation of the Supreme Lord who is always present in Mathurā, Dvārakā and Gokula as the son of Vasudeva as well as Nanda, by His divine will, took birth in the house of Vasudeva.

48. *Itaratacçha.*—In another place, that is, in the house of the Lord of Vraja, (Nanda). Here also the allusion is that Kṛishṇa took birth in the house of Nanda as well.

49. *Anvayāt.*—It signifies that Kṛishṇa became submissive as a son of Vasudeva and Nanda ; the word *Anvayāt* should be construed with '*yah*' following. What is the reason of Kṛishṇa's being submissive to Vasudeva and Nanda ? The answer can be inferred from the word '*Artheshu*' (in worldly objects) which refers to Kṛishṇa's apparent deception to Kaṃsa and other acts, or it includes acts of the people of Gokula which He caused to be done as His diversions. These are the reasons why Kṛishṇa became submissive to Vasudeva and Nanda.

50. *Abhijnah*—endued with knowledge ; therefore, *Svarāt* (shining). He is present by His own men of Gokula. Although, He lives there being loved by His worshippers, yet He is not over-shadowed by the influence of worldly grandeur ; hence *Tene* implies that Kṛishṇa by His divine will expressed, in anticipation of Brahmān, His glories which are existent, knowing, eternal and full of happiness.

51. *Yat*—for which reason, that is to say, by reason of His superhuman *Līlās* (diversions).

52. *Sūrayah* means His worshippers.

53. *Muhyanti*—on account of too much devotion to Him become free from worldly cares and fears.

54. The word *yat* should be construed with the subsequent sentence. It implies 'from that kind of *Līlā* (diversions).' Jīva Gosvāmin observes that the exchange of light, water and earth actually takes place by reason of such diversions. The lustre of Kṛishṇa's bright face neutralizes the light of the moon. There is another way of explaining the meaning of the word *Vinimayah* (exchange). A luminous thing not only appears glorious itself, but brightens all things around it. In whatever way it is looked, the result is just the same ; the character of the things is somehow or other changed. Similarly, it is said, the liquid water becomes hard, and earth and stone become soft and melted by the influence of the sweet tune of Kṛishṇa's lute.

55. *Yatra* [in whom].—In Kṛishṇa.

56. *Trisargah* [three-fold creation].—It means the diffusion of grandeur at Gokula, Mathurā and Dvārakā.

57. *Amṛishā*—really true.

The Religion, loftiest (*a*) and completely divested of deceit (*b*), of the virtuous (*c*) (who are) devoid of envy (*d*), has been described in This beautiful (sublime) *Bhagavata* (which is) made (composed) by the Great Sage (*e*) ; in this can be (really) learned (*f*) the real thing (*g*), that is productive of good (*h*) and destructive, to the very root, of the Three kinds of Pain (*i*) ; can the Supreme Lord be ascertained in the heart at once by (any) other (treatise) ? (No ; but) in This He (can be so) immediately by the righteous men (*j*) desirous to hear (*k*). 2.

(*a*) *See Çrîdhara,* 1.
(*b*) „ „ 2 ; and *Jîva,* 2.
(*c*) „ ... ... „ 4.
(*d*) „ *Çrîdhara,* 3 ; and „ 3.
(*e*) *Mahā-Muni* [Great Sage].—This refers to *Nārāyaṇa* or *Vishṇu*, especially considered as the deity who was before the creation of all worlds. It is said that *Nārāyaṇa* at first composed the whole *Çrîmadbhāgavata* in four verses and *Vedavyāsa* developed these verses into its present form. Most of the commentators are of opinion that the Great Sage here means *Nārāyaṇa* and not *Vedavyāsa.* (*See Çrîdhara,* 7, and *Jîva,* 10.
(*f*) *See Çrîdhara* 4 ; and, *Jîva* 6.
(*g*) „ ... ... „ 7.
(*h*) „ *Çrîdhara* 5 ; and „ 9.
(*i*) *Tāpatraya* [three kinds of pain.]—There are three kinds of pain or misery, namely, (1) *Ādhyātmika* (spiritual), (2) *Ādhidaivika* (accidental or theological) ; and (3) *Ādhibhautika* (material).

(1) The pain, which has reference to body, is included in the first division which again may be subdivided into two classes—*external* and *internal* ; for instance, if a man is attacked by fever or any other diseases, the pain, which he feels, is *external* ; whereas if he wish to be a king, or a rich man, but could not gain his object somehow or other, the pain, which is the consequence of such failure of attaining his object, is *internal.*

(2) The pain, which a man suffers from *Vis major,* is called *accidental,* such as the pain caused by lightening or any other cause coming from God or any other superior force.

(3) The pain, which is caused by any other means of this material world, is called the *material* one, such as pain caused by some ferocious animal or by the acts of thieves, &c. (For detailed information *see Çrîdhara,* 6 ; and *Jîva,* 8).

(*j*) *See Çrîdhara,* 9,
(*k*) „ „ 8 ; and *Jîva,* 11.

[Çridhara's gloss.—V. 2.]

The object of this verse is to impress upon the readers and hearers of the *Çrîmadbhâgavata* that it is the greatest of Scriptures, enjoining about actions and treating about knowledge and God.

1. *Paramah Dharmah* [great religion] has been inculcated in it. (*See*, Bk. I., c. 2, v. 8).

2. *Prajjhita-Kaitavah* [completely......deceit].—The desire and its fruition are compared to deceit. The religion which teaches mankind to adore the Supreme Lord for the purpose of fulfilling any desire, however good, is considered to be deceitful, as there is some idea of selfishness in man when praying Him, not for His sake but for a man's own salvation. The word *Ujjhita* means abandoned, hence devoid. *Pra* means completely. By the use of this prefix it is meant that a worshipper should not have desire even for salvation. Man's only aim should be to adore the Supreme Being and not to pant for a reward, so far as that is concerned he should rely on God. This is the religion of the *Bhâgavata.*

3. *Nirmatsarânâm* [devoid of envy].—With a view to show the superiority of this religion by reason of the worshipper's superiority, he is called *Nirmatsara.* The word *matsara* signifies 'he who is unable to see the prosperity of others' ; by the addition of the prefix *Nih* (without), the compound word *Nirmatsara* means 'he who is without (devoid of) envy.' For this meaning it is inferred that the religion of the *Bhâgavata* is the religion for the virtuous men who are kind to all beings. Hence, the *Çrîmadbhâgavata* is superior to all the Scriptures which treat about the actions of men.

4. *Vedyam* [can be learned].—The superiority, of this work over all treatises dealing with knowledge, is expressed by the word '*Vedyam.*' *Vâstavam* means real. By reading this great treatise and hearing its recitation men can know about the Supreme Lord who is the only real thing in this world. The thing, again, does not mean that thing as understood by the followers of *Vaiçeshika Darçana.* The word *Vâstavam* can be explained in another way. When it means part of a thing, it means *Jîva* (sentient being) ; when its power is meant, it is *Mâyâ* ; and when it refers to its action, it implies Universe. These are all things but not distinct from the real thing—the Supreme Lord.

The word *Vedyam* implies 'learned without any attempt', that is to say, 'easily learned.'

5. *Çivadam* [productive of good].—The *Çrîmadbhâgavata* is, therefore, productive of great happiness.

6. *Tâpatrayonmûlanam* [destructive.........pain].—The three kinds of pain include pains arising from the subject, either external or internal ; from elements or material causes : and divine influence. The superiority of the *Çrîmadbhâgavata*, over treatises dealing with knowledge, is also shown by the use of this adjective.

7. *Mahâ-Munikrite* [made.........sage].—As a production of a great author, it is superior to all the *Çâstras.* *Nârâyana* Himself is its author, who originally composed the work in a miniature form, and Vedavyâsa embellished it by compiling a large treatise.

8. *Kimva Parairīçvarah*, &c., [can......hear].—It has now been shown by this sentence that the *Çrīmadbhāgavata* is superior to all other sacred books which treat about God ; hence, it is expressed by this sentence that the Supreme Lord can hardly be comprehended by following the ordinances of any *Çāstra* so easily and quickly as by this Scripture.

9. *Kritibhih* [righteous men].—By the use of this word it has been shown that truly religious men can only comprehend the Supreme Lord, because the desire for hearing holy Scripture does not engender without piety.

10. It is clearly established from the foregoing that the *Çrīmadbhāgavata* is the highest, in order of merit, in comparison with other sacred books, hence, it is the duty of every man to read it and hear its recitation.

[JIVA GOSVAMIN'S GLOSS.—V. 2.]

1. It is shown by this verse that the *Çrīmadbhāgavata* is the best of all other Scriptures, and in support of his assertion, Jīva Gosvāmin quotes vv. 6 and 13, c. 2, BK. I. (*See post*). It teaches about the great religion of the unflinching devotion to the Supreme Lord.

2. *Prajjhita-kaitavah* [completely......deceit].—As the religion inculcated by the *Bhāgavata* signifies the unflinching devotion to the Supreme Lord, it is called devoid of deceit. The prefix *Pra* (completely) expresses the idea that it is forbidden even to hanker after salvation, and that man should adore God without any self-motive.

3. *Nirmatsarāṇām* [devoid of envy].—*Matsara* means the feeling of being unable to see the good of others by persons who are anxious of fruition of desire, and *Nih* means without, hence it implies those who are without such feeling. According to Jīva Gosvāmin it includes those persons who entertain kindly feeling to animals by refraining from offering them as sacrifices.

4. *Satām* [the virtuous].—It is applied to virtuous men.

5. As the *Çrīmadbhāgavata* explains many points, about which other Scriptures, dealing with actions of men and devotion to God, are silent, it is superior to them on account of those matters also.

6. *Vedyam* [can......learned].—Çrīdhara has clearly explained this word which also proves its superiority over the treatises dealing with knowledge.

7. *Vāstavam Vastu* [real thing].—The real thing—the Supreme Lord—can be learned from the *Bhāgavata* as it treats about the unflinching devotion to the Lord without recourse to argument and reasoning which are the course followed in other *Çāstras* to teach the knowledge about Him ; hence they are inferior to the *Çrīmadbhāgavata*.

8. *Tāpatrayonmūlanam* [destructive......pain].—The power of the real hing is described by this phrase. The Supreme Lord destroys the pain arising from *Māyā* (illusion) and ignorance.

9. *Çivadam* [productive of good].—Similarly, it is used to imply that the real thing—the Supreme Lord—gives great happiness.

10. *Mahāmunikrite* [made......sage].—The Supreme Lord is the great sage. He is the 'crest-gem' of all able and great men. The *Çruti*, amongst

others, describes Him, 'He becoming sage, fully thought over'. * This Supreme Lord had first composed this book in four verses. (*See* also BK. XII., c. 13, v. 18).

The superiority of the work is also established by reason of its author's greatness.

11. *Kimva Parairīçvarah* [can......hear].—There is no harm if all these superiorities be found elsewhere as regards the other *Çāstras*, but the *Çrīmad-bhāgavata* is the only Scripture which has the power of effecting immediate communion with the Lord. By following the dictates of other treatises, men may attain salvation somehow or other, but it is the *Çrīmadbhāgavata* which can teach mankind a religion which is not followed for self-motive, but for the unflinching devotion to God. The other religions can lead a man to the path of virtue and effect momentary conception of the real nature of the Supreme Being and a transient communion with Him, but by hearing the recitation of the *Çrīmad-bhāgavata* a man can ascertain God eternally and enjoy communion with Him forever. So, there is no question that this Scripture is the greatest of all the *Çāstras*. From the foregoing discussion three things have been ascertained :—

(1.) God can quickly be ascertained only by the *Çrīmadbhāgavata* ;

(2.) the real thing—the Supreme Being—is knowable by it ; and

(3.) the pure religion, devoid of deceit, that is, self-motive, has been taught in it and nowhere else.

[BALAPRABODHINI GLOSS—V. 2.]

It is usual, as regards every *Çastra*, to indicate at the commencement what are called its *Anubandhas* or principal requisites. The author of *Bālaprabodhinī* remarks that in this verse the four *Anubandhas* of the *Çrīmadbhāgavata* have been indicated :—

1. *Adhikārins* [Persons privileged to *read*, &c., *Çrīmadbhāgavata*].—The man is privileged, who is free from envy and other faults by the strength of good acts, practised in many (previous) births, and (therefore) of pure mind †.

2. *Vishaya* [Principal topic].—The topic of the '*Bhāgavata*' is the Supreme Lord who is existent, omniscient and full of happiness by reason of His being obtainable by means of hearing, &c. ‡

3. *Prayojana* [The object].—The object, synonymous with necessity, of this Scripture is to gain the greatest happiness after the destruction of all miseries. ||

4. *Sambandha* [The relationship of the topic and object with the treatise].—The topic and the Scripture bear, to each other, the relationship of the ascertaining and the ascertainable, and the object and the Scripture stand in the relationship of the accomplishable and the accomplishing. § (That is to say,

* स मुनिर्भूत्वा समचिन्तयत् ।

† अत्रानेकजन्मानुष्ठितसुकृतत्वेन मत्सरादिदोषरहितः शुद्धान्तःकरणोऽधिकारी ।

‡ साधनतया श्रवणादिधर्म्मैस्तत्प्राप्यतया सच्चिदानन्दात्मको भगवांश्च विषयः ।

|| निखिलदुःखनिवृत्तिपूर्व्वकपरमानन्दावाप्तिश्च फलापरपर्य्यायं प्रयोजनम् ।

§ ग्रन्थस्य विषयेण प्रतिपाद्यप्रतिपादकभावः प्रयोजनेन साध्यसाधनभावश्च सम्बन्धः ।

ascertaining—the topic ; ascertainable—the *Çrîmadbhâgavata* ; the accomplishable—the happiness ; and accomplishing—the *Çrîmadbhâgavata*).

Ah ! Ye (men), appreciative of tastes and thoughtful (of judging their quality), do (Ye) drink, every moment (of life), the Bhâgavata Fruit, of the Purpose-Tree (*a*) of the *Vedas* (*b*), that has fallen on earth from the mouth of Çuka (*c*); (that is) full of ambrosial juice ; and (that is) wholly juice (*d*), even after Ye have reached the Final Beatitude (*e*). 3.

(*a*) *Kalpa-Taroh* [of the Purpose-Tree].—It is a fabled tree growing in the Paradise of Indra, and yielding whatever fruit any one desires. In the text the *Nigama*—the four *Vedas*, have been likened to this tree, as by following the *Vedas*, men can realise every kind of good desire, which lead men from religion, wealth and pleasure respectively to salvation. (*See Çrîdhara*, 3).

(*b*) *Nigama* [*Vedas*].—*Ni* (नि) affirmative prefix, *gam* (गम्) to go, and affix *gha* (घ) = *Nigama*, by which people go; (here) that which leads a man to the way of attaining the four objects of human life—*Dharma* (religion), *Artha* (wealth) *Kâma* (enjoyment) and *Moksha* (salvation). It is expressive of the *Vedas* collectively. The *Çrîmadbhâgavata* is called its fruit. (*See*, p. 10, *note*. 9, BK. I., c. 1, v. 1, *ante*; also glosses:—*Çrîdhara* 2, *Jîva* 4, and *Dîpanî*).

(*c*) Çuka, the son of Vyâsa, the narrator of the *Bhâgavata*. (*See Çrîdhara* 5 and 7, *Jîva* 8.)

(*d*) *Rasam* (wholly juice).—(*See Çrîdhara* 14, and *Jîva* 6).

(*e*) *Âlayam* [even...Beatitude].—(*See Çrîdhara* 16).

[ÇRIDHARA'S GLOSS—V. 3.]

1. It is shown by the preceding verse that the *Çrîmadbhâgavata* is the greatest of all the treatises on religion.

It is now pointed out by this verse that the said treatise is the fruit or essence of all the *Çâstras*, which have been enjoined to be followed with reverence.

2. *Nigama*, [Vedas]—comprises the four *Vedas*.

3. *Kalpataru* [Purpose-Tree].—As the *Nigama* is productive of all kinds of desires, it is called the 'Purpose-Tree.'

4. *Falam* [fruit].—The *Çrîmadbhâgavata* is called the fruit of such a tree.

5, *Çuka-Mukhât Galitam* [that has fallen...*Çuka*].—After the deluge Nârada brought the *Çrîmadbhâgavata* book from the Heaven and gave it to Vedavyâsa, who made it over to Çuka from whom it fell on earth, that is to say, was transmitted in its entirity from one desciple to another, without being in any way contaminated on account of such transmission. Although this verse purports to refer to events already happened, it was in fact relating to incidents which were to occur on some future day from the time when the *Bhâgavata*, was first described, as it had enjoined rules to be followed on some future period.

6. *Amrita-Drava-Samyutam* [full of ambrosial juice].—It is known that the fruit *Bhâgavata* which has fallen on earth from the mouth of Çuka, is very

sweet to taste. In plain language, the word implies that it is very pleasing to read the *Bhâgavata* or hear its recitation.

7. Çuka implies sage Çuka. (*See ante, c* of this *note*).

8. *Amritam* [ambrosia)—greatest pleasure or happiness.

9. *Drava* [juice].—That greatest pleasure or happiness is called the juice. The *Çruti* said, 'He is juice. The sentient being feels great happiness by enjoying this juice'. *

10. *Rasikâh* [Ye (men)......taste].—It applies to men who know about or can appreciate taste.

11. *Bhâvukâh* [thoughtful......quality]—those who are expert in judging qualities of particular kinds of tastes.

12. *Aho* [ah !].—It is an interjection implying astonishment on account of the *Bhâgavata* falling on earth from the mouth of Çuka and expressive of its being scarce thing in this world. (*See Jîva*, 5.)

13. *Muhuh* (every moment)—again and again.

14. *Pibata* [drink].—How is it possible to drink a fruit ? (*See* next).

15. *Rasam* [wholly juice].—Therefore, the fruit is called entirely juice without rind or seed ; that is to say, the whole *Çrîmadbhâgavata* is substantial and useful and nothing of it to be left out as useless. Had the word *Rasam* [juice] been used alone, then, there would have been some apprehension that juice, which is spilt, cannot be drunk. Hence, it is used here as a correlative of the word—*Falam* [fruit].—(*See Jîva* 6).

16. *Âlayam* [even......Final Beatitude].—The *Çrîmadbhâgavata* is so very useful that its teachings should not be given up even when an individual reaches the state of salvation. *Â* (आ) means 'that which is included within the boundary' as well as 'up to which the boundary extends' ; and *Laya* (लय) means 'salvation.' Hence, *Âlaya* includes the period when man reaches salvation. (*See Bhâgavata*, BK. I., C. 7, V. 10).

[JIVA GOSVAMIN'S GLOSS—V. 3.]

1. *Bhâbukâh* [thoughtful......quality]—those who are the abode of great good.

2. *Rasikâh* [appreciative of tastes]—those who are acquainted with the tastes of love regarding this *Çrîmadbhâgavata*. Jîva Gosvâmin is of opinion that it also means those who have recollection of the events of the present and past life.

3. *Galitâm* [fallen on earth]—descended ; that is to say, the fruit *Bhâgavata* has gradually descended from *Baikuntha* to this earth. When the word expresses quality of a fruit it signifies its sweetness by reason of its being well riped, but applying this to a Scripture the word refers to the sweetness of the *Bhâgavata* having reference to the appropriateness of the doctrines inculcated in it.

(*N. B.*—The allusion is to the falling of a ripe fruit from the branch of a tree. It is generally the case that by such falling the fruit becomes destroyed,

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* रसो वै सः, रसं ह्येवायं लब्ध्वानन्दी भवति । (*Taittirîya Upanishad*, c. II., v. 7).

whereas the fruit *Bhāgavata* has been handed down to mankind from the highest preceptor to different desciples by turns, but it has not been deteriorated in any way).

4. *Nigama-Kalpataroh* [of the 'Purpose-Tree' of the *Vedas*].—The *Vedas* have been compared to a tree, whose branches have reached Heaven. The *Bhāgavata* is its fruit, composed of all juice. Men of this nether-world should drink the juice of the fruit of such a tree.

5. *Aho* [Ah].—It is an interjection expressive of gain of something which is rarely obtainable.

6. *Rasam* [wholly juice].—The *Bhāgavata* is not like ordinary fruit consisting of rind and seed, but it is of entire juice ; hence the word *Rasam* is applied here, and it has reference to no other thing. As the *Bhāgavata* relates to the Supreme Lord, so it is needless to say, its juice has the same reference. The absence of rind and seed of the *Bhāgavata* as a fruit of the *Kalpataru* clearly establishes that there is nothing useless in that Scripture.

7. *Bhāgavatam Falam* [Bhāgavata fruit].—It is the great fruit of the *Vedas* as men can attain the salvation by following its doctrines, notwithstanding there are other fruits of the *Vedas* which may lead men to final beautitude.

8. *Çuka-mukhāt* [from the mouth of Çuka].—Çuka is called the eternal parrot who lives on the branch of the 'Purpose-Tree.' His mouth is figuratively said to be full of ambrosia. Therefore, the *Bhāgavata* having been recited through the mouth of Çuka became sweeter. The *Hayaçīrsha Pancharātra* contains the following :—'O Brahman, hark Ye about the essence of things which I am briefly describing. The trees are the 'Purpose-Trees' in which place (*Baikuntha*), (as well as) sweet and good-scented things, flowers and things of whatever kind are devoid of parts which are fit for rejection, but are wholly juice. The rind, seed, hardness, &c., and things fit to be rejected are to be known as material and not immaterial. All material things however are entirely full of juice in this place (*Baikuntha*).'

Om (*a*), in *Naimiça* (*b*), the Field of *Vishnu* (*c*), the Sages, having Çaunaka (*d*) as their first (foremost), were engaged in performing sacrifice extending over (many) thousand years (*e*), with a view to attaining Him (*f*), who is sung in Heaven and who is shelter or abode of Devotees. 4.

(*a*) *Om.*—It is used here to imply auspeciousness showing the commencement of a Scripture. (*Dīpanī* ; *see* also p. 5).

(*b*) *Naimiça.*—It is the name of the sacred place on the side of the *Sarasvatī*, whose course has changed with time. The forests of Naimiça has always been regarded as the favorite abode of ancient sages. It was a hermitage in old days and is a place of pilgrimage at present. Its origin is traced by two circumstances. When the word is spelt with palatal sibilant Ç (श) its origin is explained thus ;—In ancient times Brahman left off a mental wheel at the request

of the sages. The wheel rolled on and on, till it came to a spot on the bank of the *Sarasvatī* where it stopped. Since that time the place, where the circumference of the Brahman's wheel became weak and stopped, is called *Nimiça* which is another name of Naimiça. But if the word is spelt with the celebral sibilant *Sh* (ष), its origin is asigned to the fact that the vast *Dānava* force was annihilated within the twinkling of an eye. It is certain, however, that in both cases the same region is intended.

The following description has been given in the *Vāyu-Purāṇa* as regards the origin of this holy forest region. Brahman said to the sages, 'I am about to relinquish the wheel which has been created at my pleasure. That country is fit for religious austerities, where its circumference shall become weak (that is, where it shall stop)'. Saying this and after making, at his will, a wheel (as bright) as the sun and obeisance to the Great God, the Grandsire relinquished it. The Brāhmaṇas, being pleased and bending down to Brahman, the Lord of the Universe, went to the place where the circumference of the wheel stopped and since it has got its name *Naimiça.* *

The following reference about the *Naimiça* has been made in the *Varāha Purāṇa* :—'After doing this', the Lord said to the sage Gauramukha, 'the army of the demons were destroyed in a moment in this place, hence it has become known by the name of *Naimiça.* Verily it is very beneficial.' †

(*c*) *Animisha Kshetre* [field of *Vishṇu*,].—*Animisha* implies *Vishṇu*, for He is always seeing, there being no twinkling in His eyes. The fact is that it is always regarded that knowledge is ever present in Him. Çrīdhara is of opinion that men, generally by shutting their eyes on account of twinkling, lose the sight of the external world and also its knowledge during that time, however short it may be. Such thing, however, cannot be attributed to *Vishṇu.* No hinderance can be put to His eye-sight by anything or even for a short moment. Hence, the Supreme Lord *Vishṇu* is called '*Animisha.*' *Kshetra* means field.

(*d*) *Çaunaka.*—It is a name of an inspired sage, who was also a legislator. He is regarded older than Manu.

(*e*) *Sahasra-Samam* [(many) thousand years].—In Mr. M. Datta's *Wealth of India*, this portion of the verse is translated 'one hundred years.' No authority has been quoted and none of the other editions of the *Çrīmadbhāgavata* contains any verse justifying such a rendering as correct.

(*f*) *Svargāya-Lokāya* [Him......Devotees].—*Svargāya* implies *Hari* who is sung in Heaven and who is likened to the shelter of the Devotees.

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* एतन्मनोमयं चक्रं मया सृष्टं विसृज्यते। यत्रास्य शीर्य्यते नेमिः स देशस्तपसः शुभः॥ इत्युक्त्वा सूर्य्यसङ्काशं चक्रं सृष्ट्वा मनोमयम्। प्रणिपत्य महादेवं विससर्ज्ज पितामहः॥ तेऽपि हृष्टतमा विप्राः प्रणम्य जगतां प्रभुम्। प्रययुस्तस्य चक्रस्य यत्र नेमिर्व्यशीर्य्यत॥ तद्वनं तेन विख्यातं नैमिशं मुनिपूजितम्॥ (*Vāyu Purāṇa*).

† एवं कृत्वा ततो देवो मुनिं गौरमुखं तदा। उवाच निमिषेणेदं निहतं दानवं बलम्॥ अरण्येऽस्मिंस्ततस्त्वेतन्नैमिषारण्यसंज्ञितम्। भविष्यति यथार्थं वै ब्राह्मणानां विशेषकम्॥

One day, however, after having offered a morning burnt-offering to the fire to which burnt-offerings were always made (*a*), the Sages, with respect (thus) asked Sūta (*b*) who being saluted (treated with hospitality), reclined. 5.

(*a*) *Prātarhutayagnaya.* [having......made].—It may not be uninteresting to give a description of *Homa* (burnt-offering). It is the casting of clarified butter, &c., into the sacred fire, as an offering to the gods, accompanied with prayers or invocations, according to the object of the sacrifice. * It is only made On special occasions, such as the celebration of a festival, the investiture of a young *Brāhmaṇa* with the sacred thread, marriages, and funerals. The method of making it is as follows :—During the utterance of *Mantras*, five species of consecrated wood, together with the *Durbā* grass, rice and butter, are kindled and burnt ; and the fire is then kept burning as long as the festival or ceremony lasts. Great efficacy is ascribed to this rite. It is one of the five *Jajnas* (यज्ञ) prescribed in the Hindu *Çastras.* *Homa* is also termed *Deva-Jajna* (sacrifice to gods). †

(*b*) *Sūta.*—This word signifies the offspring of a *Kshatriya* by a woman of Brāhmin caste. The duties assigned to such a person of mixed descent consist of the keeping of horses, the making of war-cars and driving the same in battle. It is apparent that a particular family became noted for its knowledge of the *Purāṇas* and other sacred treatises. The founder of this family is said to have been *Vaishya* who is also termed *Lomaharshaṇa* or *Romaharshaṇa*, by reason of his hair having been caused to stand on end when recited to him the wonderful histories embodied in the *Purāṇas* and other Scriptures. The word here implies the reciter of the *Bhāgavata*, who is said to be the son of *Lomaharshaṇa.* This very person is named as *Sauti* or *Ugraçravas* in the *Mahābhārata.* According to the tradition of the *Kurma Purāṇa*, it is, however, said that in the beginning of the *Kṛita* or *Satya* age, *Hari* or *Nārāyaṇa* sprang as Sūta, from a sacrifice of the self-born (Brahman) endued with full knowledge of all the Scriptures and well-versed in reciting and expounding them.

(O) Sinless (one), surely, the *Puranas* (*a*) with histories (*b*) and also those which are Codes of religion (*c*) have been read and expounded by thee ; 6.

(*a*) *Purāṇas.*—These are sacred poetical works, supposed to be compiled or composed by Vyāsa and comprising the whole body of the Hindu theology ; each

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* होमः—विशिष्टदेशावच्छिन्नप्रक्षेपोपहितत्यागः । (*Çrīkrishṇa Tarkālankāra*).

† पञ्चमहायज्ञान्तर्गतयज्ञविशेषः । पाठो होमश्चातिथीनां सपर्य्या तर्पणं बलिः । एते पञ्चमहायज्ञा ब्रह्मयज्ञादिनामकाः । (*Amarakosha*).

सतु देवयज्ञः । यथा—अध्यापनं ब्रह्मयज्ञः पितृयज्ञस्तु तर्पणं । होमो दैवोबलिर्भौतो-नृयज्ञोऽतिथिपूजनं । (*Manu*).

Purāṇa should treat of five topics, especially—the creation, the destruction and renovation of worlds, the genealogy of gods and heroes, the reigns of the Manus, and the narrative of their descendants ; * but great variety prevails in this respect, and few contain historical or genealogical matter. There are eighteen acknowledged *Purāṇas* :—1. *Brahma* ; 2. *Padma* ; 3. *Brahmāṇḍa* ; 4. *Agneya* ; 5. *Vaishṇava* or *Vishṇu* ; 6. *Garuḍa* ; 7. *Brahmavaivarta* ; 8. *Çaiva* or *Çiva* ; 9. *Linga* ; 10. *Nāradīya* ; 11. *Skanda* ; 12. *Mārkandeya* ; 13. *Bhavishyat* ; 14. *Matsya* ; 15. *Varāha* ; 16. *Kurma* ; 17. *Vāmana* ; 18. *Bhāgavata*.

The *Purāṇas* are reckoned to contain four hundred thousand stanzas ; there are also eighteen *Upapurāṇas* or similar poems of inferior sanctity and of different appellations ; the whole constitute the popular or poetical creed of the Hindus, and some of them or particular parts of them are very generally read and studied. (Wilson's Dictionary).

(*b*) *Setihāsāni* [with histories].—Traditional accounts of former events, heroic history, as the *Mahābhārata* and *Rāmāyaṇa*.

(*c*) *Dharma-Çāstrāṇi* [codes of religion].—*Çāstra* means an order or command ; scripture, science, institutes of religion, law or letters, especially considered as of divine origin or authority ; used singly, it implies words of literature or science in general, and it is therefore customarily connected with some other word to limit its application, as the *Vedānta Çāstras* or treatises of philosophical theology ; the *Dharma Çāstras*, books of law, &c. ; it is also applied to less important branches of knowledge, as the *Kāvya Çāstras*, or poetical works ; *Çilpa Çāstras*, works on the mechanical arts ; and *Kāma Çāstras*, or erotick compositions ; in the singular number, it is also used comprehensively to signify the body of all that has been written on the subject, as *Dharma Çāstra*, the institutes or Code of law ; *Kāvya Çāstra*, poetry ; *Alankāra Çāstra*, rhetoric, &c. (Wilson's *Dictionary*).

(O) Sūta, what the glorious *Badarayana* (*a*) the greatest amongst the learned had learnt and what the other sages who are acquainted with Brahma, endued with or without attribute (*b*), know ; 7.

(*a*) *Bādarāyaṇa*.—He whose abode is in Badarika which is a place of pilgrimage. It was the abode of *Vishṇu* and hermitage of *Vyāsa*. The following is the description given in the *Mahābhārata* :—"The holy and vast *Badari* is known to the three worlds—(Heaven, earth and infernal region) as the abode of the renowned *Nārāyaṇa* who is (our) Lord, omni-present, immutable, &c., the greatest of beings. O king, there passes the river Ganges, the water of which was hot yet cold in ancient times. The sands of that place are like gold. It is the place where the great-lucked and very powerful sages and deities, being present, bend down to *Nārāyaṇa* who is not subject to birth, O *Pārtha* (Yudhisthira) there lives the whole world (men of different regions) and all the place of pilgrimage

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* सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च । वंशानुचरितञ्चैव पुराणं पञ्चलक्षणम् ॥ (*Anon*).

and shed for sacrifices are within it. That place is holy, where Supreme Brahman, pilgrimage, Supreme Lord, great and the greatest deity and great God are present. Do not Ye doubt about, that the place, where the primeval deity and great saint *Madhusūdana* is present, is the holiest of the holies'. *

(*b*) *Parāvaravidah* [who......attribute].—*Para* God without attribute ; *Avara*, God with attribute ; *Vida* knowing, hence, those who know that God.

(O) Amiable (Sūta), thou, by (reason of) their grace, knowest accurately all those, (because) the preceptors undoubtedly disclose unto their beloved disciples even the deepest mysteries. 8.

(O) Long-lived, thou art fit to tell us all those, which have been easily and fully (*a*) ascertained by thee to be entirely beneficial (*b*) to mankind in those (*Çāstras*). 9.

(*a*) *Anjasā* [easily and fully]—*See Viçvanātha*, 2.

(*b*) *Ekāntatah-çreyah* [entirely beneficial]—*See Viçvanātha*, 3.

[VIÇVANATHA CHAKRAVARTTIN'S GLOSS—V. 9.]

1. In this verse the sages are complementing the narrator of the *Çrīmad-bhāgavata* by saying that he is a fit person to recite it as he has studied all the *Çāstras* for number of years.

2. *Anjasā* [easily and fully]—immediately. It refers to easily ascertainable meaning of the various *Çāstras*.

3. *Ekāntatah-Çreyah* [entirely beneficial].—*Ekāntatah* (एकान्ततः) every way and *Çreyah* (श्रेयः) good ; hence the phrase implies entirely beneficial, so much so that the limit of benefit cannot be exceeded. What is that good ? It is the love towards the Supreme Being producing immense happiness, not the final beatitude of men, because the *Bhagavān*, the greatest of all beings, can be pleased by such love.

Verily (O) righteous (one), in this *Kali* age (*a*) men are generally short-lived, indolent, of very short understanding, full of ill-luck and afflicted (with diseases and the like). 10.

(*a*) *Kali* age—the fourth age of the world according to the Hindus. It is the iron age or that of vice. The commencement of the *Kali yuga* is placed 3, 101

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* नारायणो विभुर्विष्णुः शाश्वतः पुरुषोत्तमः । तस्यातियशसः पुण्यां विशालां बदरीमनु ।
आश्रमः ख्यायते पुण्यस्त्रिषु लोकेषु विश्रुतः । उष्णतोयवहा गङ्गा शीततोयवहा पुरा ।
सुवर्णसिकता राजन् विशालां बदरीमनु । ऋषयो यत्र देवाश्च महाभागा महौजसः ।
प्राप्य नित्यं नमस्यन्ति नारायणमजं विभुम् । यत्र नारायणो देवः परमात्मा सनातनः ।
तत्र कृत्स्नं जगत् पार्थ तीर्थान्यायतनानि च । तत् पुण्यं तत् परं ब्रह्म तत्तीर्थं तत्तपोवनम् ।
तत् परं परमं देवभूतानां परमेश्वरम् ।.........आदिदेवो महायोगी यत्रास्ते मधुसूदनः ।
पुण्यानामपि तत् पुण्यमत्र ते संशयोऽस्तु मा ॥ (*Mahābhārata, Aranyaparvan*, c. XCII).

years anterior to the Christian era, so that in 1894, the *Kali* year is 5025, the number of its years is 432,000, at the expiration of which the world is to be destroyed. The Hindu ages are four in number, namely, *Krita* or *Satya*, *Tretā*, *Dvāpara* and *Kali*. These will be described in their proper places. (*See* next *note*, 2).

[VIÇVANATHA CHAKRAVARTTIN'S GLOSS—V. 10.]

It is impossible in this vicious age to ascertain truth and to perform the various sacrifices and ceremonies according to the prescribed method of the ancient *Çāstras*. The men are so circumstanced that they have hardly time enough to ascertain truth and find their good themselves without the aid of their preceptor. Viçvanātha has very well summarised the position of man in the present age in commenting on this verse.

1. *Sabhya* [O righteous].—It implies the person who knows the condition of a country, time and men.

2. *Kalau Yuge* [in this Kali age].—Men are generally short lived, and although they may live a little longer, yet they are

3. *Mandāh* [indolent]—which is interpreted to be inactive to know about the Supreme Being. There may be some persons who are somewhat active in this behalf, yet they are

4. *Sumandamatayah* [of very short understanding]—which means unable to understand the real nature of the Supreme Being. Although they may be intelligent enough to understand such things, yet they are

5. *Mandabhāgyāh* [full of ill-luck]—which signifies that so very unfortunate that they can hardly secure the company of righteous men. Although they may possibly get the company of such persons, yet they are

6. *Upadrutāh* [afflicted (with diseases and the like)]—which means that they are subject to disease, mourning, &c.

(Besides) there are various Scriptures (enjoining) diverse acts (religious rites) which are worthy to be heard according to (their respective) divisions; therefore, (O) righteous (one), do thou declare unto us, reverentials, by citing exactly, with thy intelligence, whatever is essence of all those, by which (*a*) the mind is fully pacified. 11.

(*a*) *Yena* [by which].—According to Viçvanātha Chakravarttin it refers to the act of citing, praising, hearing, &c.

Good betide thee, (O) Sūta, thou knowest what that is for which the illustrious cherisher of the devotees (*a*), by His divine will, was begotten (*b*) in Vasudeva's (wife) Devakī (*c*). 12.

(*a*) *Sātvatām-Patih* [cherisher of the devotees]].—Krishṇa. [*See* also *Çrīdhara*, 3 ; and *Jīva*, 2.

(*b*) *Jātah* [was begotten]—*See* *Çrīdhara*, 6 ; and *Jīva*, 1.

(*c*) *Devakī*—was the daughter of Devaka, wife of Vasudeva, and mother of Krishṇa. No person could bear to gaze upon Devakī, from the light that invested her ; the gods, invisible to mortals, celebrated her praises continually from the time that *Vishṇu* was contained in her person. It is said that before the birth of Krishṇa the quarters of the horizen was irradiate with joy as if moonlight was diffused over the whole earth. The virtuous experienced new delight, the strong winds were hushed, and the rivers glided tranquilly, when *Janārddana* was about to be born. The infant was brought forth and conveyed to a place of safety, to escape from the enraged Kaṃsa, who had vowed his destruction. Kaṃsa made unavailing search for the child, and ordered that every boy in whom there were signs of unusual vigour should be slain without remorse.

[ÇRĪDHARA'S GLOSS—V. 12.]

1. *Bhadraṃte* [good betide thee].—This is expressive of blessing with veneration.

2. *Bhagavān* [illustrious]—who is very glorious ; (omnipotent, illustrious, splendid, beautiful and vigorous).

3. *Sātvatāṃ-Patih* [the cherisher of the devotees].—*Sat* (सत्) the emblem of excellence (the Supreme Lord). *Sātvat* (सात्वत्) means those who worship such Lord. Hence *Sātvat*—devotees, and their *Patih* (पति:) cherisher.

4. *Yasya*—for particular necessity.

5. *Chikīrshayā* [by His divine will]—with a desire to do an act.

6. *Devakyāṃ...jātah* [begotten......Devakī].—It refers to the fact that Krishṇa was born in the house of Vasudeva.

[JĪVA GOSVAMIN'S GLOSS—V. 12.]

1. *Jātah* [was begotten].—How is it possible for the Supreme Being, who is omnipotent and not subject to birth and death, to be begotten in the house of a man ? With a view to remove this difficulty, it is said that He did not take his birth as an ordinary being ; but He expressed Himself in the shape of a human being, so that He may be visible to all ordinary men of the world.

2. *Sātvatāṃ-Patih* [the cherisher of the devotees].—Jīva Gosvāmin says it means the Lord of the *Yādava* clan.

And whose incarnation (*a*) is always for the preservation and advancement of all creatures ; (O) friend, thou art fit to narrate that (necessity of incarnation) unto us, the reverential hearers. 13.

(*a*) *Avatāra* [Incarnation].—A descent, especially of a deity from heaven ; an incarnation, or birth. The *Vedas* allude occasionally to the *Avatāras* of *Vishṇu*. The *Rāmāyaṇa* and *Mahābhārata* are profuse in referring to the doctrine of incarnations. Most of the principal *dramatis personæ* of the poems being impersonations of gods and demi-gods and celestial spirits. In the *Purāṇas*, *Çiva* and *Vishṇu*, under one or other form, are almost the sole objects that claim

the homage of the Hindus. The ten *Avatâras* of *Vishṇu* most frequently referred to in the *Mahâbhârata*, *Purâṇas* and other sacred books are as follow :—

(1.)—The *Matsya* or Fish incarnation, under which form *Vishṇu* preserved Manu, the ancestor of the present human race, during a universal deluge.

(2.)—The *Kûrma* or Tortoise incarnation.

(3.)—The *Varâha* or Boar incarnation.

(4.)—The *Narasiṃha* or Man-lion incarnation.

(5.)—The *Vâmana* or Dwarf.

(6.)—The *Bhârgava* or Paraçu Râma.

(7.)—*Râma Chandra* or Kodanda Râma.

(9)—*Krishṇa* ; this is the most celebrated of his *Avatâras*, in which he is supposed to have been completely incarnate.

(9)—*Buddha*,—The Brâhmaṇas consider Buddha to have been a delusive incarnation of Vishṇu, assumed by him to induce the *Asuras* to abandon the *Vedas*, by which they lost their supremacy.

(10.)—*Kalkî* with the White Horse (*Yet future*).

In the third chapter of this book reference will be found of these incarnations as well as *Kalâs* of the Supreme Lord in different shape. (*See*, *Jîva*, 1, v, 18.)

The man, affected by the dreadful world, being helpless, is immediately released from that (world), by taking whose name ; (because the) Fear itself is terrified by which (such) name. 14.

(O) Sûta, the sages (*a*), whose refuge is His feet (*b*) and whose abode is in tranquillity (*c*), being approached by (any person), at once sanctify (him) (*d*) ; whereas the water of the (holy) Ganges (do so) (*e*) by repeated actual service (contact with such waters). 15.

(*a*) *Munayah* [sages]—*See Jîva*, 3.

(*b*) *Yatpâdasaṃçrayâh* [whose......feet]—*See Jîva*, 1.

(*c*) *Praçamâyanâh* [whose.......tranquillity]—*See Jîva*, 2.

(*d*) *Punanti* [sanctify]— „ „ 4.

(*e*) *Svardhunyâpah* [water.......Ganges]— „ „ 5.

[Jîva Gosvâmin's Gloss—V. 15.]

1. *Yatpâdasaṃçrayâh* [whose......feet].—Those who have taken refuge in the feet of Krishṇa, and is, therefore,

2. *Praçamâyanâh* [whose......tranquillity].—*Prâ* (प्र)—entirely, *Çama*(शम)—devoting one's uninterrupted mind to the Supreme Lord, who has himself defined *Çama* as follows ;—'The act of fixing entirely one's mind upon me is called *Çama*'. * *Ayana* (अयन)—way or refuge. The whole phrase means (he) 'whose

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* शमो मन्निष्ठता बुद्धेः । (*Bhâgavata*, Bk. XI., c. 19, v. 36).

refuge is in tranquillity', that is to say, being attracted by the *Lîlâ* (pastime) of Kṛishṇa.

3. *Munayah* [sages].—Çuka and others.

4. *Punanti* [sanctify]—absolve from sin.

5. *Svardhunyâpah* [water.........Ganges].—It signifies the water of the holy Ganges. But it is said, 'There is no doubt this killer of *Jana* (the demon) (signifying Kṛishṇa), who is refulgent, spotless and full of knowledge, in the shape of liquid, became Ganges water.' * It is clealry shown that although the Ganges water is as holy as the *Vishṇu* Himself and it has sprung from the feet of the Supreme Lord, yet it does not immediately sanctify a person without actual and repeated contact. The object of this verse is to show superiority of the worshippers of Kṛishṇa over the Ganges water as regards the sanctifying quality.

[VIÇVANATHA CHAKRAVARTTIN'S GLOSS—V. 15.]

Svardhunyâpah [water......Ganges].—Viçvanātha explains it in a different and more appropriate way. He is of opinion that the Ganges water here signifies the water carried from the bed of the river to the distant place ; otherwise it would appear contradictory to say 'O Ganges, thy sight effects salvation and (I) do not know how much greater benefit is derived by bathing in thee.' † He, however, shows the superiority of the devotees of Kṛishṇa over the Ganges water, adding that a man attains salvation by seeing the Ganges water but he is saved by the mere remembrance of the righteous. Therefore, although the Ganges water is very holy by reason of its having sprung from the feet of *Vishṇu*, yet it does sanctify by actual contact or its use with reverence.

What (man) desirous of purity (of heart) (*a*) will not hear the glory (*b*) that cleanseth the dirt of the *Kali* age, of that Lord whose acts are praised by those who are endued with sanctified character. 16.

(*a*) *Çuddhi* [purity]—*See Viçvanâtha*, 1.
(*b*) *Yaçah* [glory]— " " 2.

[VIÇVANATHA CHAKRAVARTTIN'S GLOSS—V. 16.]

1. *Çuddhi* [purity]—being free from the effects of *Rajas* (passion) and *Tamas* (darkness or ignorance).

2. *Yaçah* [*glory*].—It refers to the acts of subjugating Brahman, Rudra, Indra &c., and also the *Râsa* pastimes, &c., of Kṛishṇa.

Do thou say unto us, reverentials, the great acts, well sung by the wise, of Him who, for Pastime (*a*), assumed the forms (*b*) (of Brahman and others). 17.

(*a*) *Lîlayâ* [for Pastime].—*Lîlâ* means a pastime ; but mythologically

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* योऽसौ निरञ्जनो देवश्चित्स्वरूपी जनार्द्दनः । स एव द्रवरूपेण गङ्गाम्भो नात्र संशयः ॥
† मुक्तिस्त्वद्दर्शनादेव न जाने स्नानजं फलम् ॥

used of certain libidinous amusements of gods among mortals on earth. Krishṇa's adventures with the dairy women are instances of *Lîlā* ; particulars of which will be found in the subsequent chapter of this work. In the text it is used in a general sense. (*See Jîva*, 2, v. 18.).

(*b*) *Kalāh* [forms].—The three commentators have explained the word as follows :—

1. The forms of Brahman, Rudra and others (*Çrîdhara*).
2. Incarnation in the shape of being (*Jîva Gosvāmin*).
3. All incarnations (*Viçvanātha Chakravarttin*).

(O) intelligent (one), do thou, also, describe (unto us) the beneficial narrative of the incarnation of the Lord *Hari* (*a*), who is the ordainer of pastimes (*b*) by His (divine) illusion (*c*), according to His pleasure. 18.

(*a*) *Hari.*—It is a name of *Vishṇu*, 'He who stealeth away all beings' heart' ; or 'He who destroyeth the creation and maintaineth the worshippers is called the *Hari*.' *

(*b*) *Lîlā* [pastime]—*See Jîva*, 2.

(*c*) *Ātmamāyayā* [by His (divine) illusion]—*See Jîva*, 3.

[JÎVA GOSVAMIN'S GLOSS—V. 18.]

1. *Avatāra* [incarnation].—There are three kinds of incarnations :—(1) incarnation of being (2) that of attribute (3) and that of pastime. (*See note*, v. 13.).

2. *Lîlā* [pastime].—It signifies the creation and other acts of the Supreme Lord. (*See note*, v. 17.)

3. *Ātmamāyayā* [by His (divine) illusion]—by the power of His divine will. The *Mahāsamhitā* says 'His will is His illusion and whatever refers to material forms is called attributal illusion'. †

We do not, however (*a*), feel full satiety (*b*) in hearing (about) the prowess (*c*) of Him whose glory dispels the ignorance of mind (*d*) which (prowess) is (felt to be) tasteful of tastefuls (*e*), every moment (*f*), by hearers (*g*) who are appreciative of tastes (*h*). 19.

(*a*) *Vayantu* [we however]—*See Çrîdhara*, 4.
(*b*) *Na-Vitripyāmah* [do not feel full satiety]—*See Çrîdhara*, 5 and 6.
(*c*) *Vikrame* [prowess]—*See Çrîdhara*, 3.
(*d*) *Uttamah-Çloka* [Him.........mind]—*See Çrîdhara*, 2.
(*e*) *Svādu Svādu* [tasteful of tastefuls]—„ „ 9.
(*f*) *Pade Pade* [every moment]— „ „ 10.
(*g*) *Çriṇvatām* [hearers]— „ „ 7.
(*h*) *Rasajnānām* [who......appreciative of tastes.]—*See Çrîdhara*, 8.

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* रुद्ररूपेण संहर्त्ता विश्वानामपि नित्यश: । भक्तानां पालको यो हि हरिस्तेन प्रकीर्त्तित: ॥

† आत्ममाया तदिच्छा स्याद् गुणमाया जड़ात्मिका । (*Mahāsamhitā.*)

[ÇRĪDHARA'S GLOSS.—V. 19.]

1. Although the question about the incarnation of Krishṇa includes the question regarding His character, yet the sages, in their anxiety to know about it, expressed their eagerness by this verse. They said that they were satisfied by the due performance of sacrifices and religious ceremonies, but not satisfied in hearing about the glory of Krishṇa.

2. *Uttamah-çloka.* (उत्तमः-श्लोक)—*Uttamah* (उत्तमः) means that which dispels the *Tamas* (तमस्) darkness, or ignorance of mind, and *Çloka* (श्लोक)—glory, hence *Uttamah-çloka* means 'He whose glory dispels the ignorance of mind', (that is to say, Krishṇa).

3. *Vikrame* [prowess, glory]—such as, lifting of Govardhana mountain, killing of Kaṃsa, &c.

4. *Vayantu*—we however.

5. *Na-Vitripyāmah* [do not feel full satiety].—The sages to satisfy their desire of hearing about Krishṇa's glorious acts said let others, if possible, be satisfied, but they have not been so.

6. Çrīdhara further explains that there are three kinds of satiety of mind :—on account of (1) full eating ; (2) want of the ignorance of attributing tastes ; (3) want of tastes in a thing.

7. *Çriṇvatām* [hearers].—The organ of hearing is likened to firmament, hence it is boundless. It cannot therefore, be fully satisfied.

8. *Rasajnānām* [who... appreciative of tastes].—Animals, being ignorant of tastes, avoid a thing which has taste, and thereby feel satisfied in avoiding a thing as useless to them. But men, who are appreciative of tastes, cannot do so.

9. *Svādu Svādu* [tasteful of tastefuls].—Men become satisfied that there is no taste in the sugar-cane after it being chewed by them. By the use of all these figures of speech the three classes of satiety on account of abundance mentioned above are explained away. The sages did not feel any of these satisfactions, hence their desire to hear about the glories of Krishṇa dose not fall under any of the aforesaid class and remained unsatisfied.

10. *Pade Pade* [every moment].—Hence *Svādu-Svādu Pade Pade* means greater tasteful than the tasteful things every moment.

(In conjunction) with Balarāma (*a*), the Lord *Keçava* (*b*), disguised (as) man and concealed (as Deity), did super-earthly (superhuman) acts. 20.

(*a*) Balarāma [बलराम].—An incarnation of a white hair of Brahman, born as the son of Vasudeva, by Devakī, but was transferred from the latter to the womb of Rohiṇī, another wife of Vasudeva ; hence he was the half-brother of Krishṇa. He was brought up by Nanda, and is the patron of Agriculture, the Yādavas, his tribe, being properly herdsmen and shepherds. He is often represented as armed with a ploughshare, and sometimes as carrying of a pestle like club. By some, he is regarded as the eighth incarnation of *Vishṇu* ; by others as an incarnation of the great serpent Ananta. He was of great strength and irascible temper. He diverted the course of the river Yamunā, and compelled it

to attend him. The fierce and malignant demon Dhenuka, in the form of an ass, attacked Balarāma when he was a mere boy playing with Krishṇa; Balarāma seized him by both hind legs and whirled him round till he expired. On another occasion, the Asura Pralamba came to the boys and attempted to carry off Balarāma, who, however, so squeezed and beat the powerful demon that he fell upon the ground and expired. Many other exploits are related of him. Balarāma was married to Rebatī, to whom he was attached and faithful. When Arjuna, by the connivance and helf of Krishṇa, stole away his sister Subhadrā, Balarāma collected his retainers and set out in pursuit, but the matter was made up by the intervention of Krishṇa. One of the last feats of his prowess was the destruction of the dreadful Asura Dvivida in the form of an ape Shortly afterwards Balarāma resumed the form of Çesha. (*For particulars, see Vishṇu Purāṇa.*).

(*b*) *Keçava.*—Vishṇu. It has three different ways of interpretations :— (1) *Ka* (क) Brahman, *a* (अ) Vishṇu, *Iça* (ईश) Çiva, and *va* (व) to send; hence the word implies 'He who sendeth Brahman, Vishṇu, and Çiva (to this world)'.

(2) *Ka* (क) Brahman, *Iça* (ईश) Çiva, *va* (व) to lead ; hence 'He who leadeth Brahman and Çiva.'

(3) *Ke* (के) in water, *Çava* (शव) corpse ; or that which floats on water as a corpse. It is said that *Vishṇu*, having deeply slept in meditation on the great ocean, after the destruction of the world, floated therein as a dead body, therefore 'He is called the *Keçava*,'

[JIVA GOSVAMIN'S GLOSS—V. 20.]

Now it may be asked how is it possible for a man to do supernatural deeds ? With a view to remove this doubt, Krishṇa is called :—

1. *Kapaṭamānushaḥ* [disguised (as) man].—The 'man' refers to material body. The Supreme Lord has no material body, but He appears to mankind in that shape as if in a disguised form. In fact, the Lord in human form is the Supreme Being. Although He is not like ordinary man, yet He is the superhuman Being, having human shape and performing human deeds. (*See* also Bk. X., c. 1, v. 7 and c. 56, v. 21). As He is the disguised man, therefore.

2. *Gūḍhaḥ* [concealed].—He is Himself the Supreme Being concealed in human form.

Knowing that *Kali* age has come and having sat on account of performing the long-extending sacrifices in this field of *Vishṇu*, we have leisure to hear the narrative of *Hari*. 21.

[ÇRIDHARA'S GLOSS—V. 21.]

How is it possible for Brāhmaṇas, who are busy in teaching, studying and performing sacrifices, and other religious ceremonies, to get leisure for hearing or studying the *Bhāgavata* ? The answer is to be found in this verse. The sages,

apprehending that the *Kali* age has approached, have engaged themselves in performing sacrifices for number of years with a view to reach the feet of *Vishṇu*, and having time now, they are ready to hear the narrative of *Hari*.

The cherisher (Brahman) hath fully pointed out thee as the helmsman (of those who are desirous of crossing over ocean), unto us (who are) desirous of crossing over the ocean of *Kali* that stealeth the holiness (of man) and that is difficult to be crossed over. 22.

Do thou say unto us, to whom Righteousness hath now sought for refuge, (when) Kṛishṇa (*a*), the Lord of meditation, the Benefactor of the *Vedas* and the shield of Righteousness, hath gone to His abode. (*b*) 23.

(*a*) *See Kṛishṇa* after the next *note.*

(b) *Svāṃ Kāshṭhāṃ* [His abode].—The commentators explain this phrase in various ways :—

(1.) Own boundary, that is to say, His Ownself. (*Çrīdhara*).

(2.) His quarter, hence, Own eternal abode. (*Jīva Gosvāmin*).

(3.) His boundary.—One hundred and twenty-five years—the period during which he was in this world as incarnation of the Supreme Lord. (*Viçvanātha*).

[ETYMOLOGY AND DIFFERENT DESIGNATION OF KRISHNA.]

1. Kṛishṇa [कृष्ण=*Kṛish* (कृष्) to attract, as the mind of men, &c., and *Nak* (नक्) affix ; or कृष् to tinge and नक्]

This signifies :—

(1.) 'He who tills (destroys) the sins, is Kṛishṇa'. *

(2.) In Kali age, He is of black complexion, hence, He is called Kṛishṇa. †

(3.) *Kṛishi* (कृषि) essence ; and *Na* (न) happiness. The unity of these two is the Supreme Being, who is called Kṛishṇa. ‡

2. *Kṛishṇa* the leading deity of the *Çrīmadbhāgavata*, and the principal speaker in the *Bhagavat Gītā*, is known in the *Mahābhārata* as *Vāsudeva*, *Keçava*, *Govinda*, *Janārdana*, *Dāmodara*, *Dāçārha*, *Nārāyaṇa*, *Hṛishīkeça*, *Purushottama*, *Mādhava*, *Madhusūdana* and *Achyuta*. He is the most renowned character of the Hindu mythology, and the most celebrated hero of ancient history of India. He is an incarnation of *Vishṇu* ; but according to some opinion, he is

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* कर्षति पापानि इति कृष्णः ।

† श्वेतो रक्तस्तथा पीतः कलौ कृष्णत्वमागत इति ।

‡ कृषिर्भूवाचकः शब्दो नश्च निर्वृति-वाचकः । तयोरैक्यं परं ब्रह्म कृष्ण इत्यभिधीयते ॥

(Raghunātha Chakravartin's *Trikānda Chintāmaṇi*, quoted in the *Amarakosha*, v. 13).

distinct from the ten incarnations, being identified with the Supreme Lord. (See however, Bk. I., c. 3, v. 23).

[HIS GENEALOGY AND BIRTH.]

3. Âhuka, the king of the *Daityas* (aborigines) had two sons—Devaka and Ugrasena. The former had a daughter named Devakî, the latter a son called Kamsa. Devakî was married to Vasudeva, the son of *Çura*, a descendant of Yadu, undoubtedly of the Aryan race. She had eight sons by him. Rohinî was Vasudeva's another wife. Kamsa, the cousin of Devakî was informed by the sage Nârada, that Devakî would bear a son who would kill him and overthrow his kingdom. It need hardly be said that Kamsa was king of Mathurâ, and he captured Vasudeva and his wife Devakî, imprisoned them in his own palace, set guards over them, and slew the six children whom Devakî had already borne. She was about to give birth to the seventh, Balarâma, the play-mate of Krishna and who is said to be another incarnation of Vishnu. This child was saved from Kamsa's ire, being, it is said, transferred by divine agency before birth to the womb of Rohinî, the other wife of Vasudeva. Devakî's eighth child Krishna was born at midnight. The gods now interposed to preserve the child, and accordingly lulled th· guards of Kamsa's palace to a mysterious slumber (*Yoga Nidrâ*). The father of Krishna, Vasudeva stole out with the child undiscovered as far as the river Yamunâ, and having crossed it he found the cart and team of Nanda, who was a cowherd and an Aryan by birth. Yaçodâ the wife of Nanda had just been delivered of a female child. Vasudeva, by divine inspiration, being acquainted with such fact, stole to Yaçodâ's bedside, and placed Krishna by her, returned to the palace at Mathurâ, with the female child of Yaçodâ in his arms, and thus substituted for his own issue. Kamsa found out the cheat, and for a time gave up the affair, subsequently, liberating Vasudeva and his wife Devakî. Nanda, the cowherd, was entrusted to take care of Krishna who was removed to Gakula or Vraja and brought up there.

[HIS EARLY CAREER AND WONDERFUL EXPLOITS.]

3. It was in this place he was associated with his brother Balarâma, and both evinced from childhood their divine character by many deeds of surprising strength. Some of them are mentioned here :—Krishna kicked over the cart which served as conveyance and domicile to Nanda and his family. The female fiend Putanâ attempted the life of the child Krishna, by giving him her breast to suck ; the infant Krishna sucked it with such violence that he drained it of the life and she expired. Afterwards, he vanquished the serpent Kâliya in the Yamunâ river. Krishna's superhuman strength did not spare the bull-shaped demon, Arishtha ; horse-shaped Keçin and Kâlnemi, who all undertook to destroy the boy. He then plucked up the mountain Govardhana, and held it as an umbrella above the land in which Nanda and his family lived, and who incurred the displeasure of Indra for the abandonment of his worship by Nanda and the cowherds, at the instigation of Krishna, and adoption that of the cows, who supported them, and the mountains, who offered them pasturage. The country of the Yâdavas and the whole race of cowherds would have been annihilated

by deluge had not the young but mighty Krishṇa devised the plan of mountain-lifting as mentioned above.

[HIS PASTIME WITH DAIRY-MAID.]

4. A time of repose followed. His diversions and pastime commenced. The milk-women became his favorite, of whom Rādhā was the chief. He taught these women the round dance called *Rāsa* or *Mandalanrityam*.

[HIS LATTER CAREER.]

5. Afterwards, Kaṃsa invited both the brothers, Krishṇa and Balarāma to stay with him, and the offer was accepted. While entering the house of Kaṃsa, Krishṇa was insulted by Kaṃsa's washerman at the gate, and Krishṇa slew him and dressed himself in his yellow clothes. Kaṃsa himself was killed and his father Ugrasena placed on the throne. Immediately after, a king belonging to the Kālayavana (Indo-Scythian) race soon invaded the Yadu or Aryan territory. For this reason the town Dvārakā, in Guzrat, was built and fortified by Krishṇa ; and the inhabitants of Mathurā were transferred to that place. Then followed the marriage of Satyabhāmā, daughter of Satrājit, with him, and the carrying off Rukmiṇī, daughter of Bhishmaka. He visited Indra in his heaven, when he stole away, at the instigation of his wife Satyabhāmā, the famous *Pārijāta* flower from Indra's garden. The victory over Bāna was not a less important event in Krishṇa's career. It is said, Ushā, a female demon and daughter of Bāṇa was carried off by Krishṇa's grandson, Aniruddha. The grandfather, Krishṇa with his brother Balarāma went to the rescue. Bāṇa fell victim to Krishṇa's prowess, although, defended by Çiva and Skunda. He destroyed the city of Benares by hurling his flaming *Chacra* (discus), inasmuch as the king of the said city supported Paundraka of the Vasudeva family who assumed Krishṇa's title and insignia. In the great war of the Kurus and Pāṇdavas he took part of the Pāṇdavas ; and it was mainly owing to his powerful assistance that the opposite party were vanquished. It is said he had sixty thousand wives, and his children numbered eight thousand. He afterwards exterminated his own tribe, the Yādavas. He himself was killed by chance, shot from a hunter.

[HIS MATTERS PERSONAL.]

6. As regards his personality, he was of dark complexion with curly black hair. He is described as wearing a club or mace, a sword, a flaming discus, a jewel, a conch, a garland and also a flute.

7. His abode was Dvārakā, and his heaven Golaka. Name of his charioteer is Sātyaki. He is the Indian Hercules and Apollo combined.

[PERIOD TO WHICH HE BELONGED.]

8. Krishṇa cannot be said to belong really to the Epic age, but almost exclusively to the Pauraṇic. When the story of his life is divested of the marvellous acts, he will be found to be an historical personage, belonging to that epoch when

the Aryan race, leaving the north western corner of the peninsula, began to make their way by gradual conquests towards the interior and the east. The enemies whom he attacked and subdued were the aborigines of the interior, who, to heighten the glory of the hero, are called giants and demons, *Daityas* and *Dānavas.* The Aryans were still a nomad people, pasturing their herds of cattle at the foot of the Himālaya range and in the plains of the Punjab ; the legend would further lead us to believe that the premitive elementary worship now yielded to the more systematic religion of Brāhmaṇism and the institutions of caste. His identification with Vishṇu would follow as a natural apotheosis of a monarch and warrior of such fame ; but the very legend itself, even as it is given in the *Purāṇas*, seems to show that he existed long before the mythological triad of Brahman, Vishṇu, Çiva had ever been dreamed of. (For details, *see* the *Mahābhārata*, *Vishṇu* and other *Purāṇas*, Wilson's Works vol. II., pp. 66 and 67 ; Monier William's *English-Saṃskrit Dictionary* ; Thomson's *Bhagavat-Gītā* ; Garrett's *Classical Dictionary* of *India.*)

FINIS OF THE FIRST CHAPTER, NAMED THE SAGES' QUESTIONS, IN THIS STORY OF NAIMIÇA IN THE FIRST BOOK, IN THE ÇRĪMADBHĀGAVATA, THE GREAT PURĀṆA, AND THE VYĀSA'S TREATISE OF THE SELF-DENYING DEVOTEES.



NO. 2. *S. M. Dutta's Çrîmadbhâgavata*] [*From the sketch of M. N. chatterjee.*

CHAPTER II.

(THE SUPREME LORD'S GLORY.)

Being fully pleased at these questions of the Brāhmaṇas, the son of Romaharshaṇa (*a*) complementing their words (questions), (*b*) attempted to say (describe) fully. 1.

(*a*) *Romaharshaṇī* [son of Romaharshaṇa].--Sūta is meant here.

[VIÇANATHA CHAKRAVARTIN'S GLOSS—V. 1.]

(*b*) The summary of the six questions put by the sages to Sūta is given below:—

(1.) Say unto us, what is entirely beneficial to mankind ?

(2.) Describe unto us, what is the essence of all the Scriptures ?

(3.) What for the Supreme Lord took His birth in Devakī ?

(4.) Describe unto us the great deeds of the Supreme Lord when He assumed the forms of Brahman, Rudra, &c.

(5.) State fully about the incarnation of the Lord *Hari*.

(6.) To whom the religion has taken shelter after Kṛishṇa has retired to His own abode ?

The reply to these questions will be found in the *Çrīmadbhāgavata*.

[JĪVA GOSVAMIN'S GLOSS.—V. 1.]

The first four questions have been answered in the second chapter, and the reply to the rest will be found in the third chapter of this book.

Sūta said : I bend down to that sage (*a*), who did not approach his spiritual preceptor to be vested with the holy thread (*b*), who had renounced all Acts (*c*), and entirely gone (to the forest, renouncing the world) (*d*), who had entered into the heart of all beings (*e*), and whom *Dvaipāyana* (*f*), being depressed on account of his absence (*g*), called out as 'son' (*h*) and when so called, then (*i*), the trees, being like Çuka (*j*), had answered him (*k*) (Vyāsa). 2.

(*a*) *Munimānatosmi* [I......sage]—*See, Çrīdhara,* 11.

(*b*) *Anupetaṃ* [who......thread] ,, ,, ,, 3.

(*c*) *Apeta Krityam* [who...Acts]—*See Çrīdhara*, 4.
(*d*) *Pravrajantam* [entirely......world] „ 2.
(*e*) *Sarvabhūta-Hridayam* [who...beings] „ 12 ; and *Jīva*, 3.
(*f*) *Dvaipāyanah* [द्वैपायन:].—It is another name of Vyāsa, the author or compiler of the *Vedas*, *Mahābhārata* and *Purāṇas*. He is called the island-born ; the place of his nativity being a small island in the Ganges. (*See after note k.*)
(*g*) *Viraha Kātarah* [depressed......absence]—*See Çrīdhara*, 5.
(*h*) *Putreti Ājuhāva* [called out as 'son'] „ „ „ 6 and 7.
(*i*) *Tadā* [then] „ „ „ 8.
(*j*) *Tanmayatayā* [the trees......Çuka] „ „ „ 9 and *Jīva* 2.
(*k*) *Abhineduh* [had answered] „ „ „ 10

[BIRTH AND EARLY LIFE OF DVAIPAYANAH.]

He was a great Brāhmaṇa sage who lived in the forest, and by a long course of religious penances had become emaciated and hideous in appearance. He is described as the son of Parāsara and a fish-girl named Matsya, who was employed as a ferry-woman in an island, in the Ganges, in Eastern Bengal, adjacent to the places where the river Brahmaputra flows. His original name was *Krishṇa-dvaipāyana*, but having become famous as the compiler of the *Mahābhārata* and the *Vedas*, he is generally known by the name of *Vyāsa* or the 'arranger'. Among all the Brāhmaṇa sages of antiquity famous for their learning, their austerities, and their miracles, few can be compared with Vyāsa.

[THE ANCESTOR OF THE KAURAVAS AND PANDAVAS.]

The following legend is related to show that he was the direct ancestor of Kauravas and Pāṇdavas who fought in the great war. After the death of Rājā Vichitra Vīrya his widows were filled with sorrow, because they had no son to perpetuate the race of Bharata. According to the custom then prevailing that when a man died without issue, his brother or near kinsman should marry or beget child on his widows. Satyavatī the deceased king's chief consort, therefore, applied to Bhīshma, who refused on account of his vow. She then requested the sage Vyāsa to take his place. He proceeded to the palace of Hastināpura and fulfilled the wishes of the queen ; but his presence filled the widows with terror. She first shut her eyes when she beheld him, and she gave birth to a blind child who was named Dhritarāshtra ; and the second widow became so white with fear that she gave birth to a son who was pale and named Pāndu. Then Satyavatī requested Vyāsa to become father of a third son who should be without blemish ; the first widow would not go to him, but arrayed her maid-servant in garments of her own, and sent her to the sage in her stead ; and the servant gave birth to a third son who was named Vidura. Thus were born three sons of the royal house at Hastināpura.

[THE EARLY ARRANGERS OF THE VEDAS.]

It is said the *Vedas* have been arranged twenty-eight times. The arrangers of the *Vedas* are called *Vyāsas*. *Krishṇadvaipāyana* is the twenty-eighth Vyāsa. The following list of the arrangers of *Vedas* will be found in the *Purāṇas* :—

Twenty-eight times had the *Vedas* been arranged by the great sages, in the *Vaivasvatamanvantara* in the *Dvāpara* age ; and, consequently, eight and twenty Vyāsas have passed away ; by whom, in their respective periods the *Veda* has been divided into four. In the first Dvāpara age, the distribution was made by Svayambhu (Brahman) himself ; the second, the arranger of the *Veda* (Vedavyāsa) was Prajāpati or Manu ; in the third, Uçanas ; in the fourth, Brihaspatī ; in the fifth, Sāvitrī ; in the sixth, Mṛityu (death, or Yama) ; in the seventh, Indra ; in the eighth, Vaçishtha ; in the ninth, Saravata ; in the tenth, Tridhāman ; in the eleventh, Trivrishan ; in the twelfth, Bharadvāja ; in the thirteenth, Antarīksha ; in the fourteenth, Veprivan ; in the fifteenth, Trayyāruna ; in the sixteenth, Dhananjaya ; in the seventeenth, Kṛitanjaya ; in the eighteenth, Ṛiṇajaya ; in the nineteenth Bharadvāja ; in the twentieth Gautama ; in the twenty-first, Uttama, also called Haryātman ; in the twenty-second, Vena, who is likewise named Rajaçravas ; in the twenty-third Sanmasushmāyana, also Trinabindu ; in the twenty-fourth, Ṛiksha, the descendant of Bhṛigu, who is also known by the name of Vālmikī ; in the twenty-fifth, my father, Çakti was the Vyāsa ; I was the Vyāsa of the twenty-sixth Dvāpara and was succeeded by Jātūkarṇa.

[THE ACTUAL VYASA.]

The Vyāsa of the twenty-eighth, who followed him, was *Kṛishṇadaipāyana.* These are the twenty eight elder Vyāsas by whom, in the preceding Dvāpara ages, the *Veda* has been divided into four. In the next Dvāpara, Drauṇi (the son of Droṇa) will be the Vyāsa, when my son the sage *Kṛishṇadaipāyana* who is actual Vyāsa, shall cease to be (in that character), (*See* also *Kūrma* and *Vayu Purāṇas*)·

[ÇRĪDHARA'S GLOSS—V. 2.]

1. This as well as the two subsequent verses are expressive of salutation at the beginning of the work ; Sūta complementing his own preceptor Çuka by saying:

2. *Pravrajantaṃ* [entirely......world].—Who has renounced the worldly matter and become a mendicant by going to the forest.

3. *Anupetaṃ* [who......thread].—Who has not gone to a person and asked him—'Invest me with the holy thread'. It may be interpreted in another way—who has not gone to another person, that is to say, alone.

4. *Apeta-Kṛityaṃ* [who......Acts]—free from duties. (Acts refer to the duties of observing daily and casual ceremonies).

5. *Viraha-kātarah* [depressed......absence]—depressed on account of the absence of or separation from Vyāsa's son, Çūka.

6. *Putreti* [as 'son']—'O son'.

7. *Ājuhāva* [called out].—It means calling very loudly.

8. *Tadā* [then]—at that time.

9. *Tanmayatayā* [the trees......Çuka]—also the trees being like Çuka.

10. *Abhineduh* [had answered]—replied. It is said with a view to avoid his father's affection, Çuka replied to the call of his father through the trees without disclosing himself.

11. *Munimânatosmi* [I......sage]—here the salutation refers to Çuka.

12. *Sarvabhûta-Hṛidayam* [who......beings].—How did he become trees ? The answer is given by the use of this phrase. It is said that the contemplative meditation of Çuka was so very powerful that by its strength he could enter the heart of every being.

[JÎVA GOSVAMIN'S GLOSS—V. 2.]

1. In the commencement of the work, Sûta is complementing his preceptor by describing his high qualities in this and the subsequent verse.

2. The word *yam* (whom), and *Tat* in the word *Tanmayatayâ* (trees......Çuka) in the text, indicate that Çuka and his soul are one and the same thing which implies the Supreme soul, because by the strength of his contemplative meditation there was no distinction between his soul and the Supreme Lord. The reply, which the trees gave in answer to Vyâsa's call, was, in fact, the reply of the Supreme Lord on behalf of Çuka, through the trees. It is explained in another way, Çuka not only gained the affection of his father, but trees also loved him. It is on account of this love for Çuka that even the trees replied to Vyâsa's enquiry about his son. All these show the Çuka's greatness as a devotee.

3. *Sarvabhûta-Hṛidayam* [who......beings]—Jîva Gosvâmin explains this as 'upon whom the heart of all beings is placed.'

I seek refuge in the son of Vyâsa (*a*), the preceptor of sages, who had, on account of his kindness (*b*), towards the worldly beings, who are willing to be relieved from the deep darkness (of the world), narrated (*c*) the unparalled (only) secret amongst the *Purâṇas* (*d*), (which is) full of its own glory (*e*), the lamp of the spiritual truth (*f*)and the essence of all the *Çrutis*. (*g*) 3.

(*a*) *Vyâsasûnum* [son of Vyâsa]—*Çuka.*

(*b*) *Karuṇayâ* [on......kindness]—*See Jîva,* 6.

(*c*) *Âha* [had narrated] „ „ „ 3.

(*d*) *Purâṇa-Guhyam* [secret amongst the *Purâṇas*]—*See Jîva*, 2.

(*e*) *Svânubhâvam* [full......glory]—*See Jîva,* 4.

(*f*) *Adhyâtma-dîpam* [the lamp of spiritual truth]—*See Jîva* 5.

(*g*) *Çruti* [श्रुति from *Çru* (श्रु) to hear, hence, the hearing, or that which is heard]—is in Samskrit literature, the technical term for all those works which are considered to have been revealed by a deity. It applies, therefore, properly speaking, only to the *Mantra* and *Brâhmaṇa* portion of the *Vedas* ; but at a later period, it is applied likewise, if not especially, to *Upanishads.* It means revelation, as distinguished from *Smṛiti,* tradition. The "distinction" says, Max Muller between *Çruti,* (revelation), and *Smṛiti* (tradition) is a point of vital importance for the whole Brâhmaṇic system, and will be found significant in a historical point of view. The distinction between *Çruti* and *Smṛiti,* revelation and tradition had been established by the Brâhmaṇas previous to the rise of

Buddhism, or, at all events, previous to the time when the Sutra style began to be adopted in Indian literature.

There existed, previous to the Sutra period, a body of literary works propagated by oral tradition, which formed the basis of all later writings on sacred subjects, and which by the Brāhmaṇas was believed to be of divine origin. The idea expressed by the word *Çru* (श्रु) to hear, i. e., to receive by inspiration, is known in the Brāhmaṇas. (Max Muller's *Ancient Saṃskrit Literature*, p. 107).

[JIVA GOSVAMIN'S GLOSS—V. 3.]

1. Çuka renounced this world inclusive of his venerable father's affection on account of his being too much influenced by the narrative of Krishṇa in the *Çrîmadbhâgavata*, became a great thinker and recited the *Çrîmadbhâgavata* for the benefit of humanity.

2. *Purâṇa-Guhyam* [secret amongst the *Purâṇas*].—The *Çrîmadbhâgavata* is meant here.

3. *Āha* [had narrated]—declared, or said.

4. *Svânubhâvam* [full......glory].—This is expressive of the uncommon glory of the *Çrîmadbhâgavata.*

5. *Adhyâtmadîpam* [the lamp of spiritual truth].—That which enlightens mankind with the great deeds of Lord *Hari.*

6. *Karuṇayā* [on......kindness].—Why the *Çrîmadbhâgavata* was narrated by Çuka, although he had renounced the world altogether ? It was on account of his kindness towards men of this world who are anxious to dispel ignorance from their mind. This kindness is also expressive of good nature which was generated in him on account of his profound knowledge of the great deeds of the Supreme Lord.

After bending down to *Nārāyaṇa* (*a*), and also to *Nara* (*b*), the best of beings (*c*) and also to the Goddess of Learning (*d*), and also to Vyāsa, then the *Jaya* (*e*) should be uttered (*f*). 4.

(*a*) *Nârâyaṇa.*—It is a compound word consisting of *Nâra* (नार) and *Ayana* (अयन) ; *Nârâ*—water ; (that which has been created by the prime Lord) *Ayana*—refuge ; here it implies 'He whose refuge was on water in the beginning of the creation.' According to the Hindu mythology the Supreme Lord first created water, over which He reposed Himself. *Nārâyaṇa* is another name of *Vishṇu*, but specially considered as the deity who was before all world.

(*b*) *Nara.*—The eternal. He is an incarnation of *Vishṇu.* He is said to have been begotten by Dharma on Mûrti, the daughter of Daksha. It is said, the Supreme Lord descended on earth as the sages—*Nara* and *Nârâyaṇa*, and in that capacity observed devout austerities. The *Kalki Purâṇa* has a different description :—Mahādeva assumed the form of an elephant and cut assunder by his tusk the body of *Vishṇu* into two parts, when the latter alighted on earth as *Nrisiṃha* (man incorporated with lion). The parts representing man and

lion became the sages *Nara* and *Nārāyaṇa* respectively. They were the great sages of that name, endued with great spiritual and intellectual powers, representing *Janārdana* (Krishṇa). *Nara* and *Nārāyaṇa* represent *Hrishikeça* (Krishṇa) and Dhananjaya (Arjuna). (*See Çrīdhara*, 2 ; and *Jīva*, 1.)

(*c*) *Narottamam* [the best of beings].—This is rendered as adjective to *Nara.* (*See Viçvanātha's* gloss).

(*d*) *Sarasvatīm* [the Goddess of Learning].—The goddess of wisdom, knowledge, science, art, learning and eloquence, the patroness of music and inventress of the Saṃskrit language and Devanāgara letters.

[IN THE VEDAS.]

1. She is a goddess of some, though not of very great, importance, in the *Rik Veda.* As observed by Yāska, she is celebrated both as a river and a deity. She was, no doubt, primarily a river-deity, as her name, 'the watery', clearly denotes, and in this capacity she is celebrated in a few separate passages. Allusion is made in the hymns and in the *Brāhmaṇas* to sacrifices performed on the banks of this river, and the adjoining *Dhrishadvatī* ; and she in particular, seems to have been associated with the reputation for sanctity which was ascribed to the whole region, called *Brahmāvarta* lying between those two small streams, and situated immediately to the westward of *Yamunā.* The Sarasvatī thus appears to have been to the early Hindus what the Ganges (which is only twice named in the *Rik Veda*) became to their descendants. When the river had acquired a divine character, it was quite natural that she should be regarded as the patroness of the ceremonies which were celebrated on the margin of her holy waters, and that her direction and blessing should be invoked as essential to their proper performance and success. The connection into which she was thus brought with sacred rites may have led to the further step of imagining her to have an influence on the composition of the hymns which formed so important a part of the proceedings, and of identifying her with *Vāch*, the goddess of speech. Sarasvatī is frequently invited to the sacrifices along with other goddesses—*Ilā*, *Mahī*, Bhāratī, who, however, were not, like her, river-nymphs, but personification of some department of religious worship or sacred science.

[HER ORIGINAL CHARATCER AS A RIVER PRESERVED.]

2. In many of the passages where Sarasvatī is celebrated, her original character is distinctly preserved. Thus in two places she is mentioned along with rivers, or fertilising waters. She is spoken of as having seven sisters, as one of seven rivers, and as the mother of streams. In another place she is said to pour on her fertilising waters to surpass all other rivers, and to flow pure from the mountains to the sea. She is called the best of mothers of rivers, and of goddesses.

[IN THE LATER MYTHOLOGY.]

3. In the later mythology, as is well known, Sarasvatī was identified with *Vāch*, and became, under different names, the spouse of Brahman, and the goddess of wisdom and eloquence, and is invoked as a Muse. In the *Mahābhārata* she

is called the mother of the *Vedas*. In the *Çanti Parvan* it is related that when *Brahmarshis* were performing austerities, prior to the creation of the Universe, 'a voice derived from Brahman entered into the ears of them all; the celestial *Sarasvatī* was then produced from the Heavens.' Monier Williams' *O. S. T.*, vv. 337—343).

[AS A WIFE OF VISHNU AND BRAHMAN.]

4. The *Vaishṇavas* of Bengal have a popular legend, says Professor Wilson, that she was the wife of *Vishṇu* as were also Lakshmi and Gangā. The ladies disagreed; Sarasvatī like the other prototype of learned ladies, Minerva, being something of a termagant, and *Vishṇu*, finding that one wife which a god could manage, transferred Sarasvatī to Brahman, and Gangā to Çiva, and contented himself with Lakshmī alone. It is worthy of remark that Sarasvatī is represented as of a white color, without any superfluity of limbs, and not unfrequently of a graceful figure, wearing a slender crescent on her brow and sitting on a lotus. (Wilson, vol. II., pp. 187—8).

[HER MATTERS PERSONAL.]

5. Another account has the following:—She is represented as a young female of fair complexion with four arms and hands. In one of the two right hands she holds a flower, which she offers to her husband, by whose side she is continually standing, and in the other a book of palm leaves, indicating that she is fond of learning, and imparts knowledge to those who study. In one of her two left-hands she holds a string of pearls called *Çivamālā* which serves her as a rosary, and in the other *Damaru* or small drum. An annual festival is celebrated in her honor. She dwells among men, but her special abode is *Brahmaloka* with Brahman, her husband. *

There is a river of the same name. It rises in the mountains north-west of Delhi. Sarasvatī means flowing. It was also the name of one of the daughters of Daksha who was married to Dharma.

(*e*) *Jayam* [जयम्].—That by which the sentient beings conquer the world (worldly matters) is called *Jaya*. It includes the following:—The eighteen *Purāṇas*, *Rāmāyaṇa*, *Mahābhārata*, *Çiva Dharma* and *Vishṇu Dharama*. †

(*f*) *Udīrayet* [should be uttered]—See *Çrīdhara*, 1.

[ÇRĪDHARA'S GLOSS—V. 4.]

1. *Udīrayet* [should be uttered].—Having uttered himself, Çuka taught other readers of *Purāṇas* that they ought to pronounce this verse at the beginning of reading or reciting the *Çāstras*.

2. *Naram*.—Incarnation of *Nārāyaṇa*.

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* वाणीं पूर्णनिशाकरोज्ज्वलमुखीं कर्पूरकुन्दप्रभां,
चन्द्रार्द्धाङ्कितमस्तकां निजकरैः संविभ्रतीमादरात् ।
वीणामक्षगुणं सुधाढ्यकलसं विद्यां च तुङ्गस्तनीं,
दीव्यैराभरणैर्विभूषिततनुं हंसाधिरूढां भजे ॥ (*Nibandha.*)

† अष्टादश पुराणानि रामस्य चरितं तथा । कार्ष्णं च पञ्चमं वेदं यन्महाभारतं विदुः ।
तथैव शिवधर्म्माश्च विष्णुधर्म्माश्च शाश्वताः । जयेति नाम तेषाञ्च प्रवदन्ति मनीषिणः ॥

[JÎVA GOSVAMIN'S GLOSS—V. 4.]

1. *Nara* and *Nârâyaṇa* are the presiding deities of the *Çrîmadbhâgavata. Nara* implies Krishṇa. Goddess of learning is its power ; and Vyâsa is its *Rishi* ; that is to say, the saint by whom it has been remembered and recited. The *Praṇava* is its seed. The metre of the *Çrîmadbhâgavata* is *Gâyatrî*, as it is commenced by *Gâyatrî*. All these deities and incarnations are adorable.

(O) sages, I have been well asked by thee about the benefit of mankind, because the appropriate questions regarding Krishṇa have been asked, by which the soul becomes well pacified. 5.

That is the best religion (*a*) for men, from which is generated the devotion for *Adhokshaja* (*b*) which does not seek for good result (*c*) and is unsmitten (by any impediment) (*d*) and by which the soul of the worshippers become fully pacified. 6.

(*a*) *Para-Dharma* [best religion]—*See Çrîdhara*, 2.

(*b*) *Adhokshaja* [अधोक्षज].—This is a compound word. *Adhah* (अधः) beneath, subdued, cast down, censured, &c. *Aksha* (अक्ष) an organ of sense ; *Ja* (ज) (who is) produced ; *Akshaja* (अक्षज) means the knowledge produced by the senses, hence *Adhokshaja* signifies 'He who has subdued or cast down the knowledge derived from the senses,' that is to say, 'He who is not a subject to the organs of senses.' In short, 'He who cannot be seen or felt by the organ of senses'. It is a name of Vishṇu.

(*c*) *Ahaitukî* [which......result]—*See Çrîdhara*, 3.

(*d*) *Apratihatâ* [unsmitten......impediment]—*See Çrîdhara*, 4.

[ÇRÎDHARA'S GLOSS—V. 6.]

1. The first question put by the sages in verse (9) of the last chapter is answered by this one.

2. *Para-Dharma* [best religion].—The sum and substance of this verse is, that religion is of two kinds with reference to its stimulus and cessation. The religion which has salvation, &c., as its object is called *Apara*, and that which engenders devotion to Krishṇa is called *Para-Dharma*. The latter is most essential to mankind. (*See notes* BK. 1, C. 2, V. 8.)

3. *Ahaitukî* [which......result].—*Hetu* (हेतु) desire for result ; with the prefix *A* ; it means that (devotion to Lord Hari) which does not hanker after reward in return.

4. *Apratihatâ* [unsmitten......impediment].—Not overpowered by difficulties.

Means constituted by Devotion (*a*), which has relation to the glorious Vāsudeva (*b*), quickly (*c*) generates moral apathy (*d*), and the knowledge (*e*) which is not discoursive (*f*). 7.

(*a*) *Bhakti-Yogah* [means of Devotion].—*Yogah* ordinarily implies union. The sense here is that of 'door or means.' Hence *Bhakti-Yogah* implies 'the door, or means constituted by Devotion.'

(*b*) *Vāsudeva.* [वासुदेव].—A name of Vishṇu ; it means, says the *Vishṇu Purāṇa* that 'all beings abide in that Supreme Being, and that He abideth in all beings.' The form or sensible type of Vāsudeva is here considered to be the monosyllable *Om*, and, which is one with the three mystical words *Bhūh*, *Bhūvah*, *Svah* and with the *Vedas* ; consequently the *Vyāhritis* and the *Vedas* are also forms of Vāsudeva, diversified as to their typical character, but essentially one and the Same. (*Wilson* ; *see* also, p. 9 (*b*) *ante*).

(*c*) *Āçu* [quickly]—*See Jīva*, 4.

(*d*) *Vairājnam* [moral apathy].—Subjection of appetite and passions ; or absence of worldly desires.

(*e*) *Jnānam* [knowledge]—*See Jīva*, 2.

(*f*) *Ahaitukam* [not discoursive]—*Çrīdhara*, 2 ; and *Jīva*, 3.

[ÇRIDHARA'S GLOSS—V. 7.]

1. The Brāhmaṇas acquire the knowledge of the Supreme Lord by the performance of sacrifices, making gift, and following asceticism. * How then religion can be looked upon as the effect of devotion ? Because religion generates knowledge through devotion. The present verse inculcates this truth.

2. *Ahaitukam* [not discoursive]—free from useless argument ; or what has been derived from the *Upanishads*.

[JĪVA GOSVAMIN'S GLOSS—V. 7.]

1, The object of this verse is to show that when devotion is generated in the Supreme Lord, the desire for hearing about the Lord's glorious acts, and other means which leads to devotion, engender as a matter of course.

2. *Jnānam* [knowledge].—The knowledge of god is created in 'him who hath unflinching devotion to the Supreme Lord', and then follows the moral apathy or renunciation.

3. *Ahaitukam* [not discoursive]—not subject to dry argument, or that which relates the *Upanishads*.

4. *Āçu* [quickly]—as soon as *Çrīmadbhāgavata* is heard, the knowledge as described in the text, is generated.

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* ननु तमेतमात्मानं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसानाशकेनेत्यादि-श्रुतिभ्यो धर्मस्य ज्ञानाङ्गत्वं प्रसिद्धं, तत् कुतो भक्तिहेतुत्वमुच्यते। सत्यं, तत्तु भक्ति-द्वारेणेत्याह वासुदेव इति। अहैतुकं शुष्कतर्काद्यगोचरं औपनिषदमित्यर्थः॥ (*Vrihadāraṇyaka Upanishad*).

That which is (known as) Religion (*a*) if it does not engender a person's love (*b*) for the narrative (*c*) of *Vishvaksena* (*d*), though well-observed, is verily (*e*) like (*f*) mere (*g*) labour. 8.

(*a*) 1. *Dharma* [Religion].—It is first of the four leading objects of sentient being, which are common to all the schools of orthodox Hinduism. It germinates and develops by the performance of the ceremonies prescribed in the Çâstras. There are diverse doctrines of the different religious bodies, but the ultimate object of all, is the purity of mind.

[THE LEADING PRINCIPLES.]

2. The leading principles of the Hindu religion can be thus stated. *Dharma* is the means by which the soul can be regenerated and pacified by the meritorious actions of a human being, while living in this world. It can be divided into two distinct classes :—The *Para-Dharma* and *Apara-Dharma*. It is needless to add that the former is superior to the latter. The first one purifies the individual spirit and merges it in the supreme spirit. By the second, the individual spirit can observe the rules of conduct in this world and become enamoured of secular matters and the happiness derived therefrom. By following the dictates of *Dharma*, *Artha* (wealth) can be gained.

[THE ARTHA DEFINED.]

3. Now, what is the technical sense of *Artha*? It signifies the means by which men can maintain and pass life comfortably and successfully. In the *Para-Dharma*, it may be transformed into the unflinching devotion to the Lord *Hari*, and in the *Apara-Dharma*, it signifies such objects as refer to eating, drinking, sleeping, &c.

[THE KAMA DEFINED.]

4. *Kâma* (desire or enjoyment) germinates from the result of either kind of *Artha*. It must be mentioned here that the *Kâma*, which is for the acquisition of *Âtma-Jnâna* (self-knowledge) has reference to the enjoyment of the love of the Supreme Being ; whereas the *Kâma*, which is the result of the enjoyment of worldly things, refers to the desire for the gratification of the senses. It is needless to add that the first kind of *Kâma* leads to salvation, but the latter kind only gives satisfaction to the senses. According to Manu and others, until renunciation of all that is secular, men ought to live in this world and try to find the way to salvation by meritorious acts. It is possible, men may die before attainment of the renunciation. It is said, the body of a human being is liable to death, disease and difficulties up to one hundred years from birth. It is to avoid the effects of these, men practise *Yoga* (meditation) which saves them from all evils and thereby attain their ultimate end, the *Mukti* (मुक्ति) (salvation). For the particulars of *Mukti* (salvation) See *Âpavarga*, v. 9, *post*.

[THE DOCTRINE OF THE TANTRIKAS.]

5. The notion of *Dharma* (religion) amongst the followers of the *Tantras* may also here be explained in a few words. The act of observing the rules of conduct prescribed according to the *Mantras* (religious formula) of the different denominations of religious bodies, is termed the *Dharma.*

6. The word *Artha* means the recitation of *Mantras* in a collected form and meditation thereon.

7. Communion with the divinity of each *Mantra* is called the *Kāma.*

8. The condition of man merging with the divinity is called *Mukti* (salvation).

(*b*) *Ratiṃ* [love]—*See* Jīva, 2.

(*c*) *Kathāsu* [narrative] „ 1.

(*d*) *Vishvaksena.* [विष्वक्सेन].—It means He whose troops, in the form of command or behests are everywhere. This interpretation accords with the opinion of the author of the *Bālaprabodhinī* ; but Baladeva Vidyābhūshaṇa in his commentary (*Vishṇu-Sahasra-Nāma-Bhāshya*) puts the following interpretation to it :—'He who has attendants everywhere for His service.' Although it is subject to various interpretations, there is no doubt, it refers to Kṛishṇa.

(*e*) *Hi* [verily]—*See Çrīdhara,* 4 ; and *Jīva,* 4.

(*f*) *Eba* [like] „ „ 3 ; „ „ 3.

(*g*) *Kevalaṃ* [mere] — — „ 5.

[ÇRĪDHARA'S GLOSS—V. 8.]

1. The contents of this and the sixth verse are nearly identical, the same truth is stated negatively in the former and positively in the latter.

2. The substance of this verse is that the religion, which does not generate love for the narrative of Kṛishṇa, is of no real value, even, if it is well practised.

3. *Eva* [like].—This word clearly signifies that such religion is productive of no real good, but the act of observing it is only a useless toil. Is it not possible for men to attain Heaven by following such religion ? Yes, but the attainment of heavenly joy cannot be considered as substantive and satisfactory result of practising religion, because such happiness is not perpetual and is liable to be exhausted by fruition.

4. *Hi* [verily].—The *Çruti* says, 'the acts of those who perform sacrifices extending over four months generally from July to October, become perpetual.' * The author refutes the principle of this quotation by the use of *Hi* (हि) which means surely or verily as rendered in the text.

5. 'As the world (worldly happiness) obtained by agricultural and other acts, is destroyed so, the Heaven (heavenly felicity) acquired by religion is liable to destruction in another life.' †

6. The *Çruti* argues whatever is the result of act is *Anitya* (liable to destruction), for instance, paddy or other grains, however abundantly produced by agriculture, is sure to be exhausted after long use ; similarly, the enjoyable

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* अक्षय्यं ह वै चातुर्मास्ययाजिनः सुकृतं भवति इति श्रुतिः ।

† यथेह कर्मजितो लोकः क्षीयते एवमेवामुत्र पुण्यजितो लोकः क्षीयते इति ॥

things, the product of religion however great, are sure to be extinguished some day or other, consequently there is hardly any doubt that the attainment of heavenly bliss obtained by the performance of sacrifices &c., is liable to be extinguished.

[JÎVA GOSVAMIN'S GLOSS—V. 8.]

1. *Kathâ* [narrative].—It means Kṛishṇa's glorious deeds and diversions. The practice of religious observances is a mere labour lost, if it does not generate love in hearing or reciting Kṛishṇa's *Lîlâ.*

2. *Ratiṃ* [love].—Here the superiority, of the love for the narrative of Kṛishṇa, is shown. All other forms of worship are considered as subordinate to this mode of adoring Kṛishṇa.

3. *Eva* [like].—This word implies that the result of religious observances which has attainment of Heavenly bliss as its chief end, is liable to be exhausted.

4. *Hi* [verily].—The principle of the *Çruti* already quoted that whatever arises from actions of men is liable to destruction, supports the view expressed in the text by this word.

5. *Kevalaṃ* [mere].—This implies that the result of all religious acts, is obstructible.

6. It should be noticed that the verses 7 and 8 show the superiority of the unflinching devotion for the Supreme Lord over knowledge and moral apathy. The first is independent of the latter two, which are dependent on the former.

Verily, wealth (*a*) cannot be the object of that Religion which causes Salvation (*b*). Verily, it is said, the object of that Wealth, which has Religion as its only end, is not the Enjoyment of the worldly things, (*c*). 9.

(*a*) *Artha* [wealth]—*See Dharma,* 3 and 6 ; p. 54.

(*b*) *Âpavarga* [which......salvation].—*Âpavarga* means that which causes or relates to *Apavarga,* which means the delivery of the soul from the body, and exemption from further transmigrations. There are different kinds of *Apavargas* according to the doctrines of the different schools.

[*The Non-dualists*].—The followers of the *Advaita* doctrine, say that when the individual spirit regains its original state, it is called the *Apavarga,* that is to say, when the individual spirit and the supreme spirit become one and the same. The doctrine can more explicitly be stated thus :—The supreme spirit becomes the individual spirit on account of ignorance or being deteriorated by the worldly desire. It suffers and enjoys the misery and happiness over and over again by successive births and deaths. The supreme spirit by itself, is eternal and immutable but on account of the delusion which proceeds from the deteriorated heart, it becomes debased. It regains the knowledge of its self by purifying itself through the prescribed ceremonies or by meditation. When it reverts

to its original state, then the individual spirit and the supreme spirit become one and the same. This unity of spirits is denominated as *Apavarga* by the *Advaita-Vādins.*

2. The *Sāmkhya* [सांख्य].—The followers of *Sāmkhya* urge that the meaning of the *Apavarga* is that original state to which the individual spirit is restored after the destruction of its ignorance. Individual spirit is, by nature, free from all desires and enjoyment. It is indifferent and keeps itself aloof from everything, it never enjoys anything. It is the mind which enjoys and suffers successively, the happiness and miseries of this world. Lust, avarice, &c., are the characteristics of the mind, which characteristics reflect on the spirit in its original state, and this is the peculiar and only enjoyment which it ever enjoys. But when the soul (*Purusha*), is convinced, that it is distinct from the nature (*Prakriti*), the acts of the mind do not reflect on the soul. This state of the soul, which gives it power to resist the influence of the mind on it, is called *Apavarga* or salvation.

3. The *Nyāya* [न्याय].—According to the doctrine of *Nyāya*, *Apavarga* means the cutting of the knot, that is to say, release from misery altogether. The soul follows happiness and misery by delusion, and for that reason, it suffers the torment of transmigration. But when it learns about God by *Yoga* meditation, its delusion is removed and the soul is absolved from sin. When it has no sin, it shall have no desire for action. When there is no necessity for an action, it shall have no birth again. Want of birth absolves it from further torment. Putting an end to all misery, for ever, is called *Apavarga* or salvation (*See Çrīdhara*, 2 ; and *Jīva*, 2 ; also *Dharma*, 4 and 8, pp. 54 and 55).

(*c*) *Kāma* [enjoyment......things]—*See Dharma*, 4 and 7, pp. 54 and 55.

[ÇRĪDHARA'S GLOSS—V. 9.]

1. It has been shown in the previous verses (6, 7 and 8) that the religion of which the knowledge and moral apathy are the outcome, is called *Para-Dharma* (great religion), because it generates devotion to the Lord Hari. But others controvert this principle and say that the object of religion is Wealth, that of Wealth is *Kāma* and that of the latter is the gratification of the senses. The author of the *Bhāgavata* refutes this argument in this and the following verse.

2. *Āpavarga.*—The sages have never enjoined that the Wealth can be the object of religion which leads men to salvation. Similarly, *Kāma* was never considered to be the object of Wealth.

[JĪVA GOSVAMIN'S GLOSS—V. 9.]

1. Unflinching devotional religion is productive of real good. But others think that the object of religion is Wealth and that of the latter *Kāma.* The gratification of the senses is the result of *Kāma.* In short, these three follow respectively one after another in the order they are mentioned in these notes. The verses 9 and 10 refute the argument thus advanced.

2. *Āpavarga*—the meaning of the Āpavarga in the text is the unconditional devotion of the individual spirit to the divine spirit. According to him all other modes of *Apavarga* (salvation) are subservient to this system of *Apavarga.*

That devotion is called *Apavarga* which is not for any gain, remuneration or any other benefit, but for giving oneself up to God for his pleasure's sake.

The object of the Enjoyment of worldly things (*a*) is not the gratification of the senses, but the maintenance of life (*b*). The object of life is the query about the Truth (*c*) but not that (which is) acquired by the Rites (*d*). 10.

(*a*) *Kâmasya* [of the Enjoyment......things]—*See Çrîdhara,* 1.

(*b*) *Jîveta Yâbatâ* [the maintenance of life].—The meaning of this is :—That men ought to enjoy the worldly things only so much as is enough for the sustenance of life, and not more. (*See Çrîdhara,* 1).

(*c*) *Tattva-Jijnâsâ* [query about the Truth].—The etymology of this word best explains its meaning. *Tad* (तद्) that, or that Divine Being, and *Tva* (त्व) 'nature,' hence *Tattva* means the essential nature of the Supreme Being. It means also, truth ; *Jijnâsâ* means desire to know. Here, therefore, *Tattva-Jijnâsâ* means 'query about the nature of the Supreme Being or Truth.' What is *Tattva* is clearly explained in the next verse.

(*d*) *Karmabhih* [rites]—*See Çridhara,* 2.

[ÇRÎDHARA'S GLOSS—V. 10.]

1. *Kâmasya* [of the Enjoyment......things].—The result of the Enjoyment of worldly things is not the satisfaction of sensual appetites but, such enjoyment should be considered as a gain to a person as long as he lives. In other words, such an enjoyment is only necessary for the sustenance of life.

2. *Karmabhih* [rites].—The object of human life is not the attainment of heaven, &c., by the observance of religious ceremonies, but the query about the Truth of the Supreme Being.

Those, who have knowledge about Truth (*a*), call (*b*) that to be Truth, which is the knowledge (*c*) of non-duality (*d*), and (which) is (differently) called *Brahma* (*e*), *Paramâtmâ* (*f*), or *Bhagavâna* (*g*). 11.

(*a*) *Tattva* [Truth]—*See Çrîdhara* 2 ; and *Jîva,* 2.

(*b*) *Badanti* [call]—„ „ 1 ; „ 1.

(*c*) *Jnâna* [knowledge]— — — — „ 3.

(*d*) *Advayam* [of non-duality]—*Çrîdhara* 3 ; and *Jîva,* 4.

(*c-d*) *Yajjnânamadvayam* [which......non-duality].—It will be interesting to mention here in detail the doctrines of the *Advâitavâdins* (non-dualists) on this subject.

[THE ADVAITA DOCTRINE.]

1. The *Advaita* (अद्वैत) is the name of a school of philosophy and theology, established by *Çamkarāchāryya*, founder of the monastarium of Çringeri, near the Tumbudra river. The system regards the supreme spirit and the human spirit as one, in degradation through ignorance, and re-absorbed on obtaining true wisdom. It regards the world as an illusion ; all external objects as different forms of the one deity, besides whom there exists nothing else. As gold is one, though in various forms, as money, earrings and other ornaments, so the one sole existent deity is found in all the various forms that appear to exist around men. The *Vedānta Bhāshya*, which considered all existing beings and things to be an evolution of deity, and the deity in and throughout all beings and things, was, by Çankarāchāryya, drawn out to the full consequence ; which is, that the soul of man is a part of deity, not different, the body is a temporary prison, on its decease the soul flows into deity, as air in a closed earthen vessel, when this is broken, flows into the common atmosphere. It does not, however, appear that the idea of deity on this system philosophically includes personality ; but means the supreme universe. It leans towards the female energy system ; of matter (or nature) being the greatest spontaneous mother. Çankarāchāryya discoursed freely of *Çiva* and *Pārvatī*, and wrote hymns to both ; maintaining, besides, the oneness of *Brahman*, *Vishṇu* and *Çiva*. (*See* Cowell and Gough's *Sarva-Darçana-Samgraha* ; and Garret.)

2. The followers of *Advaita* doctrine say there cannot be two kinds of knowledge. The doctrine is thus explained. The *Jīva* (sentient being) has no other condition in this world, but only three, namely :—wakefulness, dream and sound sleep. Therefore, knowledge must exist within this circle of conditions. It is now to be examined, whether dissimilarity of knowledge under different circumstances, can be considered as unity of knowledge. In considering, first, about knowledge during the state of wakefulness it is obvious that such knowledge is derived from external objects such as, water-pot, picture, &c. But, if the idea of these objects is removed from the mind, there remains nothing but knowledge. It is evident that there cannot be dissimilarity in the same thing ; therefore, knowledge can not be distinguished from itself. Whatever apparent difference is observed, in a wakeful state, regarding knowledge derived from various external objects, it is simply imaginary. Knowledge stripped of its objects is an undivided whole, hence, such knowledge is 'one without a second'. Similarly, the knowledge during dream is also 'without duality'. It is true, the objects of such knowledge, for instance, the houses, roads, fields, &c., are different ; but when the idea of these objects is removed from the mind, there remains only knowledge. No difference can be conceived in this knowledge, when it stands by itself, hence, in this case too the knowledge is one, but its object are only different. The knowledge in sound sleep is also one and the same. The identical reasoning is applicable to prove that this kind of knowledge is also one. Now, it may be asked, is it possible that there should be knowledge when one is in sound sleep ? The followers of the *Advaita* doctrine would answer this question in the affirmative. They say that when man wakes from a deep

sleep, he naturally feels that he has enjoyed the sleep pretty well and that he was unconcious of what happened during the deep sleep. It is impossible for a man to remember a thing which he has not perceived or felt. Therefore, it must be admitted that human being possesses knowledge even in a sound sleep, when he remembers after a sleep of what happened during the sleep. The followers of the *Advaita* doctrine also affirm that knowledge is eternal.

3. This doctrine of non-dual knowledge is an unanswerable reply to the *Kshaṇikavijnāna* doctrine of the Buddhists. The details of the Bauddha doctrines and their refutation are given as follow :—

[THE LEADING DOCTRINES OF BUDDHISM.]

4. Although the followers of Buddha are generally divided into four sects, namely, the *Sautrāntikas* (representationists), the *Vaicāshikas* (presentationists), the *Yogā-chāras* (subjective idealists) and the *Mādhyamikas* (nihilists), yet their chief doctrines are three :—The *Sarvāstitvavāda* or *Kshaṇikavāda* (the doctrine of momentariness), the *Vijnānavāda* (the doctrine of sensation) and the *Sarvaçūnyavāda* (the doctrine of voidness).

5. The system of the Buddhists is described as follows in the *Viveka-Vilāsa* :—

Of the *Bauddhas, Sugata* (Buddha) is the deity, and the universe is momentarily fluxional ;

The following four principles in order are to be known by the name of the noble truths :—

Pain, the inner seats, and from them an aggregate is held,

And the path (method) ; of all this let the explication be heard in order.

Pain, and the *Skandhas* of the embodied one, which are declared to be five,—

Sensation, consciousness, name, impression and form.

The five organs of sense, the five objects of sense, sound and the rest, the common sensory,

And (the intellect) the abode of merit—these are the twelve inner seats. This should be the complement of desire and so forth, when it arises in the heart of man.

Under the name of soul's own nature, it should be the aggregate.

The fixed idea that all impressions are momentary,

This is to be known as the path, and is also styled emancipation.

Further more, there are two instruments of science, perception and inference.

The Bauddhas are well-known to be divided into four sects, the *Vaicashikas* and the rest.

The *Vaivashikas* highly esteem an object concomitant to the cognition ;

The *Sautrāntika* allows no external object apprehensible by perception ;

The *Yogāchāra* admits only intellect accompanied with forms ;

The *Mādhyamikas* hold mere consciousness self-subsistent.

All the four (sects of) Bauddhas proclaim the same emancipation,

Arising from the extirpation of desire, &c., the stream of cognitions and impressions.

The skin garment, the water-pot, the tonsure, the rags, the single meal in the forenoon,

The congregation, and the red vesture are adopted by the Bauddha mendicants. * (*See* Cowell and Gough's *Sarva-Darçana-Saṃgraha*, pp. 34—35).

6. The following particulars are given of the principal doctrines :—

(1.) The *Kshaṇikavāda* (क्षणिकवाद).—The main features of this doctrine are that all things in this world are momentary. Whatever thing is destroyed, immediately after another identical one is created and *Vice Versa*. In this way, the everchanging course of this world appears unchangeable. It is like a stream of water in which the water is always changing, yet it appears as if the 'same water' is passing through the bed of the river, although in fact, it is not so. Similarly, all things in this world by nature, are liable to annihilation. But as after the the destruction of one thing another identical one is created, it is conceived to be the same thing, without any distinction. This conception of identity does not signify the 'oneness' of things. But it means only similarity. Other instance may be cited, such as hairs, being clipped, or the nails being cut, grow again, and appear like those of the same kind as pre-existed.

It is also urged that all existing objects are liable to destruction and are momentary. Thus, for example, the clouds are existing objects, yet they change often. The spirit is an existing object, hence, it is momentary. It takes birth and dies momentarily. In subsequent birth, the spirit suffers misery or enjoys happiness according to the merits and demerits of its previous birth. According to this doctrine there must be succession and simultaneity and no medium is possible between them.

(2.) The *Vijnānavāda* (विज्ञानवाद).—According to the view of the Sensationalist section of the Bauddhas, there is nothing in this world besides the sensation. Whatever is seen, heard, or enjoyed, is the effect of a particular state of human mind and the ultimate result of sensation. It is impossible to conceive that there should be anything without the existence of sensation. If there is a thing, it must be the object of some sort of sensation. As long as objects can

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* बौद्धानां सुगतो देवो विश्वञ्च क्षणभङ्गुरं । आर्य्यसत्वाख्यया तत्त्वचतुष्टयमिदं जगत् ॥
दुःखमायतनञ्चैव ततः समुदयो मतः । मार्गश्चेत्यस्य च व्याख्या क्रमेण श्रूयतामतः ॥
दुःखं संसारिणः स्कन्धास्ते च पञ्च प्रकीर्त्तिताः । विज्ञानं वेदना संज्ञा संस्कारो रूपमेव च ॥
पञ्चेन्द्रियाणि शब्दाद्या विषयाः पञ्च मानसम् । धर्म्मायतनमेतानि द्वादशायतानि तु ॥
रागादीनां गणोऽयं स्यात् समुदेति नृणां हृदि । आत्मात्मीयस्वभावाख्यः स स्यात् समुदयः पुनः ॥
क्षणिकाः सर्व्वसंस्कारा इति या वासना स्थिरा । स मार्ग इति विज्ञेयः स च मोक्षोऽभिधीयते ॥
प्रत्यक्षमनुमानञ्च प्रमाणद्वितयं तथा । चतुःप्रस्थानिका बौद्धाः ख्याता वैभाषिकादयः ॥
अर्थो ज्ञानान्वितो वैभाषिकेण बहु मन्यते । सौत्रान्तिकेन प्रत्यक्षग्राह्योऽर्थो न बहिर्मतः ॥
आकारसहिता बुद्धिर्योगाचारस्य सम्मता । केवलां संविदं स्वस्थां मन्यते मध्यमाः पुनः ॥
रागादिज्ञान-सन्तानवासना-च्छेद-सम्भवा । चतुर्णामपि बौद्धानां मुक्तिरेषा प्रकीर्त्तिता ॥
कृत्तिः कमण्डलुर्मौण्ड्यं चीरं पूर्व्वाह्णभोजनं । संघो रक्ताम्बरत्वञ्च शिश्रिये बौद्धभिक्षुभिः ॥
इति सर्व्वदर्शनसंग्रहे विवेकविलासः ॥

be seen or felt by the senses their existence can be ascertained, but it is impossible to conceive their existence either before or after the perception of sensations. The conception of things without that of sensations is as impossible as the realization of the idea that flower can grow in the firmament or that the tortoise can have hair on its body. Nothing is true except sensation which is always momentary, it is being destroyed and created momentarily. It may be apprepended by some that as all sensations are dependent upon things, there can be a sensation, only when there is a thing, otherwise not. They would ask, if there was no external object in this world, how could they realize the idea of houses, water-pots and pictures, &c. ? There is no such fear ; the reason being, that man in a dream considers himself a king, enjoying all the riches and powers ; if he be a millionaire he thinks himself a beggar ; and sometimes he enjoys immense happiness which it is impossible for him to think even when he is awake. In short, there is no reality in those things which man sees, feels, or enjoys in a dream, such things are only the effects of particular state of human mind. Similarly, whatever is felt by the sensation is not a separate object but a mere effect of the action of human mind, hence there is nothing in existence beyond the sensation.

But the sensations are changing every moment. They are not eternal, but their courses are so. According to the Sensationalists the momentary sensation is called the soul. Putting an end to the course of soul is termed the *Mukti* (annihilation).

(3.) The *Sarva-çûnyavâda* (सर्वशून्यवाद).—The followers of this doctrine advocate that whatever they see, hear or feel, &c., are all void, that is to say, there was and will be nothing in existence in this world. Therefore, whatever exists at present is also void. As after a lamp being extinguished nothing remains, so after annihilation of things there will be nothing. After a mature thinking, it can be easily seen that there was nothing in this world and nothing will remain here, hence it should be inferred that there is nothing at present, for instance, the object seen in a state of dream which has no existence either before or after the dream, as well as whatever is felt during the dream is a mere noninty. The real state of the world is void and empty when all desires will be satisfied after deep meditation ; the soul will be extinguished like a lamp and nothing will remain behind. This is called the *Mukti* (annihilation).

[THE REFUTATION OF THE BAUDDHA DOCTRINES.]

7. No doubt the doctrines of the different sections of the Buddhists differ from each other, yet only one sort of argument is necessary to refute all of them. Some of the followers of Bauddha allege, as stated before, that all external objects are always momentary, that is to say, the creation of a thing is momentarily succeeded by destruction of it. This fallacious doctrine cannot stand the test of even a superficial examination. It can be likened to a bund of sand which can hardly withstand the course of a stream of substantial and opposite arguments. If every thing is momentary then how is it possible to conceive the idea that the human body can be created ? The reason being that the object

of the creation of the human body is the enjoyment of bliss or endurance of torment according to the good or bad actions of men. But if the soul exists for a moment only, then how is it possible for it to enjoy happiness and suffer misery in this world for its actions? The pious soul cannot enjoy the reward of its virtuous actions by reason of momentariness. It is something like inflicting punishment to A for the murderous act of B. No one will question the accuracy of the statement that he who performs an act whether good or bad must be held responsible, otherwise it comes to this, that he who deserves is not rewarded for his virtuous deeds, but he is punished for the bad acts of others. Will any one support such an absurd reasoning? As it is impossible to create the human body for the enjoyment of sensational spirit, so this world cannot be created for its enjoyment. The reason being, the sensational spirit which performs the action, dies immediately and with it dies also the 'fate' (that is to say that which creates results). Now, it may be asked, if the sensational spirit dies, the fate survives it, then how can fate exist without a real support? If it is urged that although the sensation is momentary, but its course is not so ; hence the fate will be dependent on the latter. So it will not be supportless and there will be no difficulty in creating the human body and the world. But there is fallacy in this argument also. The first question is whether sensation and the cause of sensation are two distinct things. If they are so, then there is no responsibility of the either for their respective actions, the fate of one cannot be dependent on the other, nor what is conceived or felt by one can be remembered by the other. It is needless to say that the inconsistency and absurdity are glaring. If, on the other hand, the sensation and the course of sensation are one and the same, then like sensation its course is also momentary, therefore fate cannot be dependent on the course of sensation. Hence, the creation of the world and the human body is an improbability according to the doctrine of the Sensationalists (*Vijnânavâdins*). The examples, of the stream of water and the lamp cited by the Sensationalists are inappropriate for they allege that these things are momentary, but others say it is not. Without strict proof these cannot be admitted as appropriate illustrations in supporting the principle advocated by them. Besides, it is impossible to conceive the idea that this world is being changed every moment and getting into entirely different form and character. Again, the Buddhists say that the course of knowledge is countless, hence knowledge is also countless. Likewise, their so-called sensation, is many in number. As it is not 'without duality,' the principle urged by them cannot be construed to be the same knowledge of non-duality as is stated in the *Bhâgavata.*

[SPECIAL ARGUMENT AGAINST THE NIHILIST SCHOOL OF BUDDHISTS.]

8. As regards the doctrine of the Nihilist school of Buddhists it is necessary to say something especially. They say that the world is a mere void like the extinguishing of a lamp or the objects seen in a dream. But it is impossible to conceive such an idea. The voidness, after the extinguishment of a lamp, alleged by this school of Buddhists, is not true, because the light is absorved in the element but does not become extinct forever. The objects seen in a dream can

not serve as an example. Their existence is founded upon guess and insensibility. Such things cannot be likened to the actual state of things in this world. Besides, the different schools of Bauddha doctrines are so very contradictory and anomalous among themselves that they cannot be accepted as true in support of an argument. For instance, in one place it is alleged that all external objects are true but momentary, in another it is asserted that these objects are not true but they are the creations of the human mind ; again it is alleged, that they are nothing ; and voidness is the real state of all such objects, yet all the followers of Buddha say that these contradictory doctrines were preached by Buddha himself. Are we to assume that either these doctrines are really not the Bauddha doctrine or they were propagated simply to produce the deterioration of the mind and thereby to lead men to total annihilation ?

(*e*) *Brahma* [ब्रह्म].—The knowledge of one eternal, immutable and holy Being is termed, by the followers of the *Advaita* doctrine, the *Brahma* It means also great Lord, and who is wanted in nowhere (Omnipresent). (*See Jîva*, 6).

(*f*) *Paramâtmâ* [परमात्मा].—It is a compound word consisting of *Param*—great or who is distinct from place, time, name, body, &c. ; and *Âtman*—Omnipresent ; he who is in everything. The *Paramâtmâ* is a term applied by the followers of *Hiranyagarbha* (Brahman) to the knowledge acquired by *Yoga* (meditation). *Âtman* also means the spirit, living spirit, animating nature and existing before it. Professor Max Muller thus says about the *Âtman* and *Paramâtman*, 'the highest object of their religion was to restore that bond by which their ownself (*Âtman*) was likened to the eternal-self (*Paramâtman*), to recover that unity which had been clouded and obscured by the magical illusions of reality ; by the so called *Mâyâ* of creation.' (*See Jîva*, 7.)

(*g*) *Bhagavâna* [भगवान्].—Vishṇu, the Supreme Being ; the letter *Bha* (भ) implies the cherisher and supporter of the universe, *ga* (ग) means leader impeller, or creator. The dissyllable (भग) indicates the six properties,—dominion, might, glory, splendour, wisdom and dispassion. The purport of the letter *va* (व) is, that elemental spirit in which all beings exist, and which exists in all beings. And thus, this great word *Bhagavâna* is the name of Vâsudeva, who is one with the Supreme Brahma, and no one else. (*See*, Wilson's *Vishṇu Purâṇa* BK. VI., c. 5). It means also Wisdom and the Supreme Being. (*See Jîva*, 8.)

[ÇRÎDHARA'S GLOSS—V. 11.]

1. *Badanti* [call].—Some say that Religion is Truth. From this it may erroneously be inferred that enquiry after Religion is query about Truth. With a view to remove this misapprehension, the verse defines what Truth is.

2. *Tattva* [Truth].—It is true that the persons, versed in Truth, call knowledge as Truth, but even amongst them, there is a difference of opinion. On this point. The contention amongst them, is untenable, in as much as Truth is one, and whatever apparent difference is found, it is only in name. The same immutable Truth is termed differently by men belonging to the various schools of the Hindu *Çâstras*. The followers of Upanishad or Vedânta call it *Brahma*, the

devotees of *Brahman* call it *Paramātmā*, and the *Sātvata* (devotionalists) call it *Bhagavāna*.

3. *Advayam* [non-duality].—The author of the *Bhāgavata* has anticipated, by advocating non-dual knowledge, a reply to the *Kshaṇika-Vijnāna* (momentariness), doctrine of the Buddhists.

[JĪVA GOSVAMIN'S GLOSS—V. 11.]

1. *Vadanti* [call].—Çrīdhara has already explained this. It is used in a recriminatory sense, that is to say, the persons versed in the knowledge of the Supreme Being, reproach each other's doctrines.

2. *Tattva* [तत्त्व].—The answer to this is very simple. The different way of conceiving the nature of *Tattva* is the cause of such difference in the names above mentioned. There is no misapprehension as regards the *Tattva* itself inasmuch as the followers of different doctrines look upon the same thing, but in a different light. There is no doubt, each section of the diverse schools of thought observe the attributes of the *Tattva* in a different and peculiar view. This is the only reason assigned for the difference in the names of *Tattva*.

3. *Jnāna* [knowledge].—Now, what is the nature of the thing which is so differently looked upon ? It is *Jnāna* or knowledge. What is that knowledge ? It is nothing but the *Chit* or consciousness. It has no second. Why it has no second ? The reason being, that which is a self-evident truth, cannot have a second existence. It is impossible to conceive a self-evident truth and yet not to accept it as one and the same thing. Besides, it is supported by its own powers, which, in turn, look upon knowledge itself as their ultimate supporter. Therefore, these powers cannot have existence apart from knowledge itself. This non-dual knowledge is called the *Tattva*, and when it is so called, it signifies the knowledge of the Supreme Being ; because the word *Tattva* means truth, hence, truly wise men consider that to be *Tattva* which is the 'essence of all essence', and they regard that knowledge to be the Supreme Being. The knowledge which signifies knowledge of the Supreme Being is conducive of happiness. Hence, Jīva Gosvāmin draws an inference from the context that the word *Tattva* signifies the greatest of objects of sentient beings, hence, it may be construed as the greatest happiness. It is also established from the foregoing argument that the knowledge under consideration is eternal.

4. *Advayam* [of non-duality].—It implies that knowledge is indivisible. Whatever exists on this earth is not distinct from knowledge, referred to in the text. It is, therefore, acknowledged to be the power of the Supreme Being.

5. This oneness of knowledge is called the '*Brahma*', '*Paramātmā*,' and '*Bhagavāna*' in the different places of the *Çrīmadbhāgavata*. Vedavyāsa, during devotional communion, perceived the difference between *Jīva* and *Paramātman*, hence, he did not mention *Jīva* in the verse 11, as *Tattva*. Therefore this verse does not support the *Advaita* doctrine.

6. *Brahma* [ब्रह्म].—Jīva Gosvāmin calls that pure knowledge to be 'Brahma' which is beyond of every thing that is comprised in *Çakti* and its attribute.

7. *Paramātmā* [परमात्मा].—Jīva Gosvāmin defines '*Paramātmā*' as that

internal controller in which there is abundance of *Mâyâ-Çakti* and small portion of *Chit-Çakti.*

8. *Bhagavâna* [भगवान].—Jîva Gosvâmin interprets '*Bhagavâna*' as 'He who is endued with power and complete in Himself'.

Reverential sages behold (*a*) that (*Tattva*), Supreme Spirit (*b*), in sentient being (*c*), by Devotion (*d*) endued with Knowledge and Moral Apathy (*e*) acquired by hearing the *Vedânta* (*f*). 12.

(*a*) *Tachcha* [that]—*See Çrîdhara*, 3 ; and *Jîva*, 3.

(*b*) *Âtmânam* [supreme spirit].—The Supreme Being is possessed of three pre-essences, namely, (1) *Antaranga* ; (2) *Vahiranga* ; (3) *Tatastha.* These pre-essences are explained as follow :—

1. *Antaranga* [अन्तरङ्ग].—This means that which is inherent in the deity. It is also termed *Svarûpa-Çakti*, *Para-Çakti* or *Chit-Çakti.* It produces infinite joy in God who is regarded as 'All joy'. This diversity of felicity is the leading principle of the *Lîlâ* or Pastime of God.

2. *Vahiranga* [वहिरङ्ग].—This refers to self-forgetfulness of sentient being, and the creation of the universe.

This pre-essence is also termed '*Mâyâ*', which cannot actually, affect God in any way, but He is followed by it. The peculiarity of '*Mâyâ*' can be better explained by drawing an analogy from an external object. It is evident that water is always present in the lotus leaf, but it cannot affect such leaf in any way. On the contrary, the latter always remains distinct from the former. Similarly, the *Mâyâ* always exists in God, but the latter like the lotus leaf is no way affected by the former and remains as pure as ever.

3. *Tatastha* [तटस्थ].—Origin of sentient being is ascribed to this pre-essence of God. It is also called *Jîva-Çakti* or *Kshetrajna-Çakti.*

The word *Âtman* means that which is the refuge of these three kinds of pre-essences. Therefore, it means *Bhagavâna* (*See* also *Jîva*, 5.).

(*c*) *Âtmani* [in sentient being]—*See Çrîdhara*, 4 ; and *Jîva*, 4.

(*d*) *Bhaktyâ* [by devotion]—*See Jîva*, 2.

(*e*) *Jnâna-Vairâgya-Yuktayâ* [endued...Knowledge and Moral Apathy].—*See Çrîdhara*, 2 ; and *Jîva*, 6.

Vairâgya [Moral Apathy]—subjection of appetite and passions. In the *Pâtanjala-Darçana*, it has been described as that state of mind by which men give up all passion for seen and unseen objects (that is to say, the objects, the knowledge of which, can only be gained by the *Çâstras*). In such a state, the mind should be brought under perpetual control as not to revive the desire for any worldly things. The *Vairâgya* is of two kinds, namely, *Para-Vairâgya*, and *Apara-Vairâgya.* Of these, the first has reference to the renunciation of all the secular objects, seen and unseen, and is of inferior character ; whereas, the second one comprises the renunciation of all delusion and its effects, and

thereby either to acquire self-knowledge or become resigned to the Supreme Being. This is the best kind of Moral Apathy.

(*f*) *Çruta-Grihītayā* [by hearing the *Vedānta*]—*See Çrīdhara*, 5.

[ÇRĪDHARA'S GLOSS.—V. 12.]

1. This verse impresses on the mind of the reader that the *Tattva* referred to in the previous verse can be gained by unswerving devotion to the Lord.

2. *Jnāna-Vairāgya-Yuktayā* [endued......Knowledge and Moral Apathy].—Here it means the invisible knowledge of an ascetic or hermit.

3. *Tachcha* [that].—Here it implies *Tattva.*

4. *Ātmani* [in sentient being].—That *Tattva* is seen in the material being.

5. *Çruta-Grihītayā* [by.........hearing the *Vedānta*].—The devotion is strengthened by the hearing of the *Vedānta.*

[JĪVA GOSVAMIN'S GLOSS.—V. 12.]

1. The Supreme spirit who is termed *Brahma*, *Paramātmā* and *Bhagavāna* respectively can be seen only by devotion.

2. *Bhaktyā* [by devotion].—The ultimate result of love for the narrative of *Hari* is the devotion towards Him. By such devotion the Supreme Lord is seen.

3. *Tat* [that].—The aforesaid *Tattva.*

4. *Ātmani* [in sentient being].—In their purified heart.

5. *Ātmānam* [supreme......spirit].—He, who is abode of the eternal energy that pervades in Himself and the force that is inherent in sentient being and illusion.

6. *Jnāna-Vairāgya-Yuktayā* [endued......Knowledge and Moral Apathy].—The knowledge and moral apathy are derived from devotion to the Lord. Hence, it is apparent that the votaries, who are so endued with the requisite attributes, can see the Supreme spirit, of their own accord, distinctly and separately.

Therefore, O the greatest of the twice-borns (*a*), the real end of Religion, well practised by men (*b*), according to (the different) divisions of caste (*c*) and state of life (*d*), is the gratifying of (the Lord) *Hari.* 13.

(*a*) *Dvijaçreshthāh* [the greatest of twice-borns].—This compound word in the text applies to the Brāhmaṇas assembled in the Naimiça forest, they as Brāhmaṇas being superior to all other twice-borns (*See Varṇa*, 5. *post*).

(*b*) *Puṃbhih-Svanushthita* [well practised by men]—*See Jīva*, 3.

(*c*) *Varṇa* [caste]—*See Varṇāçrama* (1.)

(*d*) *Āçrama* [state of life]— „ (2.)

(*c-d*) *Varṇāçrama* [(different) divisions of caste and state of life].—This is a compound of words :—

(1.) *Varṇa* (वर्ण) and (2.) *Āçrama* (आश्रम).

[THE FOUR CASTES.]

(1.) *Varṇa* [caste].—There are four principal *Varṇas* or castes.—The *Brâhmaṇas*, *Kshatriyas*, *Vaiçyas* and *Çûdras*.

[THE TEXT OF MANU ON THE ORIGIN OF CASTE.]

'For the sake of preserving this universe, the Being supremely glorious alloted separate duties to those, who sprang respectively from his mouth, his arm, his thigh, and his foot.'

'To Brâhmaṇas he assigned the duties of reading the *Veda* and of teaching it ; of sacrificing, of assisting others to sacrifice, of giving alms, *if they be rich*, and *if indegent* of receiving gifts.'

'To defend the people, to give alms, to sacrifice, to read the *Veda*, to shun the alurements of sensual gratification, are in few words, the duties of a Kshatriya'.

' To keep herds of cattle, to bestow largesses, to sacrifice, to read the scripture, to carry on trade, to lend money at interest, and to cultivate land, are prescribed or *permitted* to a *Vaiçya*'.

'One principal duty the Supreme Ruler assigned to a Çûdra, namely, to serve the before-mentioned classes without depreciating their worth.' *

[THE BRAHMANAS.]

1. Of these the Brâhmaṇas are superior to all others, as belong to the sacerdotal class. According to the Hindu *Çâstras* they have come into existence through the mouth of Brahman. For this reason they are also called *Agrajas* or 'first-borns.' 'Since the Brâhmaṇas,' says Manu, 'sprang from the most excellent part, since he was the first-born, and since he possesses the *Vedas*, he is by right the chief of this whole creation'. †

[THE KSHATRIYAS.]

2. The Kshatriyas are second in rank. They are created through the arms of Brahman, hence they are also called *Bâhujas* or 'arm-borns.'

[THE VAIÇYAS.]

3. The next comes the *Vaiçyas* or trading class They are said to have arisen from the thigh of Brahman and are also termed *Urujas* or 'thigh-borns.'

[THE ÇUDRAS.]

4. Lastly, the *Çûdras* or the servile class. They have sprung forth from the feet of the Creator.

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* सर्वस्यास्य तु सर्गस्य गुप्त्यर्थं स महाद्युतिः। मुखबाहूरुपज्जानां पृथक् कर्माण्यकल्पयत् ॥८७।
अध्यापनमध्ययनं यजनं याजनं तथा। दानं प्रतिग्रहञ्चैव ब्राह्मणानामकल्पयत् ॥ ८८ ।
प्रजानां रक्षणं दानमिज्याध्ययनमेव च। विषयेष्वप्रसक्तिश्च क्षत्रियस्य समासतः ॥ ८९ ।
पशूनां रक्षणं दानमिज्याध्ययनमेव च। वणिक्पथं कुसीदञ्च वैश्यस्य कृषिमेव च ॥ ९० ।
एकमेव तु शूद्रस्य प्रभुः कर्म समादिशत्। एतेषामेव वर्णानां शुश्रूषामनसूयया । ९१ ।
(*Manu*, c. I., vv. 87, 88, 89, 90 and 91.)

† उत्तमाङ्गोद्भवाज्ज्यैष्ठ्याद्ब्रह्मणश्चैव धारणात्। सर्वस्यैवास्य सर्गस्य धर्मतो ब्राह्मणः प्रभुः ॥९३।
(*Manu* c. I., v. 93.)

[THE EXPLANATION OF DVIJA.]

5. A man of either of the first three classes is called *Dvija* (द्विज) or twice-born. The investiture with characteristic string at early years constitutes, religiously, and metaphorically, their second birth, hence, they are called *Dvijas* or 'twice-borns.'

[EUROPEAN OPINION ON THE ORIGIN OF THE HINDU CASTES.]

6. Dr. Muir, after careful examination of the important texts bearing on the caste system as prevailed in ancient India, has come to the following conclusions :—

[NO UNIFORM OR CONSISTENT ACCOUNT OF THE ORIGIN OF CASTE.]

The details, says he, which I have supplied in the course of this chapter must have rendered it abundantly evident that the sacred books of the Hindus contain no uniform or consistent account of the origin of caste ; but on the contrary, present the greatest varieties of speculation on the subject. Explanations mystical, mythical, and rationalistic, are all offered in turn ; and the free scope is given by the individual writers to fanciful and arbitrary conjecture.

[THE STATEMENT ABOUT CASTE IN EARLY TEXTS.]

First : we have the set of accounts in which the four castes are said to have sprung from progenitors who were separately created ; but in regard to the manner of their creation we find the greatest diversity of statement.

[THE FIRST THEORY.]

The most common story is that the castes issued from the mouth, arm, thigh, and foot of *Purusha* or Brahman. The oldest extant passage in which this idea occurs, and from which all the later myths of a similar tenor have no doubt been borrowed, is, as we have seen, to be found in the *Purusha-Sūkta* ; but it is doubtful whether, in the form in which it is there presented this representation is anything more than allegory.

[MANU AND THE PURANAS.]

In some of the texts which I have quoted from the *Bhāgavata Purāṇa*, traces of the same allegorical character may be perceived ; but in Manu and in the *Purāṇas* the mystical import of the Vedic-text disappears, and the figurative narrative is hardened into a literal statement of fact.

[A SEPARATE ORIGIN IS ASSIGNED TO CASTE.]

In other passages, where a separate origin is assigned to the castes, they are variously said to have sprung from the words *Bhūh*, *Bhūvah*, *Svah*, from different *Vedas* ; from different sets of prayers ; from the gods and the *Asuras* ; from noninty and from the imperishable, the perishable, and other principles. In the chapters of *Vishṇu*, *Vāyu* and *Mārkaṇdeya Purāṇas*, where castes are described as coeval with the creation, and as having been naturally distinguished by different *Guṇas*, or qualities, involving varieties of moral character, we are nevertheless allowed to infer that those qualities exerted no influence on the classes in whom they were inherent, as the condition of the whole race during

the *Krita* age is described as one of uniform perfection and happiness ; while the actual separation into castes did not take place according to the *Vâyu Purâṇa*, until men had become deteriorated in the *Tretâ* age.

[THE SECOND THEORY.]

Second : in various passages from the *Brâhmaṇas*, Epic poems and *Purâṇas*, the creation of mankind is, as we have seen, described without the least allusion to any separate production of the progenitors of the four castes. And whilst in the chapters where they relate the distinct formation of the castes, the *Purâṇas*, as has been observed, assigned different natural dispositions to each class, they elsewhere represent all mankind as being at the creation uniformly distinguished by the quality of passion. In one of the texts I have quoted, men are said to be the offspring of Vivasvata ; in another his son Manu is said to be their progenitor ; whilst in a third, they are said to be descended from a female of the same name. The passage which declares Manu to have been the father of the human race, explicitly affirms, that men of all the four castes were descended from him. In another remarkable text, the *Mahâbhârata*, categorically asserts that originally there was no distinction of classes, the existing distribution has arisen out of differences of character and occupation. Similarly, the *Bhâgavata Purâṇa* in one place informs us that in the *Krita* age there was but one caste ; and this view appears also to be taken in some passages which I have adduced from the Epic poems.

[THE CONCLUSION.]

In these circumstances, continues the same writer, we may fairly conclude that the separate origination of four castes was far from being an article of belief universally received by Indian antiquity.—Muir's *Original Saṃskṛit Text Vol.* I., p. 160.

(2.) *Âçrama* [state or condition of life].—A religious order, of which there are four kinds referable to the different periods of life, namely, *Brahmacharyya*, *Gârhastha*, *Bânaprastha* and *Sannyâsa*. The first refers to the student life ; the second to that of a householder ; the third to that of a beggar. During *Brahmacharyya* a person should lead the life of an ascetic student, read *Vedas*, acquire knowledge of science and art, &c. *Gârhastha* is the time of secular happiness. In *Bânaprastha* state a man should retire from this world and devote himself to meditation and serving God. During the *Sannyâsa* condition man must renounce the world, its cares and anxieties, and resign himself to God.

[ÇRIDHARA'S GLOSS—V. 13.]

1. The ultimate result of religion is devotion to the Supreme Lord and not the wealth or enjoyment. The adoration of the Lord *Hari* is the real effect of such religion.

[JIVA GOSVAMIN'S GLOSS—V. 13.]

1. The use of the words—'*Çruta-Grihîtayâ*,' '*Munayah*' and '*Çraddadhânâ*' in the preceding verse (12) clearly shows that the devotion referred to in the said verse, is not very easily obtainable, that is to say, very rare and invaluable.

2. Reverential men acquire that devotion by adoration, after they have ascertained by studying and reading the *Vedānta* and other *Çāstras* from competent preceptors and teachers that the devotion is a duty surely to be performed and when the knowledge that the Supreme Lord is fit for meditation is generated, the mind is fixed upon Him, and thereby contradictory and opposite arguments regarding Him are dispelled from the mind.

Çruti also says: 'Soul should be seen, heard, meditated upon, and adored. * The *Nididhyāsitavya* in the quotation signifies adoration, and '*Darçana*' means act of seeing or communion. Such an invaluable and not easily obtainable devotion can be gained by the religion which is practised by pleasing the Lord *Hari.* The present verse inculcates this truth.

3. *Svanushthita* [well practised]—gained with great exertion and without any loophold or defect. Hence, such religion should not be understood to mean a religion whose ultimate result is the mere attainment of Heaven, &c.

For that reason, with one mind (*a*), *Bhagavāna,* the Cherisher of the Devotees (*b*) should always be heard (*c*), praised (*d*), meditated upon (*e*) and adored (*f*). 14.

(*a*) *Ekena-Manasā* [with one mind]—*See Çrīdhara,* 2.

(*b*) *Sātvatām-Patih* [the Cherisher of the Devotees]—Krishna—*See Çrīdhara,* 3; and *Jīva,* 2, in v. 12, c., I. p. 35.

(*c*) *Çrotavyah* [should be heard]—*Çravana* (श्रवण) to hear, or the act of hearing the *Dharma-Çāstra* from a spiritual teacher. This is the first means (door) to acquire truth about the Supreme Lord (*See Jīva,* 4).

(*d*) *Kīrttitavyah* [should be......praised].—*Kīrttana* (कीर्त्तन), praising, or saying. Here, it signifies the act of ascertaining truth regarding God, by removing doubt, after favorable discussion of what a person has heard from his spiritual teacher (*See Jīva,* 5).

(*e*) *Dhyeyah* [should......meditated upon].—*Dhyāna* (ध्यान) meditation, or reflection, but specially that profound and abstract consideration which brings its object fully and undisturbedly before the mind; mental representation of the personal attributes of the divinity to whom worship is addressed. Here the word means act of meditating upon undisturbedly the truth ascertained by discussion of that which has been heard from a spiritual teacher.

(*f*) *Pūjyah* [should be......adored]—deserving of adoration. *Pūjā* (पूजा) means worship of the gods with various ceremonies and offerings. Here it refers to the adoration of Krishna.

[ÇRĪDHARA'S GLOSS—V. 14.]

1. This verse enjoins that as religion without devotion is a mere toil, therefore, religion of which devotion is the chief end should be followed.

2. *Ekena-Manasā* [with one mind]—by uninterrupted mind.

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* आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः ।

[JÎVA GOSVAMIN'S GLOSS.—V. 14.]

1. *Bhakti-Hînah* [without devotion].—With reference to Çrîdhara's gloss, Jîva Gosvâmin explains *Bhakti* (devotion) as the desire for hearing &c., regarding the name of the Supreme Lord ; and

Hîna [without]—not generating.

2. *Tasmât-Bhakti-Pradhâna* [of which devotion is the chief].—*Bhakti* (devotion) means desire for hearing regarding the name of the Supreme Lord. If the effect of the religion which causes love to *Hari* is devotion and moral apathy, then it is the duty of man to be devout to God, as a matter of course. What is the necessity then to be eager for devotion ? (None, as duty is duty and it should be performed without any grudge). Therefore

3. *Ekena-manasâ* [with one mind]—free from the eagerness of actions.

4. *Çrotavyah* [should be heard].—*Çravana* (श्रवण), here means hearing the chanting of the Supreme Lord's name and his attributes.

5. *Kîrttitavyah* [should......be praised].—*Kîrttana* (कीर्त्तन), here, praising the name and attributes of the Supreme Lord.

Who will not love (*a*) (to hear) the narrative of Him by (*b*) whose meditation (*c*) (likened to a) sword, learned men (*d*), with command over their feelings and passions, cut off (*e*) acts which cause Ego (*f*). 15.

(*a*) *Ratim* [love]—*See Jîva*, 6.

(*b*) *Yuktâh* [by......with command over feelings and passions]—*See Çrîdhara* 3 ; and *Jîva*, 3.

(*c*) *Anudhya* [meditation]—*See Çrîdhara*, 2 ; and *Jîva*, 4.

(*d*) *Kovidâh* [learned]—*See Çrîdhara*, 4 ; and *Jîva*, 2.

(*e*) *Chhindanti* [cut off]—*See Çrîdhara*, 6.

(*f*) *Karma Granthi* [acts......Ego].—The joint or knot (of a reed or cane &c.) ; a tie, the knot of a cord. In the text, it is used in a peculiar sense.

[EGO]

1. It means the 'sense of self' in the body during transmigrations, as long as *Jîva* (sentient being) has passion for secular matters ; he entertains a 'sense of self' (Ego) in different body, signifying 'I' or 'we'. He acts in this world on account of the sense of self. According to the effects of actions, the *Jîva* transmigrates to different body, and there too he entertains the sense of self. But when the mind becomes pacified by meditation, then the actions which originate in the sense of self are destroyed and the *Jîva* become free from further transmigration. The actions continue to exist like a tie to the soul as long as there is sense of self in *Jîva*, and until the effects of the acquired actions are annihilated, the sense of self and the process of transmigration will remain in tact.

[THE CLASSES OF ACTIONS.]

2. The actions of *Jîva* are divided into three classes, namely :—*Sanchita* (acquired) *Prâravdha* (occasioned by predestination) and *Âgâmî* (future).

1. The human body and its enjoyment are the results of the *Prāravdha* actions, that is to say, those acquired by predestination. As an arrow which has been shot, does not stop its course, until its speed is slackened, so the *Prāravdha* actions do not come to an end, until enjoyment of the same by *Jīva.*

2. The actions, which have not been yet acquired but are to happen on some future time, are called *Āgāmī.*

Of these actions, those to be acquired in future, cannot affect the followers of Bhagavāna, and the *Prāravdha* actions are not annihilated until the end of its effects. *Karma* means here, acquired actions which are ready to give effect to their results. Cutting or putting an end to such actions is meant in the text (*See Çrīdhara*, 5 ; *Jīva*, 5 ; and *Viçvanātha*, 1.).

[ÇRĪDHARA'S GLOSS—V. 15.]

1. It has already been said (*See* c., II ; v. 8, p. 54.) that religion without devotion is a mere useless toil. This verse states that the result of devotion is *Mukti*(final beatitude).

2. *Yadanudhyāsinā-Yuktāh* [by......sword]—whose meditation (that is to say, the meditation of the Supreme Lord) is likened to a sword.

3. *Yuktāh* [by]—armed with ; endued with power of self-control (*See Jīva*, 3.).

4. *Kovidāh* [learned]—discriminative persons.

5. *Granthi* [acts......Ego].—Here it implies acts which produce ego.

6. *Chhidanti* [cut off]—(destroyed), therefore, who will not be anxious to hear the narrative of such Lord.

[JĪVA GOSVAMIN'S GLOSS—V. 15.]

1. The author reminds his readers about the glorious attributes of Hari by this verse. It is needless to impress that the easiest mode of reaching the final beatitude is the generation of love for the narrative of Hari by meditation. This is the first stage which leads to salvation by easiest mode.

2. *Kovidāh* [learned]—discriminative persons.

3. *Yuktāh* [by......with command over feelings and passions]—with a subdued mind.

4. *Anudhyā* [meditation]—meditation only. Here the meditation is likened to a sword.

5. *Granthi* [acts...ego].—It means the acts which produce ego in different bodies ; these acts are cut off or destroyed by the meditation as described.

6. *Ratim* [love].—Jīva Gosvāmin then asks who will not hear about the narrative of Hari, who thus saves mankind from the greatest misery ?

[VIÇVANATHA CHAKRAVARTIN'S GLOSS.—V. 15.]

1. *Granthi-Nibandhanam* [acts......ego].—It means the cession of that which generates ego. It also signifies putting an end to the predestined acts of the present life to which every person is subject, on account of birth in this world.

(O) Brâhmaṇas, the passion of reverential and attending men for the narrative of Vasudeva is generated by serving the great personages, (and which act of serving in turn is engendered) by observance of holy pilgrimage (*a*). 16.

(*a*) 1. *Puṇyatîrtha* [holy pilgrimage].—*Tîrtha* has various meanings. Here it means a holy place, or any place of pilgrimage, as, Benares, Haridvâra, Allahabad, Gayâ, Mathurâ, Vṛindâvana, Dvârakâ, Râmeçvara, Puri, &c., but specially particular spots along the course of sacred streams, such as, the Ganges, &c., and in the vicinity of some piece of water or sacred springs. According to the Hindu notion, mankind becomes absolved from sin by bathing in the holy waters, making gifts, offering libations to the names of forefathers, and deities residing in these places.

2. A detail explanation is necessary to understand the real purport of this verse. There is no doubt, men can feel a love for the narrative of Lord Hari by following what is said in the previous verse. But there are many unfortunate men who have no devotion in them, by which they can attain a desire for hearing the said narrative. When there is no desire for hearing such narrative, how can a love for it be generated ? A simple rule is ordained for them. They should visit holy places where they can meet pious sages. They can serve them, follow their examples, and begin to love and revere them. They can learn many things from the teachings of these sages ; and by and by they see their way to evince a slight desire for hearing the narrative of Hari and by degrees this desire becomes stronger, and creates an unflinching love for hearing about the real nature of the Supreme Being. It is said, that when a person is suffering from the effects of billiousness, he feels bitter everything he eats. But if he commences tasting a small quantity of sugar and continues it for sometime, he feels better taste of things. Similarly, in whatever way the narrative of Lord Hari is heard, whether willingly or unwillingly, the simple desire for hearing of it progressively becomes strong love for it. This is undoubtedly clear that a love for the narrative of Vâsudeva is produced by degrees. Çrîdhara Svâmin has fully explained this verse. He says that by the performance of pilgrimage man becomes free from sin. When a human being becomes pious, he likes to devote himself to the service of great men. After man has attained this stage, he becomes devoted to religion. After the attainment of this devotion, his desire for hearing the narrative of Hari is generated, and when such a desire is engendered he satisfies it (*See Çrîdhara*, 1 ; and *Jîva*, 1.).

[Çrîdhara's gloss—V. 16.]

1. It is true, that all secular actions of men, are destroyed by the love for the narrative of Hari, yet men are quite helpless that such love is not always easily generated in them. This verse ordains that they should become pious by visiting the places of pilgrimage and serving the great men. Such act of men will beget reverence for religion and such reverence will, as a matter of course, generate love for it.

[JĪVA GOSVAMIN'S GLOSS—V. 16.]

1. The performance of pilgrimage is one of the modes of attaining unflinching devotion to the Supreme Lord. The author has composed this verse with a view to teach mankind the easiest way of reaching that devotion, which is generated by degrees from the love of hearing the narrative of Hari.

The Scriptures enjoin that 'sages free from folly, live in many places of pilgrimage'. * In such places men can meet and serve great personages. The love for the narrative of *Vāsudeva* is generated by these pious acts. It is but natural, that whoever frequents holy places, sees and meets pious men who assemble there, and feels their presence ; and on account of the purity of character of such persons, reverence is generated in the minds of men who had come in contact with the holy persons. Then they themselves naturally become desirous of attaining knowledge, of what do these great men talk about the Supreme Lord. And from such desire, a love for the narrative of Hari is generated.

Verily, the friend of the good (*a*), Krishṇa, hearing and praising about whom are holy (*b*), by being present into the heart (*c*) of those who hear about his narrative, absolveth all evils (*d*) (from it). 17.

(*a*) *Suhrit-Satām* [the friend of the good]—*See Çrīdhara*, 2.

(*b*) *Puṇya-Çravaṇa-Kīrttanah* [hearing and praising about whom are holy]—*See Çrīdhara*, 1.

(*c*) *Hridyantasthah* [by......heart]—*See Çrīdhara*, 4 ; and *Jīva*, 1.

(*d*) *Abhadrāṇi* [evils]—*See Çrīdhara*, 3 ; and *Jīva*, 2.

[ÇRĪDHARA'S GLOSS—V. 17.]

1. *Puṇya-Çravaṇa-Kīrttanah* [hearing and praising about whom are holy].—This signifies the hearing and praising about Krishṇa's narrative or character.

2. *Suhrit-Satām* [the friend of the good].—It means the benefactor of good men.

3. *Abhadrāṇi* [evils].—(*Kāma*) desire for enjoyment, &c.

4. *Hridyantasthah* [by......heart].—*Antastha* implies being in the heart.

[JĪVA GOSVAMIN'S GLOSS—V. 17.]

1. *Antasthah* [being present].—Having arrived at the stage of meditation.

2. *Abhadrāṇi* [evils]—(secular) desires.

When, by always serving the votaries of the Supreme Lord (*a*), Evils are nearly destroyed (*b*), firm (*c*) Devotion (*d*) is engendered in Him, whose glory dispeleth the ignorance of mind (*e*). 18.

(*a*) *Bhāgavata-Sevayā* [by......serving the votaries of the Supreme Lord]—*See Çrīdhara*, 2.

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* भुवि पुरुपुण्यतीर्थ-सदनान्यृषयो विमन्यवः ।

(*b*) *Nashtaprâyeshu* [are nearly destroyed].—*Prâya* means exceeding, much, &c., here it signifies nearly. By adoration of *Bhagavâna*, evils can be greatly but not completely adverted, but it is by seeing the Supreme Lord, that all evils are completely rooted out (*See Çrîdhara*, 1 ; and *Jîva*, 1.).

(*c*) *Naishthikî* [firm]—*See Çrîdhara*, 3 ; *Jîva*, 3 ; and *Viçvanâtha*, 1.

(*d*) *Bhaktih* [devotion]—*See Jîva*, 2.

(*e*) *Uttamah-Çloka* [Him......mind].—This compound word can be explained in two ways :—The first meaning has been given in notes (*Çrîdhara*, 2), under verse 19. c., 1, p. 39, and adopted in the text of this as well as in the said verse. The second meaning is as follows :—Those persons whose heart is absolved from *Tama* (darkness or ignorance), such as, Brahman and gods like him, are called *Uttama* ; hence the Being, who is praised by such persons, is termed *Uttama-Çloka.*

[ÇRÎDHARA'S GLOSS—V. 18.]

1. *Nashtaprâyeshu* [are nearly destroyed].—After, but not before, the attainment of spiritual knowledge, all evils (secular desires) are destroyed ; therefore, the word *Prâya* has been applied in the text.

2. *Bhâgavata-Sevayâ* [by......serving the votaries of the Supreme Lord].—It signifies by serving the votaries of the Supreme Lord or that of the Scripture *Çrîmadbhâgavata* (the former is adopted to keep continuity with the senses of the former verse).

3. *Naishthikî* [firm].—There being no dispersion of thoughts (of mind) hence, it implies steady or firm.

[JÎVA GOSVAMIN'S GLOSS—V. 18.]

1. *Nashtaprâyeshu* [are nearly destroyed].—The devotion is not like the (spiritual) knowledge which can only be generated when all secular desires are destroyed. This phrase shows the character of the devotion which is not trammelled by such impediment as in the case of knowledge.

2. *Bhakti* [Devotion]—meditation.

2. *Naishthikî* [firm]—undivided or continued.

[VIÇVANATHA CHAKRAVARTIN'S GLOSS—V. 18.]

1. *Naishthikî* [firm]—that which has got *Nishthâ* (निष्ठा). It refers to the oneness of mind of the person who has devotion.

Then, not being overpowered (*a*) by Passion and Darkness (*b*) and those which have arisen from them, (such as) lust, avarice, &c., the mind, being placed in Goodness (*c*), becometh pacified (*d*). 19.

(*a*) *Etairanâviddham* [not being overpowered]—*See Çrîdharâ*, 2.

(*b*) *Rajastamah-Bhâvâh* [by Passion and Darkness......then].—There are three attributes or qualities (*Gunas*) according to the Hindu theory, which are the property of all created beings. The three are particularised, namely, (1) the *Sattvah*, principle of truth excellence or goodness ; (2) the *Rajah*, passion or

foulness ; (3) the *Tamah*, darkness or ignorance. A short description of these are given below :—

(1.) *Satvah* [सत्वः].—The first of these attributes, means the quality of excellence or goodness ; that which enlightens, constitutes knowledge, and is the cause of truth, and the predominance of which renders the person, in whom it resides, virtuous, gentle, devout, charitable, chaste, honest, &c., and the thing, pure, mild, &c.

(2.) *Rajah* [रजः].—The second condition of humanity, the quality or property of passion ; that which produces sensual desire, worldly coveting, pride and falsehood, and is the cause of pain.

(3.) *Tamah* [तमः].—A third of the qualities incident to the state of humanity, is the property of darkness, whence proceed folly, ignorance, mental blindness, worldly delusion, &c. It also means that property by which the mind is troubled, the world perplexed, &c.

That state of man when all these attributes are reduced to equality is called *Prakriti* or nature (*See* also *Çrîdhara*, 1.).

(*c*) *Satvah* [सत्वः]—*See note* (*b*), (1.)

(*d*) *Prasîdati* [pacified]—*See Çrîdhara*, 3.

[ÇRÎDHARA'S GLOSS—V. 19.]

1. *Rajastamah-Bhâvâh* [by Passion and Darkness......them].—The qualities of *Rajah* and *Tamah*, and lust, &c., which arise from them.

2. *Etairanâviddham* [not being overpowerd]—not being subdued.

3. *Prasîdati* [pacified]—quietened.

The knowledge (*a*) of truth (*b*) regarding *Bhagavat* (*c*) generateth (in the person) who thus becometh pacified by devotion to *Bhagavat* and (therefore), free from all earthly desires (*d*). 20.

(*a*) *Vijnâna* [knowledge]—*See Jîva*, 2.

(*b*) *Tattva* [truth]—*See Tattva-Jijnâsâ* and *Tattva*, pp. 58 and 65 and v. 11, c. 2 ; BK., I.

(*c*) *Bhagavat* [भगवत्]—*See note* (*g*) p. 64.

(*d*) *Muktasanga* [free from all earthly desires] —It is a compound word consisting of *Mukta* (मुक्त) released ; and *Sanga* (सङ्ग) desire or relationship. Sentient being is, by nature, slave to passions and desires. Hence, the *Mukta-Sanga*, here, is that being, whose heart is released from the bondage of passions and desires (*See Jîva*, 1.).

[JÎVA GOSVAMIN'S GLOSS—V. 20.]

When the mind is pacified in the foregoing manner then the votary becomes :—

1. *Mukta-Sanga* [free from all earthly desires]—bereft of *Kâma* and other desires. Then by repeated and continued devotion, is generated the

2. *Vijnâna* [knowledge]—communion with the Supreme Lord, which is felt in the mind without the influence of thinking powers.

Verily, the Knot of Heart (*a*) is pierced (cut), all Doubts (*b*) are incised (removed) and all Actions (*c*) are destroyed (*d*), of the person who hath seen God, by thus seeing the Lord who is spirit Himself. 21.

(*a*) *Hṛidayagranthi* [the Knot of Heart]—*See Çrîdhara*, 1.

(*b*) *Sarvasaṃçayāh* [all doubts].—All doubts and dilemas regarding the Supreme Lord (*See Çrîdhara*, 2.).

(*c*) *Karmāṇi* [actions]—*See Çrîdhara*, 3.

(*d*) *Kshîyante* [are destroyed]—*See Jiva*, 4.

[ÇRÎDHARA'S GLOSS—V. 21.]

The effect of knowledge about the truth regarding the Supreme Being is stated in this verse.

1. *Hṛidayagranthi* [the Knot of Heart].—Heart is called here a knot ; the phrase signifies the composition of the feelings of consciousness and imagination, that is to say, Ego

2. *Sarvasaṃçayāh* [all Doubts].—All doubts regarding improbability, &c., of a thing.

3. *Karmāṇi* [actions].—It includes all actions, whether good or bad, acquired in previous life and the result of which has not yet been enjoyed by men.

[JÎVA GOSVAMIN'S GLOSS—V. 21.]

1. The Supreme Lord is full of great happiness. This verse speaks about the effect of seeing such Lord.

2. *Hṛidaya-Granthi* [Knot of Heart].—Ego.

3. *Sarva-Saṃçayāh-Chhidyante* [all Doubts are incised (removed)].—Hearing and meditation of the Supreme Lord are the chief means of worship, adopted by the devotionalists. But by seeing God all doubts of such devotees are also removed immediately. It is needless to say that the actual seeing the Supreme Being is, however, superior to all other modes mentioned above. All improbabilities regarding God are removed by hearing about Him ; meditation upon Him dispels contrary thoughts regarding Him ; whereas by seeing the Lord the person's own fitness or unfitness of adoring Him as well as the contrary thoughts about Him is removed.

4. *Kshîyante* [are destroyed]—annihilated as soon as the Supreme Lord wills ; no vistas can be found.

[VIÇVANATHA'S GLOSS—V. 21.]

Hṛidaya-Granthi [Knot of Heart].—Want of knowledge.

Verily, for this reason wise men always (*a*) evince, with the greatest cheerfulness (*b*), that Devotion for the glorious Vāsudeva, which purifieth the mind (*c*). 22.

(*a*) *Nityam* [always]—*See Jîva*, 3.

(*b*) *Paramayā-Mudā* [with the greatest cheerfulness]—*See Jīva*, 2.
(*c*) *Ātma-Prasādanīm* [purifieth the mind]—*See Çrīdhara*, 1.

[ÇRĪDHARA'S GLOSS—V. 22.]

1. *Ātma-Prasādanīm* [purifieth the mind]—Çrīdhara explains this as *Manah-Çodhanīm* (मन:-शोधनीम्) correcting (defects of) the mind.

[JĪVA GOSVAMIN'S GLOSS—V. 22.]

1. After showing the practice of the votaries as regards the subject matter of the previous verses, the author concludes by saying 'Verily, &c'., as above.

2. *Paramayā-Mudā* [with the greatest cheerfulness].—The practice of devotion is not like that of penance, such as the performance of difficult religious acts which give pain during the time of their performance, but it produces immense happiness. It is therefore

3. *Nitya* [always].—The devotion can be practised during all conditions of life whether as a devotee or as a saint.

The qualities of Goodness, Passion, and Darkness (*a*) are the attributes of Nature. Although the One (*b*) Being endued with all these attributes, for the Preservation (Creation and Destruction) of this world, hath assumed the names of *Hari* (*c*), *Virinchi* (*d*) and *Hara* (*e*) ; yet, of these, (real) good of mankind (*f*) is derived from Him who is the Refuge for the quality of Goodness (*g*). 23.

(*a*) *Satvam-Rajah-Tamah* [the qualities......Darkness]—*See* p. 77.
(*b*) *Parah* [one]—*See Jīva*, 3.
(*c*) *Hari* [हरि]—*See note, after Jīva's gloss* ; *Çrīdhara*, 2 ; and *Jīva*, 2, 6, 7, and 8.
(*d*) *Virinchi* [विरिञ्चि]—*See note after Hari.*
(*e*) *Hara* [हर]—*See note after Virinchi.*
(*f*) *Çreyāmsi* [(real) good of mankind]—*See Jīva*, 5.
(*g*) *Sattvatanoh* [Him who......Goodness]—*See Jīva*, 4.

[ÇRĪDHARA'S GLOSS—V. 23.]

1. This verse teaches about the special deity to be adored by the votaries, and shows that although *Vāsudeva*, *Brahmam*, and *Çiva* are one and the same immutable god, yet on a devotional point of view, *Vāsudeva* is superior to all, hence the verse commences—'The qualities of goodness, &c.'

2. For the purpose of creation, preservation and destruction of the universe, the great Being assumed three different names of *Hari*, *Virinchi* and *Hara*, but the real good of mankind is to be derived from *Vāsudeva* who is full of the quality of Goodness.

[JĪVA GOSVAMIN'S GLOSS—V. 23.]

1. It is ascertained that having renounced all religious Acts, Moral Apathy,

and Knowledge, men should practise devotion to the Supreme Lord. It is not desirable that any other god should be adored and served even in the shape of following special religious Acts. The present and the previous six verses have clearly shown this fact. What to speak of other gods ?—Even Vishṇu, although incarnation of the attribute of the Supreme Being, should not be adored as a separate deity, because he is not the direct Supreme Being. Similarly, Brahman and Çiva are not preferable deity to be adored inasmuch as, they are respectively full of the attributes of Passion and Darkness in the extreme degree.

2. Representing as the presiding deities over the qualities of Goodness, Passion and Darkness, the Supreme Being assumed the names—*Hari*, *Virinchi*, and *Hara*, on different occasions, for the Creation, Preservation and Destruction of the world.

3. *Parah* [one].—Although endued with the qualities aforesaid, the Supreme Being assumed these different names, yet He Himself (being one and the same) was free from the effects of the attributes above named. It is from

4. *Sattvatanoh* [Him who......Goodness]—Vishṇu who is endued with the powers of the quality of goodness.

5. *Çreyāmsi* [(real) good].—It comprises Religion, Wealth, Enjoyment of worldly things and Final Beatitude.

[THE EFFECT OF WORSHIPPING BRAHMAN AND ÇIVA AS A DEITY WITH OR WITHOUT CONDITION.]

6. If Brahman and Çiva are adored as deity with condition, then such adoration, though productive of Religion, Wealth, Enjoyment of worldly things and Final Beatitude, does not generate great happiness, on account of the excess of the qualities of Passion and Darkness in these deities. Again, if they are worshipped as deities without condition, then, the votaries may attain Final Beatitude ; but it is not the direct effect of such adoration and is derived from the Supreme spirit ; Brahman and Çiva being followed as parts of the universal Lord. As, however, the Supreme spirit does not directly appear in these parts, the real good of mankind is hardly attainable.

[THE EFFECT OF WORSHIPPING VISHNU AS A DEITY WITH OR WITHOUT CONDITION.]

7. On the other hand, if Vishṇu is adored even as a deity with condition, then, by reason of the quality of goodness in him, the real good, in the shape of Religion, Wealth, Enjoyment of worldly matters, and the real happiness, are produced.

8. When Vishṇu is worshipped as the Supreme Being without condition, that is to say, free from any attribute, then the Final Beatitude follows as a matter of course, because, 'goodness produces knowledge' (of the Supreme Spirit) * and 'spiritual knowledge is the salvation itself'. †

The *Skanda Purāṇa* says :—'Vishṇu is the eternal Being who is the great Brahma, the bounder of and releaser from the bondage of the world.' ‡

* सत्वात् संजायते ज्ञानं ।

† कैवल्यं सात्त्विकं ज्ञानं ।

‡ बन्धको भवपाशेन भवपाशाच्च मोचकः । कैवल्यदः परं ब्रह्म विष्णुरेव सनातनः ॥

9. The devotion is generated when such Vishṇu is adored as a deity without condition or attribute ; because, in this case, He appears as the Supreme Spirit. Therefore, all essential benefit is derived from Him, than what can be expected by following Brahman and Çiva.

Hari [हरि from हृ to take or seize (the world or man's heart, &c.) ; and the affix इ].—This is another name of Vishṇu, the second person of the mythological Hindu triad, and now the most celebrated and popular of all the Hindu gods.

[IN THE EARLY SCRIPTURES.]

In the *Rik-Veda*, Indra was considered as superior to Vishṇu, who is there classed with Varuṇa, the Maruts, Rudra, and Vāyu, luminous deities called Ādityas, and others. Very little trace of Vishṇu is found in the Institutes of Manu.

[THE GREATER ESTIMATION IN LATER WORKS.]

Vishṇu is regarded in a different light in the *Mahābhārata*. He is often identified with the Supreme Spirit ; on the other hand, he is represented as paying homage to Çiva (*Hara*, q. v., *Post*), the third person of the *Trimūrti*, and as acknowledging the superiority of this god over himself.

[IN THE RAMAYANA AND THE PURANAS.]

It seems pretty certain, that taking the *Mahābhārata* as a whole, he did not occupy, in that period, the exclusive supremacy which is assigned to him in the *Rāmāyaṇa*, and still more in those *Purāṇas*, the *Çrīmadbhāgavata* in particular, devoted to the praise of Vishṇu.

[THE SPECIAL CHARACTERISTICS OF VISHNU.]

The most distinguishing feature of Vishṇu as a Hindu deity, which though not quite absent from the mythological history of Çiva, is his descent on earth as *Avatāras*. The theory of the incarnation of Vishṇu arose from the idea, that whenever a great disorder (physical or moral) disturbed the world, Vishṇu descended 'in a small portion of his essence' to set it right, to restore the law, and thus to preserve creation. Such descents of Vishṇu are called his *Avatāra* (*Ava* अव before, *Tṛī* तॄ to cross, and affix घञ्). They consist in Vishṇu's being supposed to have either assumed the form of some wonderful animal or superhuman being, or to have been born of human parents, in a human form, always, of course, possessed of miraculous properties. Some of these *Avatāras* are of entirely cosmical character ; others, however, are based on historical events ; the leading personage of which was generally endowed with divine attributes, until he was regarded as the incarnation of the deity itself. With the exception of the last, all these *Avatāras* belong to the past ; the last, however, is yet to come. (About the incarnation of Vishṇu See *Avatāra*, p. 35-36, *ante* ; and also, c., III., of this book ; Williams' *English-Saṃskrit Dictionary* ; and Chambers' *Encyclopædia*).

[ETYMOLOGY AND VARIOUS NAMES OF VIRINCHI.]

1. *Virinchi* [विरिञ्चि from वि implying various kinds (of beings), रच् to make or create, and the affix इन्]—is the name of Brahman, and one of the deities or the first deity of the Hindu triads. He is said to be the Creator of the world, the Great Father, the Lord and Supportor of all. He is, however, described as born in the lotus which sprang from the navel of Vishṇu ; and as born from the golden egg (*See* BK. I., c. 3.).

[THE THREE DIFFERENT CHARACTERS.]

2. He appears in the sacred books, in three different characters :—

(1.) Brahman, described as masculine was the mythological personage, first person of the mythological period, and personification of the creative power, considered as a mortal and material deity.

(2.) Brahman, who is expressed in neuter gender, is a name used to designate the Supreme Being in philosophical language.

(3.) He is also described as neuter as a personification, in later philosophical language, of material portion of the Supreme Being.

[IN MYTHOLOGICAL PERIOD.]

3. In the earliest mythological period, Brahman used as masculine, was the first person of the triads, *Brahman*, *Vishṇu* and *Çiva*. Afterwards, when the unity of these personages was established by referring them to one Supreme Being, the place of the Creator and Enlivener of the universe was assigned to Brahman ; that of the Preserver to Vishṇu ; and that of the Destroyer to Çiva. In the character of the creator of the universe, he is described in the Bhagavat-Gītā, the Vishṇu and other Purāṇas.

[BRAHMAN'S DAYS AND NIGHTS.]

4. Brahman is said to live 100 of his own years. His years consist of 360 days and nights. The days are called *Kalpas*, and comprises 4,320,000,000 years of mortals. The universe exists during the *Kalpas* and ceases to exist during his nights, but is reproduced at the commencement of the next *Kalpa* (day) of Brahman.

[NATURE OF HIS CHARACTER IN RIK-VEDA, ATHARVA-VEDA AND MODERN WORKS.]

5. The deity, who is described in the later hymns of the *Rik-Veda*, and in the *Atharva-Veda*, says Dr. Muir, under the different titles of *Viçvakarman*, *Hiraṇyagarbha* and *Prajāpati*, appears to correspond with Brahman of more modern books. Though this god was originally unconnected with Vishṇu and Rudra, while at a subsequent period, he came to be regarded in systematic mythology as the first person in the triads of which they formed the second and third members, yet the general idea entertained of his character, has been less modified in the course of his history than is the case in regard to the other two deities.

6. Brahman, was from the beginning, considered as the creator and he continued to be regarded, says the same writer, as fulfilling the same function even after he had sunk into a subordinate position, and had come to be represented

by the votaries of Vishṇu and Mahādeva respectively as the mere creature and agent of one or other of these two gods. In later times Brahman had few special worshippers ; the only spot where he is periodically adored being at Pushkara in Rājputanā. Two of the acts which the earlier legends ascribe to him, the assumption of the forms of a tortoise and of a boar, are in later marks transferred to Vishṇu (*See* Thomson's *Bhagavat Gītā* ; Muir's *Original Samskrit Text*, Vol. IV., p. 237.).

[HIS MATTERS PERSONAL.]

7. Brahman is described in the *Purāṇas* as having four faces, and as being produced from the cup of a lotus, which sprang from the navel of Vishṇu.

[ETYMOLOGY AND DIFFERENT NAMES OF HARA.]

1. *Hara* [हर् from हृ to take ; and the affix अच् or टच्]—is a name of Çiva, the third deity of the Hindu triad. Çiva has more than a thousand names, the details of which will be found in the sixty-ninth chapter of the *Çiva Purāṇa.* The principal names of which are given as follow :—the auspicious One ; the Lord of the Universe ; the Destroyer—a personification of time that destroys all things ; the Reproducer ; the Conqueror of life and death ; the Cause of life and being ; and the Dispenser of fears of mortals.

[HIS DIFFERENT CHARACTERS.]

2. He appeared in several characters in the Hindu mythology.

[AS SAME DEITY WITH VISHNU.]

3. According to some opinion, Çiva and Vishṇu are the same deity. The former only appears in the character of the Destroyer of creation.

[AS DEITY OF REPRODUCTION.]

4. Whereas, others personify him as the deity of Reproduction. Hence, he is sometimes identified with Brahman.

[AS HIS PHALLUS.]

5. As presiding deity of generation, his type is *Linga* or phallus.

[AS TIME.]

6. In his characters of Time, he presides over its extinction, and regenerates astronomical system.

[AS SPECIAL DEITY OF THE TANTRIKAS.]

7. He, as Çiva, is the particular god of the *Tāntrikas.* His votaries are generally called *Çaivas.* They are not as numerous as the followers of Vishṇu. The Çaivas, in their anxiety to exalt Çiva, assign attributes to Hara which properly belong to Vishṇu and Brahman. He is described in the *Mahānirvāṇa Tantra* as follows :—

'He is eternal god, and full of bliss ; ocean of ambrosia like kindness ; white like camphor and *Kunda* flower (*Jasminum pubescens*), full of purity ; omnipresent, without any cover or dress ; the Lord of the poor ; the Lord of the devotees, decked with matted hairs ; wet with Ganges water ; smeared with

ashes ; full of peace ; decked with necklace (consisting of) snakes and skulls ; Lord of the three worlds ; three-eyed ; holder of a trident and benediction ; easily pleased ; full of knowledge ; and giver of salvation (likened to) fruit ; immutable ; fearless ; differenceless ; unknowable ; free from disease ; god of gods and benefactor of the universe.' *

[HIS MATTERS PERSONAL.]

8. He is described sometimes with two hands, sometimes with four, eight, or ten, and with five faces.

9. As the god of generation and of justice, he is represented riding on a white bull. His colour as well as that of the bull he rides, is generally white, signifying unsullied purity of justice. His throat is dark-blue ; his hair is of a light-reddish colour, and thickly matted together, and gathered above his head like the hair of an ascetic. He has three eyes, one being in the centre of his forehead, pointing up and down. These are said to denote his view of the three divisions of time, past, present and future. He holds a trident in his hand denoting, some say, his relationship to water ; while according to other opinion, the trident signifies the combination of the three great attributes of the Creator, Destroyer and Regenerator. He wears tigar-skin round his loins.

10. As representation of time, he is described to have a crescent or half-moon in his forehead. This represents the measure of time by the phases of the moon, his necklace composed of a serpent indicates the measure of time by years. He has another necklace of human skulls which denotes the lapse and revolution of ages, and the extinction and succession of the generation of mankind. He is also covered with serpents which are the emblems of immortality (*For particulars, See Çiva Upa-Purâṇa*).

(As) smoke (*a*) is more full (of the quality hereinafter mentioned) than wood (*b*) (which is) derived from earth (*c*) and fire (*d*) is most full of (the quality of effecting the purpose of) the *Vedic* rites (*e*), than smoke, (so) the (quality) of Passion (*f*) is little better than Darkness (*g*), and Goodness (*h*) is the best of all in getting the sight (or in the manifestation) of the Supreme Being (*i*). 24.

(*a*) *Dhûmah* [smoke]—*See Çrîdhara*, 3 ; and *Jîva*, 4.
(*b*) *Dâru* [wood] „ „ 2 ; „ „ 3.

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* सदा शिवं सदानन्दं करुणामृतसागरम् । कर्पूर-कुन्द-धवलं शुद्धसत्त्वमयं विभुम् ॥६॥
दिगम्बरं दीननाथं योगीन्द्रं योगिवल्लभम् । गङ्गाशीकर-संसिक्त-जटामण्डल-मण्डितम् ॥७॥
विभूति-भूषितं शान्तं व्यालमालं कपालिनम् । त्रिलोचनं त्रिलोकेशं त्रिशूलवरधारिणम् ॥८॥
आशुतोषं ज्ञानमयं कैवल्यफल-दायकम् । निर्विकल्पं निरातङ्कं निर्विशेषं निरञ्जनम् ॥९॥
सर्वेषां हितकर्तारं देवदेवं निरामयम् । (*Mahânirvâṇa Tantra*, pt. I., c.1, vv. 6—10.)

(*c*) *Pārthivāt* [derived from earth]—*See Çrīdhara*, 2 ; and *Jīva* 2 and 11.
(*d*) *Agnih* [fire] „ „ 5 : „ „ 6 „ 10.
(*e*) *Trayīmayah* [full...... *Vedic* rites] „ „ 4. „ „ 5 —
(*f*) *Rajas* [the......Passion]—*See Jīva*, 7 and 8 ; and also p. 77.
(*g*) *Tamas* [Darkness]—*See Çrīdhara*, 6 ; and Jīva, 7 and 9 ; and also p. 77.
(*h*) *Sattvam* [Goodness]—*See Jīva*, 7 ; and p. 77.
(*i*) *Pārthivāt-Dārunah* [(As)......Being]—*See Jīva*, 11.

[ÇRĪDHARA'S GLOSS—V. 24.]

1. This verse shows by example that the peculiarity of a thing is the outcome of the peculiarity of condition attached to it.

2. *Pārthivāt Dārunah* [wood......earth].—The wood derived from earth is devoid of effective principle and the manifestation there of.

3. *Dhūmah* [smoke]—but smoke has more effective principle in it than wood.

4. *Trayīmayah* [full......the *Vedic* rites].—Therefore smoke is more beneficial or useful in performing the *Vedic* rites, because it has nearer relationship with such rites than wood.

5. *Agnih* [fire].—But fire is of greater usefulness in the performance of the *Vedic* rites, as it has the most direct and nearest relationship with such rites than smoke.

6. *Tamas* [the......Darkness].—The quality of passion is more expressive of the Supreme Being than that of Darkness which has no such power. The use of the particle *Tu* (तु) shows, that the former quality does but only in a small degree indicate the sight of the Supreme Being, because such quality has not that serenity of character which is peculiar to Goodness, which fully expresses the nature of the Supreme Being. The superiority and inferiority of the deities—*Hara*, *Brahman* and *Hari*, who are endued with the qualities of Darkness, Passion, and Goodness, respectively, can be easily perceived.

[JĪVA GOSVAMIN'S GLOSS—V. 24.]

1. Many persons controvert the point of distinction between Brahman, Vishnu and Çiva. Jīva Gosvāmin is of opinion that although when considered with reference to different conditions attached to the Supreme Being, a distinction may be noticed, yet there is but one Supreme Being. The real distinction lies, however, in another direction. There is no doubt that the Supreme Being is indirectly present in the forms of Brahman and Çiva ; but when Vishnu is considered as a Being without any condition then the Supreme Lord is directly present in him. With a view to show this distinction the author has composed this verse.

2. *Parthivāt* [derived from earth].—Derived from earth and not like smoke which is partly related to fire. Wood has no direct effective and manifesting principles in comparision with smoke.

3. *Dāru* [wood].—This refers to wood which is required in sacrificial ceremonies for the purpose of churring fire from it.

4. *Dhūmah* [smoke].—Wood has no property of fire but the smoke has some.

5. *Trayīmayah* [full of...... *Vedic* rites]—therefore smoke is more productive of or necessary for performing sacrifices prescribed in the *Vedas*, having nearer connection with such ceremonies.

6. *Agnih* [fire].—Again, the fire is more useful in and productive of sacrificial ceremonies of the *Vedas* than the smoke, the fire having direct connection with such ceremonies.

7. In this verse, wood, smoke, fire and *Vedic* ceremonies have been compared with the qualities of Darkness, Passion, Goodness and the Supreme Being, respectively.

8. *Rajas* [the......Passion]—Similarly, the quality of Passion which is compared to smoke and nearer in connection with the quality of Goodness, is little better in manifesting the Supreme Being than the quality of

9. *Tamas* [Darkness]—which is compared to wood and quite distinct from the quality of Goodness. In short, the incarnations and parts of the Supreme Being representing the qualities of Goodness, Passion and Darkness are the manifestations of the Supreme Being in proportion as shown above. The quality of Passion is like a door which leads to Him.

10. *Agnih* [fire].—But the fire represents the quality of Goodness which gives direct insight into the Supreme Being.

11. *Pārthivāt-Dāruṇah* [(As)......Being].—Smoke has the property of fire in part but wood has none ; hence the latter is very remote in usefulness as regards the performance of the sacrificial ceremonies prescribed in the *Vedas*. In the same way, the quality of Passion is nearer in relationship with that of Goodness than Darkness. The *Vedic* ceremonies can be directly performed by fire and not by smoke and wood. The Supreme Lord is full of the quality of Goodness, hence, Brahman and Çiva who represent Passion and Darkness, respectively, have no direct entity of the Supreme Lord in them, but such entity exists alone in Vishṇu as the Supreme Being.

[THE SUPERIORITY OF VISHNU OVER BRAHMAN AND ÇIVA.]

12. Jīva Gosvāmin then quotes the *Brahma-Purāṇa* :

'The Supreme spirit Vishṇu has three forms—*Brahman*, *Vishṇu* and *Çiva* ; of which, Brahman form exists in Brahma, and Çiva form exists in Çiva and the glorious *Janārddana* exists quite separate in form' *

13. In the tenth book of the *Çrīmadbhāgavata* which writing about Çiva full of attributes, Vishṇu is thus described :—

'Verily, Hari is the Being who is without attribute and is beyond the reach of Nature. He is omniscient and all seeing, men become without attribute by worshipping Him'. †

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* ब्रह्म-विष्णु-शिवरूपाणि त्रीणि विष्णोर्महात्मनः। ब्रह्मणि ब्रह्मरूपः स शिवरूपः शिवे स्थितः। पृथगेव स्थितो देवो विष्णुरूपी जनार्द्दनः॥

† हरिर्हि निर्गुणः साक्षात् पुरुषः प्रकृतेः परः। स सर्वदृगुपद्रष्टा तं भजन्निर्गुणो भवेत्॥

14. The second book of this treatise contains a passage showing that there is no distinction between Vishṇu and the Supreme Lord :—

'Having been appointed by Him I create, &c.' *

15. The *Çruti* runs thus :—

'The Supreme Being, *Nārāyaṇa* had willed and afterwards from *Nārāyaṇa* Brahman is created, from whom are created all beings and elements. *Nārāyaṇa* is the great *Brahma*, and *Nārāyaṇa* is the great truth ; true and sweet-worded, and the Being luminous, black, tawny and real. There was *Nārāyaṇa* alone. He, being desirous, meditated upon, and by such (meditation) all things—*Viçva* (particular condition of God), *Hiraṇygarbha*, fire, *Varuna*, *Rudra* and *Indra* are created. †

16. The *Trivedi-Parīkshā* clearly enjoins the adoration of Vishṇu alone.

17. Thus the superiority of Vishṇu is clearly established, although in other treatises, it is stated that the man is fit to go to Hell if he finds a distinction between Vishṇu and Çiva. It must be remembered that such treatises are not real *Vaishṇava* Scriptures, and are meant for those who are not true followers of Vishṇu.

18. On the contrary, it is expressly ordained in the *Padma-Purāṇa*, part I., as follows :—

'Verily, the man is blasphemous, who looketh *Nārāyaṇa* in the same light with *Brahman*, *Rudra* and other gods. ‡

[THE STORY OF VISHVAKSENA THE BRAHMANA.]

19. A narrative from the *Vishṇu Dharma* is also interesting. There was a Brāhmaṇa, named, Vishvaksena who was extremely devoted to Vishṇu. It is said that while travelling all over the world, he met, by chance, a person who was the son of a Headman of a village. The dialogue which took place between them is as follows :—

20. The son of the Headman of the village said 'O father, I have no power to perform the worship of God (therefore) do thou go into the temple and worship Çiva. There shalt thou find the Phallus or representation of the great god and the Lord of the gods.

21. Thus addressed, the Brāhmaṇa replied : 'Verily, have we heard that the four-souled Hari only is adorable. We do not worship any other god ; therefore, do thou go away from this place.' ||

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* सृजामि तन्नियुक्तोऽहम् ।

† पुरुषो ह वै नारायणोऽकामयत, अथ नारायणादजोऽजायत, यतः प्रजाः सर्वाणि भूतानि । नारायणः परं ब्रह्म तत्वं नारायणः परं । ऋतं सत्यं परं ब्रह्म पुरुषं कृष्णपिङ्गलं । एको नारायण-आसीन्न ब्रह्मा न च शङ्करः ॥ स मुनिर्भूत्वा समचिन्तयत्, ततएवैते व्यजायन्त—विश्वो हिरण्य-गर्भोऽग्निर्वरुणरुद्रेन्द्राः ।

‡ यन्तु नारायणं देवं ब्रह्मरुद्रादिदैवतैः । समत्वेनैव वीक्षेत स पाषण्डी भवेद्ध्रुवम् ॥

॥ देवकर्मण्यशक्तिर्मे तात पूजय शङ्करं । देवतायतनं गत्वा तत्र तात प्रतिष्ठितम् । लिङ्गमस्ति सुरेशस्य महादेवस्य निर्म्मलं । एवमुक्तः प्रत्युवाच वयमेकान्तिनः श्रुताः । चतुरात्मा हरिः पूज्यः प्रादुर्भाव-गतोऽथवा । पूजयामश्च नैवान्यं तस्मात्त्वं गच्छ माचिरम् ॥

22. On hearing this, the son of the Headman of the village was about to behead Vishvaksena, when the latter agreed to go to the temple. But after entering the holy place the Brāhmaṇa adored his own god pronouncing the words, 'Salutation to *Nṛisīṃha* (man-lion deity).'

23. On this, the village Headman's son again attempted to kill Vishvaksena, but *Nṛisiṃha* came out of the Phallus of Çiva and beheaded the village Headman's son and other members of the family.

[FURTHER AUTHORITY SHOWING OF VISHNU'S SUPERIORITY.]

24. The *Skanda Purāṇa* says :—

'Whatever is suitable to the Scripture of *Bhāgavata* is acceptable to the Scripture of Çiva'. *

25. The following is quoted from the *Moksha-Dharma* :—

'O king, the sages have said on the authority of *Sāṅkhya* and *Yoga*, the two eternal Scriptures, and all the *Vedas*, that *Nārāyaṇa* is the ancient universe.' †

26. The *Mahābhārata* also says :—

'He who abandoneth Vishṇu and worshippeth any other (god) in delusion, desireth to take handful of dust, discarding the heaps of Gold.' ‡

27. Therefore Nārada also said :—

'He, who is ignorant, seeketh refuge in another (god) abandoning (Hari who is) never astonished, desireless, always the same, and serene. Such act of the man is equivalent to a desire to cross the ocean by holding the tail of a dog.' ||

28. The following is quoted from the *Harivaṃça* :—

Hari, endued with the quality of Goodness, is always your (object) of meditation, O Brāhmaṇas, do ye always read the sacred text regarding Vishṇu and meditate upon Keçava. §

29. The *Nṛisiṃha-Tāpaṇiya* thus describes the superiority of the person who mutters over the holy text regarding Vishṇu :—

'One hundred persons vested with holy thread are equal to one *Upanīta* (person vested with such thread) ; one hundred *Upanītas* are equal to one *Grihastha* (house-holder) ; one hundred house-holders are equal to one *Vānaprastha* (hermit or *Brahmaṇa* in the third state of life according to the Hindu *Çāstras*) ; one hundred *Vānaprasthas* are equal to one *Yati* (sage who has subdued his passions) ; one hundred *Yatis* are equal to one *Rudra-Mantrayāpaka* (repeater of the holy text regarding *Rudra*) ; one hundred *Rudra-Mantra-Yāpakas* are equal to one teacher of the *Angirasa* Branch of the

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* शिवशास्त्रेषु तद्ग्राह्यं भगवच्छास्त्रयोगि यत् ।

† साङ्ख्यञ्च योगश्च सनातने द्वे वेदाश्च सर्वे निखिलेऽपि राजन् । सर्वैः समस्तैऋषिभिर्निरुक्तो नारायणो विश्वमिदं पुराणम् ॥

‡ यस्तु विष्णुं परित्यज्य मोहादन्यमुपासते । स हेमराशिमुत्सृज्य पांशुमुष्टिं जिघृक्षति ॥

॥ अविस्मितं तं परिपूर्णकामं स्वेनैव लाभेन समं प्रशान्तं । विनोपसर्पत्यपरं हि बालिशः श्व-लाङ्गुलेनातितितर्त्ति सिन्धुम् ॥

§ हरिरेव सदा ध्येयो भवद्भिः सत्वसंस्थितैः । विष्णुमन्त्रं सदा विप्राः पठध्वं ध्यात केशवम् ॥

Atharva-Veda ; one hundred such teachers are equal to one *Mantra-Rāja.* This *Mantra-Rāja* is the incarnation of *Nṛisiṃha* (Man-lion diety). *

30. Therefore, it is stated in the *Varāha-Purāṇa* as follows :—

'After worshipping Him (*Çiva*), whose emblem is bull, for one thousand generations, intelligent men, having obtained the condition of a *Vaishṇava*, become sinless. †

[APPARENT CONTRADICTION EXPLAINED AWAY.]

31. It is true, there is a verse in the *Çrīmadbhāgavata* conveying the contrary notion, which runs thus :—

'O Brāhmaṇa, that person enjoyeth peace who seeth no difference in the Triad (Brahman, Vishṇu and Çiva), whose soul is all being.' ‡

32. This is explained away by saying that it has a peculiar signification implying that Brahman and Çiva collectively considered, cannot have separate individuality from Vishṇu, they being in fact part of the former.

[AUTHORITIES IN SUPPORT OF THE EXPLANATION.]

33. The following quotation also supports the above explanation.

Brahman also said :—'Being employed by Him (*Hari*), I create (the universe) ; being subordinate to Him, Çiva destroyeth (it) and the Supreme Being, full of three powers, as *Purusha*, preserves the universe.' ||

34. *Saṃkarshaṇa* (Balarāma) said :—

'Brahman, Mahādeva and myself are *Kalās* (parts) of whose *Kalās* (parts).' §

35. *Padma Purāṇa* has the following :—

'That man is the injurer of the name of Hari who looketh in different light the attributes and names, &c., of Çiva and Vishṇu.' $

36. Çiva thus addressed *Mārkaṇḍeya* :—

'They do not explain difference in the smallest degree, between myself, *Achyuta* (Vishṇu) and *Aja* (Brahman). Verily, we consider thee dearer than those persons who look upon (others) equally in every place.' ¶.

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* अनुपनीतशतमेकमेकेनोपनीतेन तत्समम् । उपनीतशतमेकमेकेन गृहस्थेन तत्समम् । गृहस्थशतमेकमेकेन वानप्रस्थेन तत्समम् । वानप्रस्थशतमेकमेकेन यतिना तत्समम् । यतीनां शतं पूर्णमेकेन रुद्रजापकेन तत्समम् । रुद्रजापकशतमेकमेकेनाथर्वाङ्गिरसशिखाध्यापकेन तत्समम् । अथर्वाङ्गिरस-शिखाध्यापकशतमेकमेकेन मन्त्रराजाध्यापकेन तत्समम् ॥

† जन्मान्तरसहस्रेषु समाराध्य वृषध्वजम् । वैष्णवत्वं लभेद्धीमान् सर्वपाप-क्षये सति ॥

‡ त्रयाणामेकभावानां यो न पश्यति वै भिदाम् । सर्वभूतात्मनां ब्रह्मन् स शान्तिमधिगच्छति ॥

|| सृजामि तन्नियुक्तोऽहं हरो हरति तद्वशः । विश्वं पुरुषरूपेण परिपाति त्रिशक्तिधृक् ॥

§ ब्रह्मा भवोऽहमपि यस्य कलाः कलायाः ।

$ शिवस्य श्रीविष्णोर्य इह गुण-नामादि सकलं धिया भिन्नं पश्येत् स खलु हरिनामाहितकरः ।

¶ न ते मय्यच्युतेऽजेऽपि भिदामण्वपि चक्षते । नात्मनश्च परस्यापि तद्युष्मान् वयमीमहि ॥

37. In the fourth book of the *Çrîmadbhâgavata*, there is a verse; which runs as follows :—

'O votaries, thou art also beloved to me, like the Supreme Being ye have no other dearer one than myself.' *

38. Çiva said :—

'That Brâhmaṇical sage, who hath gained devotion for the indescribable Supreme Being, nowhere, panteth for gaining an object which he hath not received, even he doth not desire for Final beatitude.' †

39. The superiority of Vishṇu is also shown in the *Çruti* by such texts as given below :—

'He is the primeval god and preceptor of the votaries.' ‡

'As Çambhu is amongst the followers of Vishṇu.' ||

40. Again :—

'*Prahlâda*, the part of the Supreme Being, after fully worshipping the Supreme Being, saluted the Brahman, Çiva and the *Prajâpatis* and gods by (bending down) his head.' §

41. Yudhisthira said :—

'O Govinda, we will worship thy holy *Vibhûti* by the performance of horse-sacrifice, the prince (best) of the sacrifices. O Lord, perform, or do thou help us in performing, our that act.' $

[SEPARATE ADORATION OF DEITIES OTHER THAN THE SUPREME LORD IS FORBIDDEN.]

42. But under no circumstances, any god other than the Supreme Lord, should be separately adored. If any one will do so it will be difficult for him to avoid the effects of the imprication of Bhṛigu, as the following, from the fourth book of the *Çrîmadbhâgavata*, will show :—

43. 'Those heretical persons are blasphemous who observe the vow of Çiva and (as well as those) who follow such person'. ♆

44. The *Bhagavat Gîtâ* has also forbidden the separate adoration of different deities :—

'O son of *Kunti*, votaries who perform, with reverence, sacrifice (in honor) of other gods, verily, do they perform, in an informal way, sacrifice in honor of myself ; because I am the Lord and the enjoyer of sacrifices ; but (thereby) they do not truly know me, hence they fall.'

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* अथ भागवता यूयं प्रियाःस्थ भगवान् यथा। न मद्भागवतानाञ्च प्रेयानन्योऽस्ति कर्हिचित् ॥

† नैवेच्छत्याशिषः क्वापि ब्रह्मर्षिर्मोक्षमप्युत। भक्तिं परां भगवति लब्धवान् पुरुषेऽव्यये ॥

‡ स आदिदेवो भजतां परो गुरुः।

|| वैष्णवानां यथा शम्भुः।

§ ततः प्रणम्य शिरसा ववन्दे परमेष्ठिनं। भवं प्रजापतीन् देवान् प्रह्लादो भगवत्-कलाः ॥

$ क्रतुराजेन गोविन्द राजसूयेन पावनीः। यक्ष्ये विभूतीर्भवतस्तत् सम्पादय नः प्रभो ॥

♆ भव-व्रतधरा ये च ये च तान् समनुव्रताः। पाषण्डिनस्ते भवन्तु सच्छास्त्र-परिपन्थिनः ॥

Those who observe the vows of gods, *Pitṛis* (deified fathers) and *Bhūtas* get respectively gods, *Pitṛis* and *Bhūtas*, and my adorers get me. *

[NO DEITIES SHOULD BE DISDAINED.]

45. Although separate and independent adoration of several deities is forbidden, yet no one should hate the deity of others.

46. For it is said in the *Padma Purāṇa* :—

'Hari, the Lord of the Lord of all gods, is adorable, but inferior Brahman, Rudra and others, shall not be slighted at any time.' †

47. The Supreme Lord Himself has said :—

'Verily, he shall go to Hell who adoreth me uninterruptedly but who reproacheth *Içāna* (Çiva).' ‡

48. The *Gautamīya Tantra* has the following on this subject :—

'He who adoreth *Gopāla* but revileth other gods, may acquire great righteousness but loseth even the previously acquired righteousness.' ||

Further information on this subject can be obtained from the *Paramātman-Sandarbha* or *Bhakti-Sandarbha*.

Therefore (*a*), in the days of yore (*b*), the Sages adored the glorious *Adhokshaja* (*c*) (who is) of pure Goodness (*d*). Hence, those who follow (*e*) them (now) in this world become also fit for (attaining) good (*f*). 25.

(*a*) *Atha* [Therefore]—*See Çrīdhara*, 2.
(*b*) *Agre* [in the days of yore] „ 3.
(*c*) *Adhokshajam* [अधोक्षजं]—*See note* v. 6, p. 52.
(*d*) *Viçuddham Sattvam* [of pure goodness]—*See Çrīdhara*, 4.
(*e*) *Anu* [follow]—*See Çrīdhara*, 5.
(*f*) *Kshemāya* [for attaining good]—*See Çrīdhara*, 6.

[ÇRĪDHARA'S GLOSS.—V. 25.]

1. This verse shows the practice amongst the sages in ancient times as regards the devotion for Vāsudeva.

2. *Atha* [Therefore].—For this reason.

3. *Agre* [in the days of yore]—in ancient times.

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* येऽप्यन्यदेवता-भक्ता यजन्ते श्रद्धयान्विताः । तेऽपि मामेव कौन्तेय ! यजन्त्यविधिपूर्वकम् ॥ अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च । नतु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ यान्ति देवव्रता देवान् पितॄन् यान्ति पितृव्रताः । भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥

† हरिरेव सदाराध्यः सर्वदेवेश्वरेश्वरः । इतरे ब्रह्मरुद्राद्या नावज्ञेयाः कदाचन ॥

‡ यो मां समर्चयेन्नित्यमेकान्तं भावमास्थितः । विनिन्दन् देवमीशानं स यातिनरकं ध्रुवम् ॥

|| गोपालं पूजयेद्यस्तु निन्दयेदन्यदेवताम् । अस्तु तावत् परो धर्म्मः पूर्वधर्म्मो विनश्यति ॥

4. *Viçuddha-Sattvam* [of pure goodness].—The word *Sattvam* has been explained in the *Bhagavat Sandarbha*, commencing from verse 117, of that treatise, (q. v.)

5. *Anu* [follow]—therefore who imitate the sages.

6. *Kshemāya* [for attaining good]—are deserving for attaining good.

[JĪVA GOSVAMIN'S GLOSS.—V. 25.]

1. The practices of pious men are cited here, by way of showing that devotion should be evinced towards the Supreme Lord, discarding the adoration of other gods.

Verily, for this reason (persons) desirous of Salvation, being without malice (*a*) and discarding the dreadful Lords of the *Bhutas* (*b*) adore the quiet *Nārāyaṇa* (*c*) and His parts (*d*). 26.

(*a*) *Anasūyavah* [being without malice]—*See Çrīdhara*, 3.

(*b*) *Bhūtapatīn* [Lords of the *Bhūtas*].—These denote the Lords of the *Pitṛis* (*See Çrīdhara*, 2 ; and *notes* of the next verse).

(*c*) *Nārāyaṇa* [नारायण].—Manu thus explains the word:—"The waters are called *Nārā* (नारा) because they were the production of *Nara*, the spirit of God ; and, since they were his first *Ayana* (अयन) or place of motion, he thence is named *Nārāyaṇa*, or moving on the waters.' * (*See* also p. 49).

[ÇRĪDHARA'S GLOSS—V. 26.]

1. Are there no men who adore other gods ? Yes, but persons desirous of liberation from mundane existence do not follow such gods. It is only such men, who are anxious for the fulfilment of secular desires, adore such gods. This as well as the next verse treats on this matter.

2. *Bhūtapatīn* [Lords of the *Bhūtas*]—mean the Lords of the *Pitṛis* and the *Prajās* (created beings).

3. *Anasūyavah* [being without malice]—not being slanderer of other gods.

But, being desirous of Fortune, Glory and Offspring, the persons whose nature is (full of) the qualities of Passion and Darkness and (therefore) of the same character (*a*) (as that of the Lords of the *Pitṛis*, &c), adore, verily, the Lords of the *Pitṛis* (*b*), *Bhūtas* (*c*) and created beings (*d*). 27.

(*a*) *Samaçīlā* [the same character]—*See Jīva*, 2.

(*b*) 1. *Pitṛis* [पितृ] progimitors. Manu has the following reference as regards the creation of the *Pitṛis* :—

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* आपो नारा इति प्रोक्ता आपो वै नरसूनवः । ता यदस्यायनं पूर्वं तेन नारायणः स्मृतः ॥
(*Manu*, I. 10.)

'They (*Prajāpatis*) abundant in glory, produced seven other Manus, together with deities and the mansions of deities, and of *Maharshis*, or great Sages of unlimited power ;

'Benevolent genii and fierce giants, blood-thirsty savages, heavenly quiristers, nymphs and demons, huge serpents and snakes of smaller size, birds of mighty wings, and separate companies of *Pitris* or progenitors of mankind ;... ' *

2. They are also said to have born from the side of Brahman and are also called the sons of Angirasas (*See* Garret, p. 456). In the divisions of the celestial sphere, the path of the *Pitris* is said in the *Vishṇu Purāṇa* to be in the north of *Agastya* and south of the line of Goat, 'exterior to the *Vaiçvānara* path. The *Pitris* derived satisfaction from ancestral offspring in the day of the new moon. A *Çrāddha* at certain seasons will content them for a thousand years. The songs of the *Pitris* are said to confer purity of heart, intigrity of wealth, prosperous seasons, perfect rights and devout faith, all that men can desire.

3. *Pitṛipatis* [Lords of the *Pitṛis*]—include the fourteen *Yamas*,—namely, *Yama*, *Dharmarāja*, *Mṛityu*, *Antaka*, *Vaivasvata*, *Kāla*, *Sarva Bhūtakshya*, *Audumbura*, *Nīla*, *Dadana*, *Parameshṭhi*, *Vṛikodara*, *Chitra* and *Chitragupta*.

(*c*) 1. *Bhūtas* [भूत].—They are evil spirits, said to proceed from Brahman ; children of *Krodha* ; malignant spirits, goblins or ghosts, haunting cemeteries lurking in trees, animating dead bodies and deluding and devouring human beings. They are generally coupled with the *Pretas* (प्रेत), and in this character, belong to the epic period. In the *Purāṇas*, they are personified as demi-gods of a particular class, produced by Brahman when incensed. In the *Padma Purāṇa* they are stated to be sons of Kaçyapa and *Krodha* (Anger).

2. *Bhūtapatis* [Lords of *Bhūtas*]—Bhairavas and other Rudras are meant,—namely, *Ajaikapat*, *Ahi*, *Bradhna*, *Trashtā*, *Rudra*, *Hara*, *Avātha*, *Çambhu*, *Trambaka Içāna* and *Bhuvaneça* †

(*d*) 1. *Prajeçādia* [Lords of the created Beings].—They are called the *Prajāpatis* (प्रजापति) progenitors of mankind. Manu mentions ten of these :—

'It was I, who desirous of giving birth to a race of men, performed very difficult religious duties, and first produced ten Lords of the created beings, eminent in holiness,—

Marīchi, *Atri*, *Angirasa*, *Pulastya*, *Pulaha*, *Kratu*, *Prachetasa* or *Daksha*, *Vaçishtha*, *Bhṛigu* and *Nārada*. ‡

2. Some are of opinion, that there were seven mind-born sons of Brahman ; namely,—*Bhṛigu*, *Pulastya*, *Angirasa*, *Marīchi*, *Daksha*, *Atri* and *Vaçishtha*.

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* एते मनूंस्तु सप्तान्यानसृजन् भूरितेजसः । देवान् देवनिकायांश्च महर्षींश्चामितौजसः ॥
यक्ष-रक्षः-पिशाचांश्च गन्धर्वाप्सरसोऽसुरान् । नागान् सर्पान् सुपर्णांश्च पितॄणाञ्च पृथग्गणान् ॥
(*Manu*, vv. 36 and 37).

† अजैकपादहिर्बुध्न्यस्त्वष्टा रुद्रश्च वीर्यवान् । हरश्चैवाथ शम्भुश्च त्र्यम्बकश्चापराजितः ।
ईशानो भुवनेशश्च रुद्रास्त्वेकादश स्मृताः । (*Trikāṇḍa-Chintāmaṇi.*)

‡ अहं प्रजाः सिसृक्षुस्तु तपस्तप्त्वा सुदुश्चरम् । पतीन् प्रजानामसृजं महर्षीनादितो दश ॥३४॥
मरीचिमत्र्यङ्गिरसौ पुलस्त्यं पुलहं क्रतुम् । प्रचेतसं वशिष्ठञ्च भृगुं नारदमेव च ॥३५॥
(*Manu*, vv. 34 and 35).

Pulaha and *Kratu* are also mentioned in some books. These names may be found in the *Vishṇu Purāṇa.* The *Padma Purāṇa* substituted the name of *Kardama* for *Vaçishtha.* Name of *Nārada* is added to the list in *Matsya Purāṇa* as well as in Manu. *Adharma*, *Ruchi* and *Gāutama* are also included by some. The total, therefore, comes to seventeen. In some *Purāṇas*, it is stated, that the *Prajāpatis* are derived from the various parts of Brahman's body.

Vāsudeva (*a*) is the object of the *Vedas* (*b*) (and the *Çāstras* derived from them) (*c*); *Vāsudeva* is the object of Sacrifices (*d*) ; *Vāsudeva* is the object of *Yoga* (*e*) ; *Vāsudeva* is the object of Acts (*f*) ; 28.

Vāsudeva is the object of Knowledge (*g*) ; *Vāsudeva* is the object of religious Austerity (*h*) ; *Vāsudeva* is the object of Religion (*i*) ; and *Vāsudeva* is the object of all Method of Deliverance (*j*). 29.

(*a*) *Vāsudeva* [वासुदेव]—*See Çrîdhara*, 1 ; *Jîva*, 1 ; and also pp. 9 and 53.

(*b*) *Vedāh* [वेदाः]—*See Jîva*, 3.

(*c*) *Vāsudeva Parā Vedāh* [*Vāsudeva*......them]—*See Çrîdhara*, 2 and 8.

(*d*) *Makhāh* [Sacrifices].—These imply the *Yajnas* of the Hindu Scriptures. The sacrifice is regarded, says Dr. Haug, as the means for obtaining power over this and the other world, over visible as well as invisible beings, animate as well as inanimate creatures. He who knows its proper application, and has it duly performed, is, in fact, looked upon as the real master of the world, for any desire he may entertain, even if it be the most ambitious, can be gratified ; any object he has in view can be obtained by means of it. The *Yajna*, taken as a whole, is conceived to be a kind of machinery, in which every piece must tally with the other ; or a sort of large chain in which no link is allowed to be wanting ; or a staircase by which one may ascend to heaven ; or as a personage, endowed with all the characteristics of the human body. It exists from eternity and proceeded from the Supreme Being (Prajāpati or Brahman *neuter*), along with the *Traividyā*, *i. e.*, the three-fold science. The creation of the world is even regarded as the fruit of a sacrifice performed by the Supreme Being. The *Yajna* exists as an invisible thing at all times. It is like the latent power of electricity in an electrifying machine, requiring only the operation of a suitable apparatus in order to be elicited. It is supposed to extend when unrolled from the *Āhavanīya* or sacrificial fire (into which oblations are thrown) to heaven, forming thus a bridge or ladder, by means of which, the sacrifice can communicate with the world of gods and spirits, and even ascend when alone to their abodes (*See* also *Çrîdhara*, 3.).

(*e*) *Yoga* [योग]—*See notes after Jîva's gloss p.* 96 *Post* ; *Çrîdhara*, 1 ; and *Jîva*, 2.

(*f*) *Kriyāh* [Acts].—Religious ceremonies other than those performed in sacrifices, as the latter has been separately mentioned in the text. It includes the Acts which have particular reference to the practising of *Yoga* such as the adoption of sedate position of the body to help deep meditation or supressing and suspending of breath, &c.

(*g*) *Jnānam* [Knowledge]—*See Çrīdhara*, 5.

(*h*) *Tapah* [religious Austerity].—The austerities, penances or mortifications observed according to the doctrines of religion, is called *Tapah.* The *Tapah* is of three kinds :—(1) *Çārīra* (bodily) ; (2) *Vāchika* (verbal) ; and (3) *Mānasika* (mental).

(1.) The *Bodily austerities* comprise the act of adoring the gods, Brāhmaṇas, preceptors, and pious men ; purification by ablusion ; simplicity ; the state of a religious student ; and act of avoiding to slay animal, &c. *

(2.) The *Verbal austerities* are as follow :—Application of good and true words which do not cause any apprehension ; and act of studying the *Vedas*, &c. †

(3.) The *Mental* austerities include the quietness or purity of mind ; mildness ; being benefactor of the public ; avoiding bad thoughts ; subjection of mind ; and supression of lust, anger and other mental feelings. ‡

(*i*) *Dharma* [Religion]—*See Çrīdhara*, 6.

(*j*) *Gatih* [all method of deliverance]—*See Çrīdhara*, 7.

[ÇRĪDHARA'S GLOSS—VV. 28 and 29.]

1. These two verses enjoin that *Vāsudeva* being bestower of salvation is the only being adorable. Besides, He is the object of all the Scriptures, and for this reason also He must be adored.

2. *Vāsudeva-Parā Vedāh* [*Vāsudeva* is the object of the *Vedas*].—It means the object of which, (*Vedas*, &c.,) is *Vāsudeva.*

3. *Makhāh* [Sacrifices].—Is not the superiority of the *Vedas* seen in the sacrifices performed by men ? The author answers this question by saying that the sacrifices are nothing but the adoration of *Vishṇu*, hence, He is their object.

4. *Yogāh* [योगा:].—All the systems of *yoga* are the means of approaching Vishṇu, therefore, the object of practising *yoga*, is *Vāsudeva.*

5. *Jnānam* [Knowledge].—The Scripture by which knowledge can be acquired.

6. *Dharma* [Religion].—The Scripture of religion which enjoins the giving of alms, observing of vows, &c.

7. *Gatih* [Method of Deliverance].—That which can be had as result of an act is called the *Gati* (progress or motion). The attainment of heaven &c, is meant here.

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* देव-द्विज-गुरु-प्राज्ञ-पूजनं शौचमार्जवम् । ब्रह्मचर्य्यमहिंसा च शारीरं तप उच्यते ॥१४॥

† अनुद्वेग-करं वाक्यं सत्यं प्रियहितञ्च यत् । स्वाध्यायाभ्यसनञ्चैव वाङ्मयं तप उच्यते ॥१५॥

‡ मनःप्रसादः सौम्यत्वं मौनमात्म-विनिग्रहः । भाव-संशुद्धिरित्येतत्तपो मानसमुच्यते ॥१६॥

(*Çrīmadbhagavat Gītā*, c. 17.)

8. *Vāsudeva-Parā-Vedāh* [Vāsudeva...them].—This phrase not only refers to the *Vedas*, but all derivative Scriptures relating to them ; Vāsudeva is the object of all of them.

[JIVA GOSVAMIN'S GLOSS—VV. 28 AND 29.]

1. It has been explained in these two verses that *Vāsudeva* is the only adorable god and that He is the object of all the Scriptures.

2. *Yogāh* [योगाः]—*Yoga* systems assist the devotion of votaries, therefore, *Vāsudeva* should be understood to be their object.

3. *Vedāh* [वेदाः].—Whatever is said about the *Vedas*, refers to the acts and ceremonies ; some of which have direct connection with devotional worship. The *Çruti* has the following :—

'All these subjects are revealed to that great soul which hath great devotion towards the gods as well as preceptors.'

[ETYMOLOGY AND DIFFERENT SIGNIFICATIONS OF YOGA.]

1. *Yoga* [योग from युज् to join literally or figuratively, as with God ; and the affix घञ्].—This word has various significations :—

[GENERAL.]

(1.) Attaching one external object with another of the same kind.

(2.) Mixing one thing with another.

(3.) Act of finding and collecting the causes of an effect.

(4.) The act of holding arms according to regulations by warriors.

(5.) The doctrines and arguments which lead to the ascertainment of truth regarding material objects.

(6.) Dealings accompanied by deceit and supression of real truth.

(7.) Act of strengthening and quietening the material body of a man.

(8.) Act of observing good method of selecting and using choiced words.

(9.) The skill of expressing words in various sense.

(10.) Performance of an act by strategem.

(11.) Act of guarding a thing already acquired.

(12.) Act of knowing by contemplation the means of getting a thing not easily obtainable.

(13.) Act of converting a thing into a new shape.

(14.) Union of souls.

(15.) The conception of series of thoughts regarding a thing.

(16.) Subjection of all mental faculties.

(17.) Act of turning the mind pursuing one object only.

[IN AMARA KOSHA.]

2. The *Amara Kosha* gives five meanings—addision, union, meditation, holding and means.

[IN ARITHMETIC.]

3. In Arithmetic, *Yoga* means addition ; and when coupled with the word *Vibhāga* (विभाग), it signifies addition and subtraction.

[IN ASTRONOMY.]

4. In Astronomy, it implies the conjunction of planets and stars.

[IN GRAMMAR.]

5. The grammarians call it *Sandhi* (सन्धि) and *Samāsa* (समास) as regards the joining of letters and words.

[IN NYAYA.]

6. The Hindu logicians define it as *Avayava Çakti* (अवयव शक्ति) or the power of the parts taken together.

[IN MIMAMSA.]

7. In the *Mimāṃsā*, it is meant to apply to the force conveyed by the united members of a sentence.

[VACHASPATI'S LEXICON.]

8. In Tārānātha Vāchaspati's Lexicon, there are over fifty different meanings of *Yoga* which may be consulted for further information.

[IN CONTEMPLATIVE PHILOSOPHY.]

9. The word has the following significations in the contemplative philosophy :—

(1.) *Patanjali* calls it the supression of mental faculties. *

(2.) The *Vedāntists* mean it the union of the human soul with the Supreme spirit. †

(3.) In the *Yoga* system, it signifies the union of the vital spirit with the soul. ‡

(4.) The Bauddha meaning of the word is the abstraction of mind from all objects. ||

(5.) Some Buddhists call it the seeking of one's object of desire, whilst others of the same sect interpret it as a search after every desirable object. §

(6.) The *Vaiçeshika* meaning is the fixing of the attention to only one subject by abstracting it from all others. $

(7.) The *Rāmānuja* defination is the seeking of one's particular deity. ¶

(8.) The word *Yoga* includes *Yogāngas* (every process or stage of meditation). @

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* चित्तवृत्ति-निरोधः ।

† जीवात्मा-परमात्मनोरैक्यम् ।

‡ संयोगं योगमित्याहुर्जीवमात्मनोरिति ।

|| सर्वं विषयेभ्यश्चित्त-निवृत्ति-निरोधः ।

§ अप्राप्त-स्वार्थस्य-प्राप्तये पर्य्यानुयोगः ।

$ आत्मनोव्यावृत्त मनसः संयोगोयोग उच्यते ।

¶ स्वस्व देवतानुसन्धानमिति-रामानुजाः ।

@ योगाङ्गयोग उच्यते ।

10. Of the seventeen kinds of *Yoga* mentioned in the first paragraph of this note, the first thirteen are not so difficult to understand and attain as the last four.

11. The following were the originators and teachers of the first thirteen kinds of *Yoga* :—

Uçanāh, the teacher of the *Asuras* ; Vrihaspati, the preceptor of the *Suras* ; Indra, the king of gods ; the great sages, Punarvasu and Agniveça.

12. The great preceptors and originators of the last four were as follow :—

Maheçvara ; Çivānī ; Kapila, the great sage ; his disciple, the sage Pancha Çikha ; Janaka, the royal sage ; Vasishta, the divine sage ; Dattātreya and Jaugīshevya, the great saints ; and Yājnavalkya the Lord of the saints and Patanjali.

13. The first thirteen are the basis of treatises on science, art, morality and politics ; on the latter four depend all the Scriptures on religion and spiritual codes.

[FOUR WAYS OF ATTAINING YOGA.]

14. The *Yoga* is also called *Chatuspatha* (four ways). The seekers after truth, in ancient India, have discovered four ways of attaining *Yoga*, namely,— (1.) *Mantra-yoga* ; (2.) *Laya-yoga* ; (3.) *Rāja-yoga* ; (4.) *Hatha-yoga.* *

(1) *Mantra-yoga* [मन्त्रयोग].—It is a system by which the mind is mismarised by process of repeating mentally *Pranava* (Om,&c.) and other holy texts. This state of mind is also generated by constant adoration of gods. Vrigu Kāçya, Prachetā, Dadhīchi, Aurva and Jamadagni were the original teachers of this system. Its process and results thereof have been exhaustively described in the *Çānti* and *Anuçāsana Parvas* of the *Mahābhārata.*

(2.) *Laya-yoga* [लययोग].—Vedavyāsa and some other sages were the primeval followers and expounders of this system. They mismarised their mind into the *Nava-chakra* or (nine intestinal knots) in their body and acquired glory and Final Beatitude by this means. This process is termed *Laya-yoga.* There are three kinds of forces or powers in human body—the *Urddha* (upper), *Adha* (lower) and *Madhya* (middle). The fundamental principle of the *Laya yoga* is the conception of the middle force by the exercise of the other two forces. This force can be conceived by the subjugation of the upper force and the contraction of the lower force into the middle force ; such state of mind increases the course of righteousness or the happiness derived therefrom. The *Yogis* attain glory and Final Beatitude by practising this system. The practical acquaintance of the process of *Laya-yoga* is hardly possible without the instruction from a well-versed preceptor on this subject.

(3.) *Rāja-yoga* [राजयोग]—concentration of mental and vital airs—is the leading feature of this system, hence, it is solely dependent on the practising of *Prāṇāyāma* (supression and suspension of breathing). Dattatreya and other sages originally practised this system.

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* मन्त्रयोगो लययोगो राजयोगो हठस्तथा । योगश्चतुर्विधः प्रोक्तो योगिभिस्तत्त्वदर्शिभिः ॥

(4.) *Hatha-yoga* [हठ-योग].—This system is of two kinds. The sages Goraksha and Mārkandeya were the original discoverers ; but their respective processes differed from each other. Mārkandeya's system is better than the former. Mārkandeya like Patanjali mentions eight stages (योगाङ्ग) which will be described hereafter ; but Goraksha enumerates only six, namely,—the sedate position of the body, the supression and suspension of breath, the control of senses, meditation, the steadiness of mind and the trance.

15. These four kinds of *Yoga* have been variously named by reason of their slight difference in the process observed in practising them, namely,—the *Sāmkhya*, *Karma*, *Jnāna*, *Sannyāsa*, *Dhyāna*, *Vijnāna*, *Brahma*, *Rāja-Guhya*, *Vibhūti*, *Bhakti*, *Prakriti-Purusha-viveka*, *Guna-Traya*, *Purushottama*, *Āchār-viveka* and *Moksha-yogas*. Their particulars will be found in the Çrīmad-bhagavat-Gītā.

[THE EIGHT STAGES OF YOGA.]

16. There are eight stages of *Yoga* which are collectively called the *Ashtānga-yogāngas* (अष्टाङ्ग योगाङ्ग) * These may be classed as *Vahirangas* (वहिरङ्ग) externals and *Antarangas* (अन्तरङ्ग) internals.

17. The five following are included amongst the external ones :—

(1.) *Yama* (यम), the first of the eight stages of *Yoga*, being self-government, of which five kinds are specified :—

Freedom from any wish to injure others ; truth in reference to words and thoughts ; freedom from appropriation of other's property in thought, word or deed ; the subjection of one's members in order to overcome desire ; renunciation of all indulgence of pleasure. †

(2.) *Niyama* (नियम), the second stage of *Yoga*, is self-restraint, of which five kinds are specified :—

Purity of mind and body ; cheerfulness under all circumstances ; the religious austerity ; the repetition of incantations ; and the association of all religious ceremonies with the Supreme Being. These are also designated five duties or obligations,—namely, purity, contentment, devotion, study of the *Vedas*, and adoration of the Supreme Being. ‡

(3.) *Āsana* (आसन) is the third stage of Yoga. There are various postures in which the *Yogi* is directed to sit when he engages himself in meditation. || *Āsana* is that in which he crosses his legs underneath him, and lays hold of his feet on each side with his hands.

(4.) *Prānāyāma* (प्राणायाम) is the supression of breathing. It is performed by three modifications of breathing. The first act is expiration, which is

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* यम-नियमासन-प्राणायाम-प्रत्याहार-धारणा-ध्यान-समाधयोऽष्टावङ्गानि ॥
(*Pātanjala-Darçana-Sādhanapāda*, v. 29.)

† अहिंसा-सत्याऽस्तेय ब्रह्मचर्य्याऽपरिग्रहा यमाः ॥ (*Ibid*, v. 30.)

‡ शौच-सन्तोष-तपः-स्वाध्यायै-श्वरप्रणिधानानि नियमाः ॥ (*Ibid*, v. 31.)

|| स्थिर सुखमासनम् ॥ (*Ibid*, v. 46.)

performed through the right nostril, whilst the left is closed with the fingers of the right hand : this is called *Rechakam* (रेचकं) ; the thumb is there placed upon the right nostril, and the fingers raised from the left, through which the breath is inhaled : this is called *Pūrakam* (पूरकं) ; in the third act both nostrils are closed, and breathing suspended : this is called *Kumbhakam* (कुम्भकं) ; and a succession of these operations is the practice of *Prāṇāyāma.* *

(5.) *Pratyāhārah* (प्रत्याहार:) is the restraining of the organs of senses from susceptibility to outward impressions, and directing them entirely to mental perceptions. † This is one of the means for effecting the entire subjugation of the senses ; and if they are not completely controlled, the sage cannot accomplish his devotion.

18. The internal stages of Yoga are the following :—

(1.) *Dhyāna* (ध्यान) is the 'restraint of the body' says Patanjali, 'retention of the mind, and meditation, which thence is exclusively confined to one object.' ‡

(2.) *Dhāraṇā* (धारणा) signifies steady thought ; retention or holding of the image or idea formed in the mind by contemplation. ||

(3.) *Samādhi* (समाधि) is the result of meditation ; or that state of mind when there is an absence of all idea of individuality, when the meditator, the meditation, and the thing or object meditated upon, are all considered to be but one. According to the text of Patanjali : '......idea of identification with the object of such meditation, so as if devoid of individual nature, is *Samādhi.*' §

[TIME REQUIRED FOR ATTAINING THE OBJECT OF YOGA.]

19. Much depends on the physical and mental condition of the person who wishes to become a *Yogi.* The body and mind of all persons are not equal, hence, there is unquestionably great difference in capacity as regards the acquiring the fruits of *Yoga* by mankind. Therefore, every man cannot become a perfect *Yogi.* But when a person practises *Yoga*, he is sure to get some kind of reward sooner or later according to his capacity to acquire it. Patanjali classed men endued with different degrees of such capacity by three distinct names :—(1) *Mridu* (slow) ; (2) *Madhya* (mediocre) ; (3) *Adhimātra* (fastest or best) the latter again is sub-divided into two classes * mentioned hereafter :—

(1.) The persons who are *Mridu* (मृदु) or slow in acquiring the ultimate result of *Yoga* meditation have been thus described :—

'Those men should be known as slow who are afflicted with disease, feeble,

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* तस्मिन् सति श्वासप्रश्वासयोर्गतिविच्छेद: प्राणायाम: ॥ (*Pātanjala-Darçana-Sādhanapāda*, v. 49.)
वाह्याभ्यन्तर स्तम्भ वृत्तिर्देश काल संख्याभि: परिदृष्टो दीर्घ: सूक्ष्म: ॥ (*Ibid*, v. 50.)

† स्व स्व विषय संप्रयोगाभावे चित्त स्वरूपानुकार इवेन्द्रियाणां प्रत्याहार: ॥ (*Ibid*, v. 54.)

‡ तत्र प्रत्ययैकतानता ध्यानम् ॥ (*Pātanjala-Darçana*, *Vibhūtipāda*, v. 2.)

|| देशबन्धश्चित्तस्य धारणा ॥ *Ibid*, v. 1.)

§ तदेवार्थमात्रनिर्भासं स्वरूप-शून्यमिव समाधि: ॥ (*Ibid*, v. 3.)

old, impatient of pain (or who have no strength of mind), or shut up in a house (unable to live in holy places away from home), slow in their earnestness or perseverance, and embecile. These men do not (or hardly) attain one stage (of *Yoga*) in twelve years. *

(2.) The description of the men who are considered *Madhya* (mediocre) capacity in acquiring such result may be found in the following :—

'They should be known to be of mediocre capacity, who are not very old (middle aged), (who practise *Yoga* regularly, (who) have strength, (who are) of mediocre intellect, (who have) reached the middle path of *Yoga*, (who have) tolerable earnestness or perseverance, prowess, and secular desires. These men may attend some stage of *Yoga* in eight years.' †

(3.) The third class of persons, who can easily attain the object of *Yoga*, may be subdivided into two classes, as regards the time required for the attainment of good result.

(*i*) The following may attain one stage of *Yoga* in six years :—

'Those who are brave, full of earnestness, willing to forgive, magnanimous, firm, without disease in body or mind ; with calm intellect and who have knowledge of Scriptures and who study and respect them and the results derived from them, and who have faith, and who are endued with reverence. These persons reach a stage of *Yoga*, faster than the other classes already mentioned, in six years.' ‡

(*ii*) But the following persons, acquire the fruit of their meditation within half the time required for the last mentioned class :—

'Those who have great strength, great body, extreme courage, great qualities, great earnestness, very mild, kind in the extreme degree ; who have learned all the *Yoga* treatises and who are endued with good signs, well formed (fit for sitting in meditation) ; who have no disease, and is of immutable nature, who have beauty and youth, who is the best of men ; pure, and fearless, who can surmount difficulties and is not overpowered by them. It should be understood that such personages were *Yogis* in their previous birth and had practised *Yoga*. They had descended on earth as the *Adhimātra-tara-Adhikārī* (अधिमाततर अधिकारी or the best of the persons who are able to attain the different stages of *Yoga*

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* व्याधिता दुर्व्वला वृद्धानि:सत्वा गृहवासिन:। मन्दोत्साहा मन्दवीर्य्या ज्ञातव्या मृदुवोनरा:॥
एषां द्वादशभिर्वर्षैरेकावस्था न सिध्यति। (*Amrita-Siddhi.*)

† नातिप्रौढ़ा: समाभ्यासा: सवीर्य्या: समवुद्धय:। मध्यस्था योगमार्गेषु तथा मध्यम योगत:॥
मध्योत्साहा मध्यरागा ज्ञातव्या मध्यविक्रमा:। अष्टभिर्वर्षकै रेषामेकावस्था प्रसिध्यति॥
(*Ibid.*)

‡ वीर्य्यवन्त: चमावन्तो महोत्साहा महाशया:। स्वस्थानसंस्थिता: स्वस्थाभवेयु: स्थिरवुद्धय:।
साचराश्च सदाभ्यासा: सदा सत्कार-संयुता:। ज्ञातव्या: पुण्यकर्म्माणोह्यधिमात्राहि
योगिन:॥
एकावस्थाधिमात्राणां षड्भिर्वर्षै: प्रसिध्यति॥ (*Ibid.*)

with the shortest time possible). Such persons acquire one stage of *Yoga* within three years, and such men alone can save himself and others.' *

[HISTORICAL ASPECT OF YOGA.]

20. There are but little traces of the present *Yoga* system in the *Vedas*, although some texts are found, showing that ancient sages used to indulge themselves in abstract contemplation. In *Rik-veda*, 'the poets discovered in their heart, through meditation, the bond of the existing in the non-existing.' †

21. In the *Gāyatrī* of the same *Veda* the word 'Dhīmahi'(धीमहि)is to be found. This is an indication of the development of the *Jnāna Yoga* (ज्ञानयोग) which means nothing but intellectual meditation. The want of a prayer for final beatitude in the *Gāyatrī* undoubtedly shows that the meditation therein mentioned is not spiritual, but it has reference to *Jnāna* (knowledge).

22. It was during the *Āraṇyaka* period that the *Yoga* came in vogue. This can be gathered from the *Atharva Upanishad*. The treatises named *Yābāla*, *Kathā-Çruti*, *Bhallavi*, *Samvarta-Çruti*, *Sannyāsa*, *Haṃsa*, and *Paramahaṃsa Upanishad*, the *Çrīmaddatta Mandukya* and *Tarkopanishads*, *Brahmopanishad* and a few other contain early traces of *Yoga* system, where mere intellectual signification of it was transformed into divine meditation and the abandonment of all earthly connections.

23. The first principles of deistic *Yoga* have been treated in the *Kathopanishad* or *Kathāvali* of the *Atharva-Veda*. The *Garbhopanishad* mentions about the *Sāṃkhya* and *Pātanjala Yoga* as the means of knowing Nārāyaṇa. The *Niralambopanishad*, *Yoga-Tattva* and *Yoga-Çikshā* treat about the *Yoga*. The *Nārāyaṇopanishad* has special reference to *Sāṃkhya-yoga* doctrine.

[PROFESSOR WEBER'S RESEACH.]

24. Connected with the Sāṃkhya school, says Professor Weber, as a further development of it, is the Yoga system of Patanjali whose name describes him as in all probability a descendant of the Kāpya-Patanchala of the Vrihad-Araṇyaka. Along with him (or prior to him) Yajnavalkya the leading authority of the Çatapatha-Brāhmaṇa, is also regarded as a main originator of the *Yoga* doctrine, but this only in later writings (particularly in the twelfth book of the *Mahābhārata*). Whether Patanjali is to be identified with the author of the *Mahābhāshya* remains for the present a question. The word *Yoga* in the sense of

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* महाबला महाकाया महावीर्या महागुणाः। महोत्साहा महाशान्ता महाकारुणिका नराः॥
सर्वशास्त्रकृताभ्यासाः सर्वलक्षणसंयुताः। सर्वाङ्ग सदृशाकारा सर्वव्याधिविवर्जिताः॥
रूप-यौवन सम्पन्ना निर्विकारा नरोत्तमाः। निर्मलाश्च निरातङ्का निर्विघ्नाश्च निराकुलाः॥
जन्मान्तरकृताभ्यासा गौरवन्तो महाशयाः। तारयन्ति च सत्वानि तरन्ति स्वयमेवच॥
अधिमात्रतया सत्त्वा ज्ञातव्याः सर्वलक्षणाः। त्रिभिः सम्वत्सरैरेषा सैकावस्था प्रतिष्ठति॥
(*Amrita-Sidhi.*)

† सतो बन्धुमसति निरविन्दन् हृदिप्रतिष्य कवयोमनीषा। (*Rik-veda*, 129. 4 ; and Max Muller's *Ancient Samskrit Literature*, p. 19.)

'union with the Supreme Being' 'absorption therein by virtue of meditation' first occurs in the later *Upanishads*, specially in the tenth book of the *Taittirīya Āraṇyaka* and in the *Kāthakopanishad*, where this very doctrine is itself enunciated. As there presented, it seems to rest substantially upon a dualism, that is, upon the 'arrangement' theory of the universe ; in this sense, however, that in the *Kāthakopanishad* at least *Purusha*, primeval soul,is conceived as existing prior to *Avyakta*, primordial matter, from the union of which two principles the *Mahān-Ātmā*, or spirit of life, is evolved. For the rest, its special connection with the *Sāṃkhya* system is still, in its details, somewhat obscure, however well-attested, it is externally by the constant juxtaposition of '*Sāṃkhya-yoga*', generally as a compound. Both systems appear, in particular, to have countenanced a confounding of their *Purusha-Içvara* with the chief divinities of the popular religion, Rudra and Krishṇa as may be gathered from the *Çvetasvataropanishad*, the Bhagavat-Gītā, and many passages in the twelfth book of the *Mahābhārata*. One very peculiar side of the *Yoga* doctrine—and one which was more and more exclusively developed as time went on—is the *Yoga* practice ; that is, the outward means, such as penances, mortifications, and the like, whereby this absorption into the Supreme Godhead is sought to be attained. In the epic poems, but specially in the *Atharvopanishad*, we encounter it in full force : Pāṇini too, teaches the formation of the term *Yogin*. The most flourishing epoch of the *Sāṃkhya-yoga* belongs, continues the learned writer, most probably to the first centuries of the Christian era, the influence it exercised upon the development of Gnosticism in Asia Minor being unmistakable ; while further, both through this channel and afterwards directly also, it had an important influence upon the growth of *Sufi* philosophy. Albiuni translated Patanjali's work into Arabic at the beginning of the eleventh century, and also, it would appear, the *Sāṃkhya-Sūtra*, though the information we have as to the contents of these works does not harmonise with the Saṃskrit originals (*See* Weber's *History of Indian Literature* pp. 237-239.).

[THE SANSKRIT TREATISES ON YOGA SYSTEM.]

There are various authorities, in Saṃskrit language on the different *Yoga* systems. The following list, though not exhaustive, may be profitably consulted for getting complete information regarding the subject. It may be said, once for all, that if a person wishes to learn the practical portion of the *Yoga* system, it can only, as stated before, be acquired by direct instruction from competent preceptors who are very rare in these days :—

(1) Yoga-Bhāskara ; (2) Sāṃkhya-Yoga-Sāra ; (3) Yoga-Chintāmaṇi ; (4) Pārameçvara-Tantra ; (5) Çiva-Yoga ; (6) Hatha-Dīpika ; (7) Içvara-Prokta ; (8) Yoga-Vija ; (9) Dattātreya-Saṃhitā ; (10) Hatha-Yoga ; (11) Ghraṇda-Saṃhitā ; (12) Pātanjala-Sūtra ; (13) Yogi-Yājnavalkya ; (14) Vāçishtha-Yoga ; (15) Goraksha-Saṃhitā ; (16) Pavana-Yoga-Saṃgraha ; (17) Yoga-sāra ; (18) Amrita-Siddhi ; (19) Jaigīshavya-Saṃhitā ; (20) Vyasokta-Yoga-Yukti ; (21) Vāyu-Saṃhitā ; (22) Lukshmi-Yoga-Parāyaṇa ; (23) Yājnavalkya-Gītā ; (24) Ātma-Gītā ; (25) Yoga-Rasāyaṇa. Besides, these, all the *Purāṇas* and *Upa-purāṇas* have discussed about the *Yoga* system.

Verily, that omnipresent Supreme Lord, although without attribute (*a*), hath first created this world by His Self-illusion, expressive of cause and effect (*b*) and full of (three) attributes. 30.

(*a*) *Agunah* [without attribute]—*See Çrîdhara*, 3.
(*b*) *Sadasadrupayâ* [expressive of cause and effect]—*See Çrîdhara*, 2.

[ÇRÎDHARA'S GLOSS—V. 30.]

1. It may be said that the object of all the Scriptures can be gleaned from all things of the universe, which are expressive of the Supreme Being's pastime in creating, preserving and destroying them. How then Vâsudeva can be considered as the object of all the *Çâstras*? This and the three subsequent verses are replies to the question put by the sages in verse 17, c. I, p. 37.—'Do thou say unto us, &c.'

2. *Sadasadrupayâ* [expressive of cause and effect].—This should be construed with *Agunaçcha* (अगुणश्च), although without attribute.)

3. *Agunah* [without attribute].—Although the Supreme Being is attributeless by nature yet he created the world by His self-power.

[JÎVA GOSVAMIN'S GLOSS—V. 30.]

1. Let Vâsudeva be so great as He has been described in the previous verses, but Vishnu who is the incarnation of the attribute of the Supreme Being can not be, in any way, affected by such description. The author explains by these five verses (30, 31, 32, 33 and 34), specially the present one, that Vâsudeva and Vishnu are one and the same deity.

(That Lord) having unfolded (*a*) (Himself) by (His) wisdom (*b*), and entering into the attributes (c), shining forth (*d*) by that (Self-illusion.) (*e*), appeareth as One possessing attributes. 31.

(*a*) *Vijrimbhitah* [having unfolded]—*See Çrîdhara*, 4.
(*b*) *Vijnâna* [wisdom]— „ „ 5.
(*c*) *Guneshu* [attributes]— „ „ 3.
(*d*) *Vilasiteshu* [shinning forth]— „ „ 2.
(*e*) *Tayâ* [by that].—It refers to *Âtma-Mâyâ* (Self-illusion) referred to in the preceeding verses.

[ÇRÎDHARA'S GLOSS—V. 31.]

1. This verse describes that the Supreme Lord is the cause of this universe, and it has reference to His act of pervading in the objects of creation and regulating their course and conditions in them.

2. *Vilasiteshu* [shinning forth]—derived from.

3. *Guṇeshu* [attributes].—This signifies ether, &c., the objects of this world. Entering into these objects the Supreme Being appears as one full of attributes, that is to say, influenced by egoism, He seems to have said that 'all these objects are under me' ; because

4. *Vijṛimbhitaḥ* [having unfolded].—The Supreme Lord having manifested Himself by reason of

5. Vijnāna [wisdom].—His *Chit-Çakti* or mental power.

[JĪVA GOSVAMIN'S GLOSS—V. 31.]

This verse refers to the 'egg-born deity.'

Verily, as one (same) fire, being put in wood, the place of its origin (*a*), shineth (differently), so the Being (who is) the Soul of the Universe (*b*) shineth (differently) in all the creatures (*c*). 32.

(*a*) *Svayonishu* [its place of origin]—*See Çrīdhara*, 2.

(*b*) *Viçvātmā-Pumān* [Being......the soul of the universe]—*See Çrīdhara*, 4.

(*c*) *Bhūteshu* [in all the creatures]—*See Çrīdhara*, 5. The Supreme Lord who is one and the same, but, by reason of His pervading in various beings, appears in different character according to the character of these beings.

[ÇRĪDHARA'S GLOSS—V. 32.]

1. This verse refers to the various forms of God's *Līlā* (pastimes.).
2. *Svayonishu* [the place of its origin].—That which is expressive of fire.
3. *Abahitah* [being put]—placed in.
4. *Viçvātmā-Pumān* [the Being......the soul of the universe].—The Supreme Lord.
5. *Bhūteshu* [in all the creatures].—All animated beings of this universe.

This (*a*) (Hari) by entering into the Beings which have been created by Himself (*b*) out of the characteristics of gross (*c*) and subtile (*d*) elements, organs of senses (*e*), and mind, enjoyeth (*f*) their attibutes (*g*). 33.

(*a*) *Asau* [This]—*See Jīva*, 1.

(*b*) *Bhūteshu* [Beings].—There are four kinds of *Bhūtas* (भूत) or beings :—(1) *Jarāyuja* (जरायुज) ; (2) *Aṇḍaja* (अण्डज) ; (3) *Svedaja* (स्वेदज) and (4) *Udbhija* (उद्भिज).

(1.) *Jarāyuja* [womb-born].—Those, that are born from womb, are called 'womb born,' such as, man, inferior animal, &c.

(2.) *Aṇḍaja* [egg-born].—Those, which are born from egg, are called 'egg-born', such as, birds, &c.

(3.) *Svedaja* [heat and moisture-born].—Those, which are engendered by heat and moisture, are called 'heat and moisture-born', such as, insects and worms.

(4.) *Udbhija* [vegetation-born].—Those, which grow by piercing the ground upwards, are called 'vegetation-born', such as, trees, creepers, &c. (*See Çridhara*, 5.).

(*c*) *Bhûtas* [gross elements]. —The five gross elements are earth, air, fire, water and ether. The *Panchadaçî* has the following :—

'The elements—ether, air, force—(fire), water and earth—are generated by the command of God, from Nature full of the attributes of Darkness, for the gratification of the sentient being. * *See Çrîdhara*, 2.

(*d*) *Sûkshma* [subtile elements].—The five subtile elements are sound, colour, touch, savour and smell. The *Kṛishṇa Karika* says :

'Subtile elements have no peculiarity (that is to say, they are free from any attribute). From these are created the five *Bhûtas* (gross elements). These are called peculiar qualities because they are expressive of mildness, dreadfulness and ignorance. † *See Çrîdhara*, 3.

(*e*) *Indriya* [organs of senses].—There are (1) five internal and (2) five external organs of senses.

(1.) The five internals :—The ear, eye, skin, nose and tongue.

(2.) The five externals :—The voice, hands, feet, the organs of generation and secretion (*See Çrîdhara*, 4.).

[ÇRÎDHARA'S GLOSS—V. 33.]

1. This verse states about the *Lîlâs* (pastimes) of the Supreme Being, which have reference to His (apparent) enjoyment of this earth.
2. *Bhûtas* [gross elements].—Five gross elements.
3. *Sûkshma* [subtile elements]—(Five subtile elements.).
4. *Indriya* [organs of senses]—(Ten organs of senses).
5. *Bhûteshu* [Beings].—The Beings who are generated from *Jarâyu*, &c.
6. *Tadguṇân* [their attributes].—God enjoys, of His free will, all such things as are possible to enjoy when He pervades in animate being or inanimate objects. It may be explained in another way :—By entering into such different beings God causes another to enjoy ; or
7. *Bhunkte* [enjoyeth]—means preserves.

[JÎVA GOSVAMIN'S GLOSS—V. 33.]

1. *Asau* [This].—The Being who has made the various *Lîlâs* (pastimes).

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* तमः प्रधान प्रकृते स्तद्भोगायेश्वराज्ञया । वियत्-पवन तेजोऽम्बु भुवो भूतानि जज्ञिरे ॥ (*Panchadaçî*, *Tattva-viveka*, v. 18.).

† तन्मात्राण्य विशेषा स्तेभ्यो भूतानि पञ्च पञ्चभ्यः । एते स्मृता विशेषाः शान्ता घोराश्च मूढाश्च ॥ (*Kṛishṇa Karika*, v. 38.)

Verily, the Lord (Vishṇu), who is the Preserver of the Universe, being fond of Pastimes and Incarnations in God, animal and man, &c., preserveth the Universe by His Goodness. 34.

[ÇRĪDHARA'S GLOSS—V. 34.]

1. The question put in verse, 18. c I., p. 38.—'O intelligent (one), &c'., is answered by this verse.

2. *Loka-Bhāvanah* [the Preserver of the Universe].—Act of preserving the universe is one of the general features of all the Incarnations. It was a particular necessity in the incarnation of Kṛishṇa. This latter fact will be found in Kunti's prayer to Kṛishṇa in a subsequent chapter of this book.

[JĪVA GOSVAMIN'S GLOSS—V. 34.]

1. *Bhāvayati* [preserveth].—The nominative of this verb is Vishṇu (understood)

FINIS OF THE SECOND CHAPTER, NAMED THE DESCRIPTION OF THE SUPREME LORD'S GLORY, IN THIS STORY OE NAIMICA IN THE FIRST BOOK, IN THE ÇRĪMAD-BHĀGAVATA, THE GREAT PURĀṆA, AND THE VYĀSA'S TREATISE OF THE SELF-DENYING DEVOTEES.

CHAPTER III.

(THE MYSTERY OF BIRTHS.)

Sūta (*a*) said : With a desire to create the Universe (*b*), *Bhagavāna* at first, assumed the form of *Purusha* (*c*) consisting of sixteen parts (*d*) derived from (the principles of which) Greatness (*e*) is the first. 1.

(*a*) *Sūta* [सूत]—See p. 31.

(*b*) *Lokasisrikshayā* [With a desire......Universe]—*See Jīva*, 3.

(*c*) *Paurusham-Rūpam-Jagrihe* [assumed the form of *Purusha.*].—Spirit, the first form of Vishnu ; *Mahat* is also called *Purusha* from its abiding within the body. *See Çrīdhara*, 5 ; *Jīva* 2 and 6.

(*d*) *Shodaçakalam* [consisting of sixteen parts] –*See Çrīdhara*, 4 ; *Jīva*, 7 ; and the next *note*, 2.

(*e*) *Mahadādibhih* [(principles of which), Greatness is the first]—*See Çrīdhara*, 3 ; and *Jīva*, 4.

1. *Mahat* [महत्].—Intellect ; the first product of *Pradhāna* sensible to divine, though not to merely human organs, is, both according to the *Sāmkhya* and *Paurānic* doctrines, the principle called *Mahat*, says Professor Wilson, literally the great, explained as the production of the manifestation of the qualities. *Mahat*, the great principle, is so termed from being the first of the created principles, and from its extension being greater than that of the rest. *Mahat* is also called *Içvara*, from its exercising supremacy over all things. The *Purānas* generally attribute to *Mahat*, or intelligence, the act of creating. *Mahat* is, therefore, the divine mind in creative operation ; an ordering and disposing mind, which was the cause of all things.

2. *Mahadādibhih* [महदादिभिः]—includes the principles of Greatness, ego, the five subtile elements—sound, colour, touch, savour and smell ; and those, which have derived from them—such as, the five internal organs of the senses,—voice, hands, feet, the organs of generation and secretion, and the mind ; the five elements,—earth, air, fire, water and ether. The latter sixteen are the sixteen parts alluded in the text.

[Çrīdhara's gloss.—V. 1.]

1. The third chapter describes about the incarnations of *Purusha*, &c., and their characters, which description serves as an answer to the question put in the first chapter of this book regarding such incarnations.

2. The question, put in the first chapter (v. 18, p. 38)—'(O) Intelligent (one) do thou, also describe (unto us) beneficial narrative of the Incarnations, &c.,' is partly answered by this and the subsequent four verses in narrating about the *Purusha* incarnation of the Supreme Lord.

3. *Mahadādibhiḥ* [(principles of which), Greatness is the first].—This includes greatness, ego and five subtile elements,—sound, colour, touch, savour and smell.

4. *Shoḍaçakalam* [consisting of sixteen parts].—The eleven organs of senses and the five elements are meant here ; and *Kalā* signifies part. He in whom these objects exist as parts is called *Shoḍaçakalam*.

5. *Paurusham-Rūpam* [the form of *Purusha*].—Although the Supreme Lord has no form like this, yet for the purpose of adoration He is considered as *Virāt* (He who knows the internal affairs of the sentient being).

[JĪVA GOSVAMIN'S GLOSS—V. 1.]

1. In verse eleven of the last chapter (p. 58.) the Supreme Being has been ascertained and it has been pointed out in verse 30, p. 104, that from the creator or the great (*Purusha*) down to Vishṇu are all His incarnations. It is needless to say that the said great Being is the Krishṇa Himself. As a preliminary to describe the glory of that Being, the author narrates about His several incarnations. This verse commences 'With a desire to create the Universe, &c.,' there also the Supreme Being is pointed out.

2. *Paurusham-Rūpam* [the form of *Purusha*].—The Supreme Lord who has been previously described as full of six attributes of glory, &c., is now described as the form of *Purusha*. He undoubtedly assumed that form at the commencement of the creation after the Deluge which followed the destruction of the world.

3. *Lokasisrikshayā* [With a desire......Universe].—What for had He assumed that form ? With a view to create the beings of this universe, who were merged with Him at the time of the destruction of the universe.

4. *Mahadādibhiḥ* [(principles of which) Greatness is the first].—How was He merged in ?—Having derived Himself from the principles of *Mahat*, &c., He merged in, that is to say, these principles were merged in Him.

5. *Sambhūtam* [derived from]—Jīva Gosvāmin explains it as mixed up or merged, that is to say, the principles of greatness, &c., were in the *Virāt-Purusha* (ordinary meaning of the word, however, is adopted in the text).

6. *Paurusham-Rūpam* [the form of *Purusha*].—*Purusha* implies three forms of Vishṇu as : (1) the creator of the principle of *Mahat* (greatness) ; (2) the Being in egg ; and (3) the Being in all the *Bhūtas*. The sentient being attains the final beatitude by knowing all the particulars of these forms. The Supreme Being has been first mentioned in the *Nāradīya Tantra* as *Purusha* and in the *Brahma Saṃhitā* he is known as the sleeping deity on the great ocean. The present verse treats about that deity.

7. *Shoḍaçakalam* [consisting of sixteen parts]—endued with full powers fit for the whole creation. The Being who assumed that form is Bhagavāna and whatever he assumed is the Supreme Spirit.

Brahman (*a*), the Lord of the generators of the Universe, came into existence from the lotus of the lake-like-navel (*b*) of the Lord (on his) lying down (*c*) on the Ocean of Deluge (*d*) and when He had spread (*e*) (Himself) in the Contemplation-Sleep (*f*). 2.

(*a*) *Brahman* [ब्रह्मन्]—*See Virinchi*, p. 82.
(*b*) *Nābhihradāmbujāt* [from...navel]—*See Çrīdhara*, 6.
(*c*) *Çayānasya* [(on his) lying down] „ „ 3.
(*d*) *Ambhasi* [the Ocean of Deluge] „ „ 2.
(*e*) *Vitanvatah* [spread] „ „ 5.
(*f*) *Yoga-Nidrām* [the Contemplation-Sleep].—A state of half contemplation, half sleep, or a state between sleep and wakefulness, which admits of the full exercise of the mental powers (supposed to be peculiar to devotees), light sleep ; (especially the sleep of Vishṇu at the end of a *Yuga*. According to others, the great sleep of Brahman, during the period between the annihilation and reproduction of the universe (*See Çrīdhara*, 4.).

[Çrīdhara's gloss—V. 2.]

1. Who is that Supreme Lord ?—To avoid misapprehension, this verse describes Him by the words—'from the lotus, &c.'
2. *Ambhasi* [the Ocean of Deluge]—the one great ocean.
3. *Çayānasya* [(on his) lying down]—having taken rest.
4. *Yoga-Nidrām* [the Contemplation-Sleep]—Sleep of *Samādhi* (absorbtion) in meditation.
5. *Vitanvatah* [spread].—Here it refers to Vishṇu's Contemplation-Sleep.
6. *Nābhihradāmbujāt* [from......navel].—Here Vishṇu's navel was likened to a lake. *Ambuja* means lotus. Brahman was in that lotus, that is to say, he sprang from it. It refers to the fact that the Supreme Being assumed the form of *Purusha* in the *Padma-Kalpa*.

[Jīva Gosvāmin's gloss—V. 2.]

The special creation of that form of the *Purusha* is described in this verse and half of the next one.

The real nature of that (*a*) glorious Lord, by (reason of) whose embodiment of form, the Universe has been increased (created), is, indeed (*b*), very pure and full of (c) the greatest Goodness. 3.

(*a*) *Tat* [that]—*See Jīva*, 5.
(*b*) *Viçuddham* [very pure]—*See Jīva*, 7.
(*c*) *Urjitam* [full of] „ „ 8.

[JĪVA GOSVAMIN'S GLOSS—V. 3.]

1. The Supreme Lord's form is such as described in this verse. The *Virāt-Rūpa* is a mere assumed one with a view to create the universe. Similarly, He has been described that the Nether-world is the root of His feet. Such description has been adopted for teaching the novices in the path of devotion, with a view that they may concentrate their minds in the true faith of the Supreme Lord, who has such an extraordinary form. In reality, He has no form at all. The *Çruti* runs thus : From the mind, moon is created * ; from feet, the land and from ears, the quarters of the world. Similarly, other (beings of) the world have been created by Him. † According to this *Çruti* the propagation of the world was effected from the latter beings which are the causes of such creation.

2. See the story of Nārāyaṇa in the *Moksha-Dharma* where the Lord of the Çveta-Dvīpa said 'Our fourth form created the eternal *Çesha* who is called Saṃkarshaṇa ; he generated Pradyumna and ; from Pradyumna, Aniruddha, the creator of Ego, is created ; from Aniruddha, Brahman, and from Brahman all animate and inanimate objects are created.' ‡

3. Vedavyāsa also said on this subject : 'Verily, He who is called the *Paramātman* (Supreme Spirit) by persons having knowledge of *Sāṃkhya* (philosophy) and *Yoga* (system) hath assumed the name of the great *Purusha* (Being or Soul) by his own act. From Him is derived *Avyakta* (अव्यक्त) the Original root, who is called, by the learned, *Pradhāna.* From *Avyakta*, *Vyakta* (व्यक्त evolved) is generated with a view to create the universe. This Aniruddha is *Paramātman*, who becoming *Vyakta* created the grandsire (Brahman). || After describing the glory of Saṃkarshaṇa, Aniruddha's glory is also described by Vedavyāsa. The Loka (लोक) in the quotation signifies each world ; *Mahān-Atmā* (महान् आत्मा) means the Supreme Spirit ; *Vyaktatvam* implies act of manifestation ; that is to say, act of manifestation from Pradyumna. Sūta has not described Pradyumna separately Cf. BK. II., c. 6 ; and the *notes* there on ; and also the notes on another passage—'आद्योऽवतारः पुरुषः परस्य' the word *Para-Purusha* has been explained thus : *Para*, means—all pervading or eternal ; *Purusha*—creator or initiator of Nature. The first manifestation of Vishṇu described as 'thousand-headed' 'सहस्रशीर्षा' refers to his diversions about assuming material image of that god. Cf.

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* चन्द्रमामनसोजातः ।

† पद्भ्यांभूमिर्दिशः श्रोत्रात्तथा लोकानकल्पयत् ।

‡ अस्मन्मूर्त्तिश्चतुर्थी या साऽसृजच्छेषमव्ययं । सहिसंकर्षणः प्रोक्तः प्रद्युम्नं सोऽप्यजीजनत् ।
प्रद्युम्नादनिरुद्धोऽहंसर्गो मम पुनःपुनः । अनिरुद्धात्तथा ब्रह्मातत्रादि कमलोद्भवः ।
ब्रह्मणः सर्वभूतानि स्थावराणि चराणि च इति ॥

|| परमात्मेति यंप्राहुः सांख्ययोग विदोजनाः । महापुरुष सञ्ज्ञां स लभते स्वेन कर्मणा ॥
तस्मात् प्रसूतमव्यक्तं प्रधानं तद्विदुर्बुधाः । अव्यक्ताद्व्यक्त मुत्पन्नं लोकसृष्ट्यर्थमीश्वरात् ।
अनिरुद्धोहिलोकेषु महानात्मेति कथ्यते । योऽसौ व्यक्तत्वमापन्नो निर्ममे च पितामहम् ॥

also Bk. III., c. 23. The form of the Supreme Being is not described as *Virāt.* It will thus be seen that the Supreme Being, who is Vāsudeva, is quite distinct from *Purusha.*

4. Then the unity of these two persons is described in a general way.

5. *Tat* [that].—The Lord's form of *Purusha.*

6. *Vai* [indeed].—It implies the known or manifest character of the Supreme Lord. His form referred to in this verse is very pure, yet it is manifested by the qualities of goodness, hence, it is also the cause of non-difference as regards His power and that which is endued with such power. It has been said regarding the second form of the Supreme Being : 'O great, whatever is thy form, is not different from it.' *

7. *Viçuddham* [very pure]—free from distinction ; eternal or full of sensation.

8. *Urjitam* [full of].—Very strong or fully powerful. The Lord is full of self-power and great happiness, hence, the verse describes His nature to be very powerful. The *Çruti* says, 'Verily who would have exerted and attempted for life, if this firmament (Lord) had not been (full of) happiness ? † When the manifestation of Bhagavāna is so full of happiness, it can be well imagined than described, how much more is the Supreme Being full of it,

The sages with their many (*a*) eyes behold this (*b*) form with thousand (*c*) heads (*d*) ears, eyes and noses ; wonders with thousand feet, thigh, hands, and face (*e*) and adorned with thousand crests (*f*), raiments, and earrings. 4.

(*a*) *Adabhra* [with their many].—*See Çrīdhara*, 2 ; and *Jīva*, 3.

(*b*) *Adah* [this]—See Jīva, 2.

(*c*) *Sahasra* [thousand].—This qualifies head, ears, eyes and noses. For meaning, *See Çrīdhara*, 3.

(*d*) *Sahasra-Mūrddha* [thousand heads].—*See Çrīdhara*, 4.

(*e*) *Sahasrapādorubhujānanādbhutam* [wonders.........face].—The word *Sahasra* (thousand) qualifies feet, thigh, hands and face.

(*f*) *Sahasramaulyamvarakuṇdalollasat* [adorned with thousand crests].—The word *Sahasra* (thousand) qualifies crests, raiments, and earrings. *See Çrīdhara*, 5.

[Çridhara's gloss—V. 4.]

(1) This verse describes what the devotees have actually seen regarding the forms of the Supreme Being when incarnated.

2. *Adabhra* [with their many].—with their eyes of vast knowledge.

3. Sahasra [thousand]—unmeasured, countless or many (feet, &c.).

4. *Sahasra Mūrddha* [thousand heads].—He who has thousand (many) heads, &c.

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* नातः परं परम यद्भवतः स्वरूपम् ।

† को ह्येवान्यात् कः प्राण्याद्यदेष आकाश आनन्दो न स्यादिति श्रुतेः ।

5. *Sahasramaulyamvarakuṇḍalollasat* [adorned with thousand crests]—decked with many crests, &c.

[JĪVA GOSVAMIN'S GLOSS—V. 4.]

1. The form of *Purusha* has been mentioned here describing his two resting places and his actions.

2. *Adah* [this]—It implies the form of *Purusha.*

3. *Adabhra-Chakshushā* [with their many eyes].—It signifies devotion; because the Gītā says:—

'O Pārtha, that Great Being is obtainable by unflinching devotion. *

The *Çruti* says:—

'Devotion carryeth him away and Devotion pointeth him out; †

As regards the thousand feet, &c., of the first *Purusha*, see the *Paramātma-Sandarbha*, where the subject has been fully explained; and as regards the second *Purusha*, see BK, III., C. 4; and BK. IX., C. 14.

This (*a*) (primeval form of *Nārāyaṇa*) is the eternal (*b*) seed (*c*) and resting place (*d*) of the various incarnations, and from whose part of parts (*e*), the gods, animals, birds, &c., and (being) of which man is the first, are created. 5.

(*a*) *Etat* [this].—*See Çrīdhara* 2; and *Jīva*, 2.

(*b*) *Avyayam* [eternal].—*See Çrīdhara*, 5; and *Jīva*, 4.

(*c*) *Bījam* [Seed].—*See Çrīdhara*, 4; and *Jīva*, 5.

(*d*) *Nidhānam* [resting place].—*See Çrīdhara*, 3; and *Jīva*, 3.

(*e*) *Aṃçāṃçena* [from part of parts].—*See Çrīhhara*, 6.

[ÇRĪDHARA'S GLOSS—V. 5.]

(1.) This verse refers to Nārāyaṇa but unlike incarnations, he has neither manifestation nor retirement.

(2.) *Etat* [this].—It means Nārāyaṇa, the first form of the Supreme Being.

(3.) *Nidhānam* [resting place].—The receptacle in which a thing is placed; that is to say, the place of re-entry after finishing a work.

(4.) *Bījam* [seed].—The place of origin.

(5.) *Avyayam* [eternal].—Although Nārāyaṇa is likened to a seed, yet he is not liable to destruction or disease.

(6) *Aṃçāṃçena* [from part of parts].—The Supreme Being is not the seed of the incarnations alone, but of all animated beings. Brahman is his part; and the part of Brahman is Marīchi; hence, it is said, gods, animals, birds, men, &c., are created by His parts.

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* पुरुषः स परः पार्थ भक्त्यालभ्यस्त्वनन्यया ।

† भक्तिरेवैनं नयति भक्तिरेवैनं दर्शयति ।

[JÎVA GOSVAMIN'S GLOSS—V. 5.]

(1.) With a view to show the Supreme Being fully and clearly, this verse describes that the second manifestation of the *Purusha* is the origin of the various incarnations.

(2.) *Etat* [this].—The Being who is in the egg of Brahman.

(3.) *Nidhānam* [resting place]—the refuge at all times like a sea.

(4.) *Avyayam* [eternal].—Therefore there is no destruction.

(5.) *Bîjam* [seed]—Place of origin or embryo.

That God, at first (*a*), (being) manifestation regarding *Kumāra* (*b*) and becoming a Brāhmaṇa (*c*) practised the *Brahmacharyya* (*d*) which is undivided (uninterrupted) and difficult to be performed. 6.

(*a*) *Prathamam* [at first]—*See Çrîdhara*, 3.

(*b*) *Kaumāram* [(Being) manifestation......*Kumāra*].—This comprises, *Sanaka*, *Sanandana*, *Sanātana* and *Sanatkumāra*. They were mind-born sons of Brahman, who declining to create pregeny, remained *Kumāra* (ever-boys). They led a pure and innocent life forever. Their creation is called the *Kaumāra*. The *Linga Purāṇa* has the following regarding Sanatkumāra :

'Being ever, as he was born, he is called a youth ; and hence, his name is well known as Sanatkumāra' : In the *Çiva Purāṇa*, the *Kumāras* have been described as *yogis*. *See* also *Çrîdhara*, 2 ; and *Jîva*, 2.

(*c*) *Brāhmaṇa* [ब्राह्मण]—*See Varṇa*, pp. 68-69.

[THE ETYMOLOGY AND SIGNIFICATION.]

(*d*) 1. *Brahmacharyya* [ब्रह्मचर्य्य] from *Brahma* (ब्रह्म) the *Vedas* ; and *charyya* [चर्य्य] observance].—The order or condition of a religious student. (Cf. *Âçrama* p. 72.).

[THE BRAHMACHARIN.]

2. The *Brahmachārin* [ब्रह्मचारिन् or religious student].—The word implies young *Brāhmaṇa* from the time of his investiture with the holy cord, to the period of his becoming a householder. It is also applied to a person, who continues with his spiritual teacher, through life, studying the *Vedas*, and observing the duties of a student. It is also given as a title to persons learned in the *Vedas* ; to a class of ascetics ; according to the *Tantras* the word applies to persons whose chief virtue is the observance of continence, and it is assumed by many religious vagabonds.

[HIS SACRED CORD.]

3. A religious student must be vested with the sacred thread ; 'The venerable preceptor, having girt his pupil with the thread, must first instruct him in purification, in good customs, in the management of the concentrated fire, and in the holy rites of morning and evening' (*Manu*, 69.).

[HIS ABLUTION.]

4. The performance of ablution is a condition precedent before he commences to receive instruction from his teacher. 'When the student is going to read the *Vedas*, he must perform an ablution, as the law ordains, with his face to the north ; and having paid scriptural homage, he must receive instruction, wearing a clean vest, his members being duly composed (*Manu*, v. 70.).*

[HOMAGE TO HIS PRECEPTOR.]

5. He should always be respectful to his instructor and pay homage.

'At the beginning and end of the lecture, he must always clasp both the feet of his preceptor ; and he must read with both his hands closed'. (*Ibid*, v. 71.).

'With crossed hands let him clasp the feet of his tutor, touching the left foot with his left hand, and the right with his right hand.' (*Ibid*, 72.).

[REPETITION OF GAYATRI.]

6. The repetition of the sacred text *Gāyatrī* is enjoined : 'A twice-born man, who shall a thousand times repeat those three (*Om*, the *Vyāhṛitis*, and the *Gāyatrī*), apart from the multitude, shall be released in a month even from a great offence, as a snake from his slough (*Ibid*, 79-).

'Whoever shall repeat, day by day for three years, without negligence, that sacred text, shall hereafter approach the divine essence, move as freely as air, and assume an ethereal form' (*Ibid*, 82.).

[THE RESTRAINT OF PASSION.]

7. The subjection of passions is quite indispensible.

'A man by the attachment of his organs to sensual pleasure, incurs certain guilt ; but having wholly subdued them, he thence attains heavenly bliss' (*Ibid*, 93.):

[THE GENERAL DUTIES.]

8. The general duties of a Brāhmaṇa student are to be gathered from the following :

'Let the twice-born youth who has been girt with the sacrificial cord, collect wood for the holy fire, beg food of his relations, sleep on a low bed, and perform such offices as may please his preceptor, until his return to the house of his natural father' (*Ibid*, 108.).

[THE PRECEPTOR'S PERMISSION IS NECESSARY FOR ACQUIRING KNOWLEDGE OF THE VEDAS.]

9. The act of acquiring a knowledge of the *Vedas*, without the preceptor's permission is ordained to be a guilt :

'He, who shall acquire knowledge of the *Vedas*, without the assent of his preceptor, incurs the guilt of stealing the Scripture, and shall sink to the region of torment (*Ibid*, v. 116.).

[SALUTATION TO THE PRECEPTOR.]

10. Salutation to the teacher is a condition attached to the student life :

'From whatever teacher a student has received instruction, either popular, ceremonial, or sacred, let him first salute his instructor, when they meet (*Manu*, 117.).

[THE PRECEPTOR IS MORE VENERABLE THAN STUDENT'S FATHER.]

11. The preceptor who teaches the whole *Vedas* is more venerable to his student than the latter's father.

'Of him, who gives natural birth, and him, who gives knowledge of the whole *Vedas*, the giver of sacred knowledge is the more venerable father ; since the second or divine birth ensures life to the twice-born, both in this world and hereafter' (*Ibid*, 146.).

[THE SCRIPTURAL STUDY IS NECESSARY.]

12. The study of the *Vedas* and other Scriptures is absolutely necessary for a student in theology.

'With various modes of devotion, and with austerities ordained by the law, must the whole *Vedas* be read, and above all the sacred *Upanishads*, by him, who has received a new birth (*Ibid*, v. 165.).

'Let the best of the twice-born classes, intending to practise devotion, continually repeat the reading of Scripture ; since a repetition of reading the Scripture is here styled the highest devotion of a Brâhmaṇa' (*Ibid*, 166.).

'Yes, verily ; that student in theology performs the highest act of devotion with his whole body to the extremities of his nails, even though he be so far sensual as to wear a chaplet of sweet flower, who to the utmost of his ability daily reads the *Vedas*' (*Ibid*, 167.).

'From him, who has been duly invested, are required both the performance of devout acts, and the study of the *Vedas* in order prescribed by created ceremonics' (*Ibid*, 172.).

[SPECIAL RULES TO BE FOLLOWED BY THE BRAHMACHARINS.]

13. Certain special rules have been ordained in the second chapter of the laws of Manu for the religious student.

14. 'The following rules must a Brahmachârin or a student in theology observe, while he dwells with his preceptor ; keeping all his members under control, for the sake of increasing his habitual devotion'.

[OBLATION TO DEITIES, &c.]

(1.) 'Day by day, having bathed and being purified, let him offer fresh water to the gods, the sages, the manes : let him show respect to the images of the deities, and bring wood for the oblation to fire.

[THE ABSTENTION FROM LUXURY.]

(2.) Let him abstain from honey, from flesh meat, from perfumes, from chaplets of flowers, from sweet vegetable juices, from women, from all sweet substances, turned acid, and from injury to animated beings.'

(3.) From unguents for his limbs, and from black powder for his eyes, from wearing sandals and carrying an umbrella, from sensual desire, from wrath, and from covetousness, from dancing, and from vocal and instrumental music ;

[AVOIDANCE OF GAMING AND LUST.]

(4.) From gaming, from disputes, from detraction and from falsehood, from embracing or wantonly looking at women and from disservice to other men.

[SLEEPING ALONE AND PRESERVING MANLINESS.]

(5.) Let him sleep constantly alone, let him never waste his own manhood; for he, who voluntarily wastes his manhood, violates the rules of his order.

(6.) A twice-born youth, who has involuntarily wasted his manly strength during sleep, must repeat with reverence, having bathed and paid homage to the sun, this text of Scripture: 'Again let my strength return to me.'

[PERFORMANCE OF SERVICE USEFUL TO THE PRECEPTOR.]

(7.) Let him carry water-pots, flowers, cow-dung, fresh earth, and *Kuça* grass, as much as to be useful to his preceptor; and let him perform every day the duty of a religious mendicant.

[THE BRAHMACHARI MUST BEG FOR HIS FOOD.]

(8.) Each day must a Brāhmaṇa student receive his food by begging, with due care, from the houses of persons renowned for discharging their duties, and not deficient in performing the sacrifices which the *Vedas* ordain.

(9.) Let him not beg from the cousins of his preceptor; nor from his own cousins; nor from other kinsmen by the father's side, or by the mother's, but, if other houses be not accessible, let him begin with the last of those in order, avoiding the first;

(10.) Or, if none of those houses just mentioned can be found, let him go begging through the whole district round the village, keeping his organs in subjection, and remaining silent; but let him turn away from such, as have committed any deadly sin.

[OBLATION TO FIRE.]

(11.) Having brought logs of wood from a distance, let him place them in open air; and with them let him make an oblation to fire, without remissness, both evening and morning.

[PENANCE FOR OMISSION TO BEG FOR FOOD, AND TO PERFORM OBLATION.]

(12.) He, who for seven successive days omits the ceremony of begging food, and offers not wood to the sacred fire, must perform the penance, unless he be afflicted with illness.

[THE SUBSISTENCE OF A STUDENT.]

(13.) Let the student persist constantly in such begging, but let him not eat the food of one person only: the subsistence of a student by begging is held equal to fasting in religious merit.

(14.) Yet, when he is asked on a solemn act in honor of the gods, or the manes, he may eat at his pleasure the food of a single person; observing, however, the laws of abstenence and austerity of an anchoret; thus the rule of his order is kept inviolate.

(15.) This duty of a mendicant is ordained for a Brāhmaṇa only ; but no such act is appointed for a warrior or for a merchant.

[HE MUST EXERT HIMSELF IN READING AND IN DOING SERVICE TO HIS TEACHER.]

(16.) Let the scholar, when commanded by his preceptor, and even when he has received no command, always exert himself in reading, and in all acts useful to his teacher.

[HE MUST STAND WITH JOINED PALMS OF HIS HAND BEFORE HIS PRECEPTOR .]

(17.) Keeping in due subjection his body, his speech, his organs of sense, and his heart, let him stand, with the palms of his hands joined, looking at the face of his preceptor.

[HE SHOULD SIT OPPOSITE HIS PRECEPTOR WHEN ORDERED.]

(18.) Let him always keep his right arm uncovered, be always decently apparelled, and properly composed ; and when his instructor says 'be seated,' let him sit opposite to his venerable guide.

[LESS EATING, HUMBLE DRESS, GOING TO BED LATE AND EARLY RISING.]

(19.) In the presence of his preceptor let him always eat less, and wear a coarser mantle with worse appendages ; let him rise before, and go to rest after, his tutor.

[RESPECT TOWARDS THE PRECEPTOR.]

(20.) Let him not answer his teacher's order, or converse with him, reclining on a bed ; nor sitting, nor eating, nor standing, nor with an averted face :

(21.) But let him both answer and converse, if his preceptor sits, standing up ; if he stands, advancing towards him ; if he advances, meeting him ; if he runs, hastening after him.

(22.) If his face be averted, going round to front him, from left to right ; if he be at a little distance, approaching him ; if reclined, bending to him ; and if he stand ever so far off, running towards him.

(23.) When his teacher is nigh, let his couch or his bench be always placed low ; when his preceptor's eye can observe him, let him not sit carelessly at ease.

(24.) Let him never pronounce the mere name of his tutor, even in his absence ; nor ever mimic his gait, his speech, or his manner.

(25.) In whatever place, either true but censorious or false and defamatory, discourse is held concerning his teacher, let him there cover his ears, or remove to another place. 'By censuring his preceptor, though justly, he will be born an ass ; by falsely defaming him, a dog ; by using his goods without leave, a small worm ; by envying his merit, a larger insect or reptile.'

[NO PROXY IS ALLOWED IN SERVING THE PRECEPTOR.]

(26.) He must not serve his tutor by the intervention of another, while him-

self stands aloof ; nor must he attend him in a passion, or when a woman is near; from a carriage or raised seat, he must descend to salute his heavenly director.

(27.) Let him not sit with his preceptor to the leeward or to the windward of him ; nor let him say anything, which the venerable man cannot hear.

(28.) He may sit with his teacher in a carriage drawn by bulls, horses, or camels ; on a terrace, on a pavement of stones, or on a mat of woven grass ; on a rock, on a wooden bench, or in a boat.

[RESPECT TO TUTOR'S TUTOR.]

(29.) When his tutor's tutor is near, let him demean himself as if his own were present ; nor let him, unless ordered by his spiritual father, prostrate himself in his presence before his natural father, or paternal uncle.

[BEHAVIOUR TOWARDS OTHER VENERABLE PERSONS.]

(30.) This is likewise ordained as his constant behaviour towards his other instructor in science ; towards his elder paternal kinsman, towards all, who may restrain him from sin, and all, who give him salutary advice.

[RESPECT TO VIRTUOUS MEN AND PRECEPTOR'S SON AND PATERNAL KINSMEN.]

(31.) Towards men also, who are truly virtuous, let him always behave as towards his preceptor ; and, in likemanner towards the sons of his teacher, who are entitled to respect as older men, and are not students ; and towards the paternal kinsmen of his venerable tutor.

(32.) The son of his preceptor, whether younger or of equal age, a student, if he be capable of teaching the *Vedas*, deserves the same honour with the preceptor himself, when he is present at any sacrificial act :

(33.) But he must not perform for the son of his teacher, the duty of rubbing his limbs, or of bathing him,or of eating what he leaves or of washing his feet.

[RESPECT TOWARDS PRECEPTOR'S WIFE.]

(34.) The wives of preceptor, if they be of the same class, must receive equal honour with their venerable husband; but if they be of a different class, they must be honored only by rising and salutation.

(35.) For no wife of his teacher must he perform the offices of pouring scented oil on them, of attending them while they bathe, of rubbing their legs and arms, or of decking their hair ;

(36.) Nor must a young wife of his preceptor be greeted even by the ceremony of touching her feet, if he has completed his twentieth year, or can distinguish virtue from vice.

[AVOIDANCE OF THE COMPANY OF WOMAN.]

(37.) It is the nature of women in this world to cause the seduction of men ; for which reason the wives are never unguarded in the company of females ;

(38.) A female, indeed, is able to draw from the right path in this life not a fool only, but even a sage ; and can lead him in subjection to desire or to wrath.

[AVOIDANCE OF COMPANY EVEN OF NEAREST FEMALE RELATIONS.]

(39.) Let not a man, therefore, sit in a sequestered place with his nearest

female relations : the assemblage of corporeal organs is powerful enough to snatch wisdom from the women.

[ACTS OF REVERENCE TOWARDS PRECEPTOR'S WIFE.]

(40.) A young student may, as the law directs, make prostration at his pleasure on the ground before a young wife of his tutor, saying : 'I am such an one ;'

(41.) And, on his return from a journey, he must ever touch the feet of his preceptor's aged wife, and salute her each day by prostration calling to mind the practice of virtuous men.

[THE RESULT OF SERVING THE PRECEPTOR.]

(42.) As he, who digs the soil deep with a spade, comes to a spring of water, so the student, who humbly serves his teacher, attains the knowledge which lies deep in his teacher's mind.

[SLEEP DURING THE DAY AND LATE RISING FORBIDDEN.]

(43.) Whether his head be shaven, or his hairs long, or one lock be bound above in a knot, let not the sun ever set or rise, while he lies asleep in the village.

[PENANCE FOR DOING THE ABOVENAMED ACTS.]

(44.) If the sun should rise or set, while he sleeps through sensual indulgence, and knows it not, he must fast a whole day repeating the *Gāyatrī*.

(45.) He, who has been surprised asleep by the setting or by the rising sun, and performs not that penance, incurs great guilt.

(46.) Let him adore God both at sun-rise and sun-set, as the law ordains, having made his ablution and keeping his organs controlled ; and with fixed attention, let him repeat the text, which he ought to repeat in a place free from impurity.

[HE MUST EMULATE GOOD ACTIONS OF OTHERS.]

(47.) If a woman, or a *Çūdra* performs any act leading to the chief temporal good, let the student be careful to emulate it ; and he may do whatever gratifies his heart, unless it be forbidden by law :

[TEMPORAL GOOD DEFINED.]

(48.) The chief temporal good is by some declared to consist in virtue and wealth and lawful pleasure ; by some in virtues alone ; by others, in wealth alone ; but the chief good here below is an assemblage of all three ; this is a sure decision.

[SUPERIORITY OF VEDIC TEACHER OVER FATHER, MOTHER AND ELDER BROTHER.]

(49.) A teacher of the *Vedas* is the image of God ; a natural father, the image of Brahman ; a mother, image of the earth ; an elder whole brother, the image of the soul.

[THEY ALL SHOULD BE RESPECTED.]

(50.) Therefore, a spiritual and a natural father, a mother and an elder brother, are not to be treated with disrespect especially by a Brāhmaṇa, although the student be grieviously provoked.

(51.) That pain and care which a father and a mother undergo in producing and rearing children, cannot be compensated in a period of a hundred years.

(52.) Let every man constantly do what may please his parents, and on all occasions what may please his preceptor ; when they are satisfied, his whole course of devotion is accomplished.

[DUE REVERENCE TO THE PRECEPTOR, THE FATHER AND THE MOTHER IS THE HIGHEST DEVOTION.]

(53.) Due reverence to those three is considered as the highest devotion ; and without their approbation he must perform no other duty.

(54.) Since they alone, are held equal to the three worlds ; they alone, to the three principal orders ; they alone, to the three *Vedas* ; they alone, to the three fires :

(55.) The natural father is considered as the *Gārhapatya*, or nuptial fire ; the mother, as the *Dakshinā*, or ceremonial ; the spiritual guide, as the *Āhavanīya*, or sacrificial : this triad of fires is most venerable.

[THE RESULT OF SUCH REVERENCE.]

(56.) He, who neglects not those three, when he becomes a house-keeper, will ultimately obtain dominion over the three worlds and his body being irradiated like God, he will enjoy Supreme bliss in heaven.

(57.) By honoring his mother he gains this terrestrial world ; by honoring his father, intermediate or ethereal ; and by assiduous attention to his preceptor, even the celestial world of Brahmā.

[THE EFFECT OF FAILURE TO EVINCE SUCH REVERENCE.]

(58.) All duties are completely performed by that man, by whom those three are completely honored ; but to him by whom they are dishonored, all other acts of duty are fruitless.

[DURING THE LIFE-TIME OF THE THREE, THERE IS NO OTHER DUTY THAN REVERENCE TO THEM.]

(59.) As long as those three live, so long he must perform no other duty for his own sake ; but delighting in what may conciliate their affections and gratify their wishes, he must from day to day assiduously wait on them :

[HE MUST DISCLOSE ALL HIS ACTIONS TO THEM.]

(60.) Whatever duty he may perform in thought, word, or deed, with a view to the next world, without derogation from his respect to them, he must declare to them his entire performance of it.

[ALL ACTS ARE SUBORDINATE TO SUCH ACT OF REVERENCE.]

(61.) By honoring those three, without more, a man effectualy does whatever ought to be done : this is the highest duty, appearing before us like *Dharma* itself, and every other act is an *Upadharma* or subordinate duty.

[INSTRUCTION IN KNOWLEDGE MAY BE GAINED FROM ANY SUITABLE PERSON.]

(62.) A believer in Scripture may receive pure knowledge, even from a *Çâdra* ; a lesson of the highest virtue, even from a *Chandâla* ; and a woman bright as a gem, even from the basest family :

(63.) Even from poison may nectar be taken ; even from a child, gentleness of speech ; even from an impure substance, gold.

(64.) From every quarter, therefore, must be selected women, bright as gems, knowledge, virtue, purity, gentle speech and various liberal arts.

[A STUDENT MAY LEARN, IN CASE OF NECESSITY, THE VEDAS FROM A NON-BRAHMANA.]

(65.) In case of necessity, a student is required to learn the *Vedas* from one who is not a Brâhmaṇa, and as long as that instruction continues, to honor his instructor with obsequious assiduity.

[BUT HE SHOULD NOT LIVE IN SUCH PRECEPTOR'S HOUSE ALL THROUGH HIS LIFE.]

(66.) But a pupil, who seeks the incomparable path to heaven, should not live to the end of his days in the dwelling of a preceptor, who is no Brâhmaṇa, or who has not read all the *Vedas* with their *Aṅgas.*

[HE CAN LIVE THROUGHOUT HIS LIFE IN THE HOUSE OF A TEACHER BELONGING TO THE SACERDOTAL CLASS.]

(67.) If he anxiously desire to pass his whole life in the house of a sacerdotal teacher, he must serve him with assiduous care, till he be released from his mortal frame :

(68.) That Brâhmaṇa, who has dutifully attended his preceptor till the dissolution of his body, passes directly to the eternal mansion of God.

[THE STUDENT SHOULD NOT OFFER REMUNERATION TO HIS TEACHER UNTIL RETURN TO HIS OWN HOME.]

(69.) Let not a student, who knows his duty, present any gift to his preceptor before his return home, but when, by his tutor's permission, he is going to perform the ceremony on his return, let him give the venerable man some valuable thing to the best of his power.

[THE NATURE OF THE PRESENT TO BE MADE TO THE PRECEPTOR.]

(70.) A field, or gold, a jewel, a cow, or a horse, an umbrella, a pair of sandals, a stool, corn, cloths, or even any very excellent vegetable : thus will he gain the affectionate remembrance of his instructor.

[THE DUTIES OF A PERPETUAL STUDENT.]

(71.) The student for life must, if his teacher die, attend on his virtuous son, or his widow, or on one of his paternal kinsmen, with the same respect which he showed to the living :

(72.) Should none of those be alive, he must occupy the station of his preceptor, the seat, and the place of religious exercises; must continually pay due attention to the fires, which he had consecrated; and must prepare his own soul to heaven.

The twice-born man, who shall thus without intermission have passed the time of his studentship, shall ascend after death to the most exalted of regions, and no more again spring to birth in this lower world (*See Manu*, c. II., vv. 175 to 249).

[ÇRÍDHARA'S GLOSS—V. 6.]

1. This verse, describes about *Sanatkumāra* and others who were incarnations of the Supreme Lord, and their character.

2. *Kaumāram* [regarding *Kumāra*].—This is the name of a creation such as *Arisha*, *Prājāpatya* and *Mānava*, &c. It includes those who assumed the form of *Purusha*, manifested as *Kaumāra* incarnation, and adopted the caste of a Brāhmaṇa and the state of a religious student.

3. *Prathamam* [at first.]—The words *Prathama* (प्रथम first) and *Dvitīya* (द्वितीय second, &c.) have been used in this and the subsequent verses simply for the purpose of reference and not to indicate any superiority or inferiority amongst the *Avatāras* or the order in which they manifested on earth.

[JÍVA GOSVAMIN'S GLOSS—V. 6.]

1. The author describes about the different incarnations of the Supreme Lord in this and the subsequent nineteen verses. The Lord who lay on the ocean of Deluge and had many feet, &c., is none but the *Purusha*.

2. *Kaumāram* [regarding *Kumāra*].—It includes four *sanas* (सन), such as *Sanaka*, Sanandana, *Sanātana* and *Sanatkumāra*.

(N. B.—Book II. c. 7. v. 5, describes the deeds of *Kaumāra Avatāra.*)

On the second occasion (*a*) that very Lord of Sacrifices (*b*), assumed, with a view to create (*c*) this (universe), the body of a Boar (*d*) for the deliverance of the earth which had gone down to the Lowest Region (*e*). 7.

(*a*) *Dvitīyam* [on the second occasion]—*See Çrīdhara*, 3, v. 6. *ante.* p, 123.

(*b*) *Yajneçah* [Lord of Sacrifices]—*Nārāyaṇa.* It is a name of Vishṇu.

(*c*) *Bhavāya* [with a view to create].—*See Çrīdhara*, 2.

(*d*) *Çaukaram Vapuh* [the body of a Boar]—1. This refers to the *Varāha-Avatāra* when the Supreme Lord assumed the form of a boar with a view to raise up the earth which was immersed in water.

[THE PURPOSE OF THE INCARNATION.]

2. It is said, on the expiration of the past *Kalpa* (cycle), Brahmā, awaking from his slumber, saw the universe bereft of every thing. He engaged himself

in creation. On the universe becoming the great ocean after Deluge, Nārāyaṇa rested on water believing that the earth must have submerged into the said ocean and determined to deliver her from it. It is for this purpose, He assumed the form of a gigantic boar.

[THE COMMENCEMENT OF THE DEEDS PERFORMED.]

3. He entered into the watery abyss for preserving the whole creation from being destroyed at the solicitation of Saunaka and other inspired sages.

[THE PRAYER OF THE EARTH.]

4. The earth seeing the Supreme Lord in the Lower Region said 'I bend down unto thee, who is all-being, I bow unto thee, holder of the conch and the mace. Do thou deliver me to-day from here, I was saved by thee on previous occasions. *

[THE DELIVERANCE OF THE EARTH.]

5. Thus asked, Vishṇu in the form of a boar began to roar and heaved up the earth from the deep ocean. The sages experienced the highest bliss on the Lower Regions being broken up by this incarnation. With delighted heart they prayed the 'Holder of the Earth,' who at once lifted her up, and set her on the vast ocean. Earth did not sink but floated on the sea like a huge bark. After levelling the Earth, the Supreme Lord placed mountains on her in proper order, including those which were on earth but destroyed in former cycle. The land was divided into seven islands, and like earth He created, as on former occasions, other worlds,—such as *Bhūva* (firmament) Svarga (heaven) *Pātāla* (infernal regions), &c., *Mahāloka* (great world). Afterwards this very Being in the shape of Brahmā engaged in creating the rest of the universe. †

[DESCRIPTION OF THE VARAHA AVATARA BY THE SAGES.]

6. In the *Vishṇu Purāṇa* the boar has been described by the sages as the sacrifice personified ; His feet being the *Vedas* ; His tusks the sacrificial posts to which the victim is tied ; His teeth the sacrificial offerings ; His mouth the altar ; His tongue, the fire ; His hairs, the sacrificial grass ; His eyes the days and nights ; His head, the place of Brahmā ; His mane, the hymns of the *Vedas* ; His nostrils, all the oblations ; His snout, the ladle of oblation ; His voice, the

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* नमस्ते सर्वभूताय तुभ्यं शङ्खगदाधर । मामुद्धरास्मादद्य त्वं त्वत्तोऽहं पूर्व्वमुत्थिता ॥१२॥
पादेषु वेदास्तव यूपदंष्ट्र ! दन्तेषु यज्ञाश्चितयश्च वक्त्रे ।

† एवं संस्तूयमानोऽथ परमात्मा महीधरः । उज्जहार क्षितिं क्षिप्रं न्यस्तवांश्च महार्णवे ॥४५॥
तस्योपरि समुद्रस्य महती नौरिव स्थिता । विततत्वाच्च देहस्य न मही याति संप्लवम् ॥४३॥
ततः क्षितिं समां कृत्वा पृथिव्यां सोऽचिनोद्गिरीन् ।
यथाविभागं भगवाननादिः परमेश्वरः ॥४७॥
प्राक्-सर्ग-दग्धानखिलान् पर्वतान् पृथिवीतले । अमोघेन प्रभावेण ससर्जामोघवाञ्छितः॥४८॥
भू विभागं ततः कृत्वा सप्तद्वीपं यथातथम् । भुवाद्यांश्चतुरो लोकान् पूर्व्ववत् समकल्पयत्॥४९॥
ब्रह्मरूपधरो देवस्ततोऽसौ रजसावृतः । चकार सृष्टिं भगवांश्चतुर्व्वक्त्रधरो हरिः ॥५०॥

chanting of the *Sāma-Veda* ; His body, the hall of sacrifice ; His joints, the different ceremonies ; and His ears, as having the properties of voluntary and obligatory rites. *

[VARAHA'S OTHER DEEDS.]

7. From the *Çrīmadbhāgavata* also it will be found that Jaya and Vijaya two door-keepers of Vishṇu, once offended sages Sanaka and others, who claimed admission to the paradise of Vishṇu, and in consequence, the door-keepers were doomed to lose their position in heaven, and to re-born on earth. They became thus the sons of Kaçyapa and Diti, under the names of Hiraṇyakaçipu and Hiraṇyāksha. The former subdued the three worlds, and the latter went straight to heaven to conquer the gods also. The gods implored the assistance of Vishṇu, who at that period was the mysterious boar and slew Hiraṇyāksha. A similar contest between Vishṇu and numerous demons, the progeny of Diti, always ending in the defeat of the latter, is also described.

[MODERN OPINION REGARDING THIS AVATARA.]

8. The elevation of the earth from beneath the ocean, says Professor Wilson, in this form, was, therefore, probably, at first, an allegorical representation of the extrication of the world from a deluge of iniquity, by the rites of religion. Geologists, may, perhaps, suspect, in the original and unmystified tradition, an allusion to a geological fact, or the existence of lacustrine mammalia in the early periods of the earth (Cf. BK II. c. 7, v. 1. ; and BK III. cc. 18 and 19.).

(*e*) *Rasātala* [Lowest Region].—It is a compound word consisting of *Rasā* (रसा), earth ; and *Tala* (तल), below or underneath. It comprises the seven regions under the earth, and the residence of the *Nāgas*, *Asuras*, *Daityas* and other races of monostrous and demonical beings, under the various governments of *Çesha*, *Vali* and other chiefs. This is not to be confounded with *Naraka* or *Tartarus* the proper hell or abode of the guilty mortals after death. It also signifies the lowest of the seven divisions of *Pātāla*.

[ÇRĪDHARA'S GLOSS—V. 7.]

1. This verse treats about the 'Boar-incarnation.'

2. *Bhavāya* [with a view to create]—for the purpose of creating.

3. *Mahīṃ Uddharishyan* [for the deliverance of the earth].—This is expressive of the action of the Boar-incarnation. It will be noticed that in describing about the other manifestations in the subsequent verses both the incarnations and their actions have been mentioned.

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* हुताशजिह्वोऽसि तनूरुहाणि दर्भाः प्रभो ! यज्ञपुमांस्त्वमेव ॥३२॥
विलोचने रात्र्यहनी महात्मन् ! सर्वाश्रयं ब्रह्मपदं शिरस्ते ।
सूक्तान्यशेषाणि शटाकलापो घ्राणं समस्तानि हवींषि देव ! ॥३३॥
स्रुक्तुण्ड ! सामस्वरधीर नाद ! प्राग्वंशकायाखिलसत्रसन्धे ! ।
पूर्त्तेष्टधर्म्मश्रवणोऽसि देव ! सनातनात्मन् ! भगवन् ! प्रसीद ॥३४॥
(*Vishṇu Purāṇa* PT. I., c. 4, vv. 12, 32, 33, 34, 45, 46, 47, 48, 49 and 50)

The third (*a*) is the sage creation (in which) that (Lord) having assumed the Divine Sage-ship (*b*), it is known, fully described the Scripture of the devotees of Vishṇu (*c*), by (reading, &c.,) which, actions (*d*) become actionless (*e*). 8.

(*a*) *Tritîyam* [the third]—*See Çrîdhara*, 3, v. 6. p. 123.

(*b*) *Devarshitvam* [the Divine Sage-ship.]—*See Çrîdhara*, 2 ; *Jîva*, 1 ; and *note* on *Nârada* after *Jîva's gloss.*

(*c*) *Sâtvatam-Tantram* [the Scripture of the devotees of Vishṇu]—*Nârada Pancha-Râtra* is meant here. It is a ritual not a philosophical Vaishṇava text-book. It contains such good instructions that by following its doctrines, a man becomes, free from the bondage of action, and thereby relieved from further transmigration. It was first published in the *Biblica Indica* in 1861-65, under the editorship of K. M. Banerjea. A *Sûtra* of the *Pancha-Râtra* school, that, namely, of *Sâṇḍilya*, edited by Ballantyne in the said publication in 1861, is apparently mentioned by Saṃkara, *Vedânta-Sûtra*, Bk. II., 2. 45. It rests seemingly, upon the *Bhagavat-Gîtâ*, and lays special stress upon faith in the Supreme Being (Weber's *History of Indian Literature*, p. 238-239. foot *note.*).

(*d*) *Karmaṇâm* [Actions].—Every action has its binding force by reason of which man is subject to re-birth and transmigration of soul. When he is released from the bondage of action, he attains Final Beatitude and is absolved from the necessity of re-birth (*See Jîva*, 2.).

(*e*) *Naishkarmyam* [actionless]—*See Çrîdhara*, 3 ; and *Jîva*, 3.

[Çrîdhara's gloss—V. 8.]

1. Nârada-incarnation is the subject of this verse.
2. *Devarshitvam* [the Divine Sage-ship].—In the sage creation, the Supreme Lord assumed the form of the Divine Sage (Nârada).
3. *Naishkarmyam* [actionless].—That from which the cause of the binding force of an action becomes void, is called *Naishkarmya* (void of action), hence, *Naishkarmyam* implies the state of being free from the binding force of an action.

[Jîva Gosvamin's gloss—V. 8.]

1. *Devarshitvam* [the Devine Sage-ship].—In the sage creation, the Lord assumed the form of Nârada.
2. *Karmaṇâm* [Actions].—It refers to the religion of *Bhâgavata* which appears like action.
3. *Naishkarmyam* [actionless].—The state of being free from all actions, by reason of the *Vaishṇava* Scripture being releaser of men from the bondage of worldly actions.

1. *Nârada* [नारद, from Nâra (नार) men, *dâ* (दा) to give (instruction) and ड affix ; or Nâra (नार) water and *da*(द), who gives or offers sacrifices to the manes.].—He is one of the most renowned sages amongst the gods.

[IN THE VEDAS.]

2. In the *Vedas*, he is regarded as a descendant of Kaṇva and author of certain hymns of the *Rik-Veda* (VIII. 13, IX. 104, 105.).

[IN LATER MYTHOLOGY.]

3. In later mythology he is often associated with *Parvata*. He appears on the earth, like Mercury,as a messenger from the gods to men or *vice versa*, and is reckoned among the ten *Prajā-patis* as son of Brahmā (*Manu* I. 35. and *Vishṇu Purāṇa*), from whose forehead he is said to have been produced. In the *Brahma Purāṇa*, he is called the smooth-speaking Nārada.

[IN THE MODERN MYTHOLOGY.]

4. In the modern mythology, he is a friend of Kṛishṇa and is regarded as inventor of the *Vīnā* or lute.

[IN EPIC POETRY]

5. In epic poetry, the *Mahābhārata* in particular, he is occasionally called a *Devagandharva* (divine musician) or *gandharva-rājan* (king of the celestial musicians,) or simply *gandharva*.

[EVENTS OF HIS CAREER.]

6. The events of his career are many. It appears that the sons of Daksha the patriarch, were dissuaded by him from multiplying their race. They scattered themselves through the various regions of the universe to ascertain its extent and other particulars. Finding that all his sons had vanished, Daksha was naturally incensed and denounced an imprecation on Nārada.

7. He informed Kaṃsa that Kṛishṇa would incarnate Himself as the eighth son of Devakī and kill Kaṃsa.

[HIS PRESENT OF THE FLOWER OF DISCORD TO KRISHNA.]

8. On his visit to Kṛishṇa, he presented him with the flower named *Pārijāta* from Indra's heaven. This became the cause of great discord between Rukmiṇī and Satyabhāmā, the consorts of Kṛishṇa who gave the flower to the former ; and in order to appease the latter, Kṛishṇa went to the world of the gods and brought away the tree itself that bore the flower. Like Hermes, Nārada is described as the messenger and instigator of discord among the gods and men.

[AS INVENTOR OF LYRE AND AUTHOR.]

9. He was the inventor of *Vīṇā* (lyre) as stated before, and is the author of the *Nārada-Pancharātra* and *Nāradīya Purāṇa*. His name is associated with many *Purāṇas* and other works, such as : *Nārada-Purāṇa-Suchanā* which is the name of the 65th chapter of the *Varāha Purāṇa* ; *Nārada-prakaraṇa* (Nārada Chapter) implies chapter 129 of the *Kṛishṇa-Kāṇda* or fourth section of the *Brahmavaivarta-Purāṇa* ; *Nārada-Vākya* (speech of Nārada) signifies chapter 67th, of the *Uttarakāṇda* (seventh book of the *Rāmāyaṇa*) ; *Nārada Saṃhitā* is the name of a musical work ; *Nārada-Sanatkumāra-Vāda* (discourse of Nārada and Sanatkumāra) comprises the chapter 103rd, of the *Uttarakāṇda* of the *Padma Purāṇa* ; *Nārada-Samāgama* (arrival of Nārada) is the chapter 21st, of the

Uttarakāṇḍa of the *Rāmāyaṇa* ; *Nāradopadeça* (the advice of Nārada) denotes the first chapter of the *Krīdā-khaṇḍa* of the *Ganeça Purāṇa*.

[MATTERS PERSONAL.]

10. Nārada is usually described as sitting in a fire, with folded hands over his head, the legs being stretched towards his head. His arms and legs used to be tied together with a girdle.

In the fourth (*a*), having begotten himself (*b*) in the wife of *Dharma* (*c*), and becoming (two) sages (*d*) *Nara* and *Nārāyaṇa* (*e*), (he) performed unattainable penance that causeth the pacification of mind. 9.

(*a*) *Turyye* [in the fourth].—In the fourth incarnation. *See Çrīdhara* 3, v. 6, *ante*, p. 123.

(*b*) *Sarge* [having begotten himself].—In the incarnation.

(*c*) *Dharma-Kalā* [wife of *Dharma*].—(1) It signifies Mūrti, a daughter of Daksha, the patriarch and wife of *Dharma*. (2) *Dharma* [धर्म]—was one of the progenitors (*Prajāpatis*) and a mind-born son of Brahmā, with form and faculties derived from his corporeal nature. It is said he married thirteen daughters of Daksha, the patriarch. It is surmised from the names of these daughters (faith, devotion, &c.,) by Professor Wilson that they are allegorical personages, being supposed to be personifications of intelligence, virtues and religious rites. Hence, they were said to have been figuratively wedded to the probable authors of the Hindu code of religion and morals, or, to the equally allegorical representation of that code, *Dharma*, Moral and Religious truth (*See* also *Çrīdhara*, 2.).

(*d*) *Ṛishī-Bhūtvā* [becoming (two) sages].—This is expressive of one incarnation only.

[ETYMOLOGY AND ORIGINAL SIGNIFICATION.]

(*e*) *Nara-Nārāyaṇau* [Nara and Nārāyaṇa—Nara (नर) from Nṛi (नृ) to lead or guide, and affix *Ach* (अच्)] ; for the derivation of Nārāyaṇa and other particulars, see p. 49.]

1. *Nara*—It means a man ; the original or eternal man, the divine imperishable spirit pervading the universe. In this verse the word is always associated with Nārāyaṇa which as a patronymic from *Nara* equivalent to the 'son of the original man' ; in Manu, *Nara* is apparently identified with Nārāyaṇa (*See* pp, 49-50), where the waters are called *Nārā* as produced from *Nara* or the eternal spirit which according to Kullūka means Paramātman or Brahmā. This spirit is also called Nārāyaṇa as 'having his first place of motion on the waters.'

[IN SYSTEMATIC MYTHOLOGY.]

2. In the more systematic mythology, as in the present verse, Nara and Nārāyaṇa are quite distinct from those described in the first paragraph of this note. Nara is regarded as a sage or patriarch, the best of men, or chief-man, while the latter is a god.

[IN EPIC POETRY.]

3. In epic poetry they are the sons of *Dharma* by *Mūrti* or *Ahiṃsā* and are emanations of Vishṇu. In this sense Nara, in most places, identified with Arjuna, and Nārāyaṇa with Krishṇa. In other places, Nara and Nārāyaṇa are called the *Devau* (two gods) ; *Pūrva-Devau* (two original gods) ; *Ṛishī* (two sages) ; *Purāṇau-Ṛishi-Sattamau* (two most ancient and best of sages) ; *Tapasau* (two ascetics) ; or *Mahāmunī* (two great Munis). (Cf. BK. II. c. 7., vv. 6 and 7.)

[ÇRĪDHARA'S GLOSS—V. 9.]

1. This verse treats about the Lord's incarnation as *Nara* and *Nārāyaṇa.*

2. *Dharma-Kalā* [wife of Dharma].—Part of *Dharma*, that is to say, wife of Dharma. The *Çruti* says ' this is the soul-like half (part) which is wife. *

The fifth *Kapila* (*a*), the Lord of the inspired seers (*b*), fully explained to *Āsuri* (*c*) the *Sāṃkhya* (*d*) (philosophy) which had been lost by efflux of time, and which contains ascertainment of the whole body of truths. 10.

(*a*) *Kapila* [कपिल from *Kabh* (कभ्) to desire, and affix *Ilach* (इलच्), or *Kapi* (कपि) a monkey and *la* (ल) to take]—is a celebrated saint, the founder of the *Sāṃkhya* system of philosophy, and according to the *Çrīmadbhāgavata* is an incarnation of Vishṇu. He is said to be the son of Karddama by Devahūti. He is associated with *Agni* (the fire). As a great sage his power was unlimited, by the strength of which he destroyed the king Sagara's sons. The legend runs as follows :—Sagara commenced Horse-sacrifice ; some one had stolen the horse, in search of which king's sons entered the Nether-region where Kapila was sitting absorved in profound meditation. The princes mistaking him for the stealer of the lost horse, ran towards him with unlifted weapons. Kapila slowly raised his head and at a sudden glance they were reduced to ashes by the sacred flame that darted from his eyes. He seems to belong only to the Paurāṇic period.

(*b*) *Siddheçah* [the Lord of the inspired seers].—1. The greatest of the *Siddhas.* A *Siddha* (सिद्ध) is a semi-divine being supposed to be of great purity and holiness, and said to be specially characterised by *Siddhis* (सिद्धि), of the eight supernatural faculties or perfections, namely,—

(1) *Animan* (अनिमन्) the supernatural power of becoming as small as an atom ;

(2) *Mahiman* (महिमन्) the magical power of increasing size of the body at will ;

(3) *Laghiman* (लघिमन्) supernatural faculty of assuming extreme lightness at will ;

(4) *Gariman* (गरिमन्) power of making oneself heavy at will ;

(5) *Prāpti* (प्राप्ति) the power of obtaining everything ;

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* अर्द्धो वा एष आत्मनो यत् पत्नीति ।

(6) *Prākāmya* (प्राकाम्य) irresistible will or fiat ;

(7) *Içitva* (ईशित्व) supremacy ;

(8) *Vaçitva* (वशित्व) subjugation or subduing by magical power.

2. To these may be added many others, *e. g.*, *Siddhi-Khechārī* (सिद्धिखेचारी) the magical power of flying through the air ; *Rasollāsa* (रसोल्लास) the spontaneous or prompt evolution of the juices of the body, independently of nutriment from without ; and *Viçoka* (विशोक) exemption alike from infirmity or grief. These attributes are mentioned in the *Vāyu* and partly specified in the *Mārkandeya Purāṇas.*

[HABITATION OF SIDDHAS.]

3. According to some the *Siddhas* inhabit, together with the *Munis*, &c., in the *Bhuvarloka* or middle region between earth and the sun.

[NUMBER OF SIDDHAS.]

4. According to the *Vishṇu-Purāṇa* eighty-eight thousands of them occupy the region of the sky north of the sun and south of the seven *Rishis*. They are regarded as immortals, but only in the sense of living to the end of a *Kalpa.*

[THE DISTINCTION BETWEEN SIDDHAS AND SADDHAS.]

5. In the later mythology, they appear to be sometimes confused with the *Sāddhas* (साद्ध), but are altogether a distinct class of being from the *Siddhas*(सिद्ध). They belong to the *Gaṇadevatā*, sometimes mentioned in the *Vedas* (*Rik-Veda* X., 90, 16.). In the *Çatapatha-Brāhmaṇa* their world is said to be situated above the sphere of the gods. According to Yāska (*Nirukta*, XII., 41.), they are the gods whose locality is the sky, *i. e.*, the *Bhuvarloka* or middle region between the earth and sun. In *Manu*, I., 22, the *Sāddhas* are described as created after the gods with natures exquisitely refined, and in III., 195, they are said to be children of the *Soma-sads*, who are described as sons of *Virāj* ; in the *Purāṇas*, they are regarded as sons of Sāddha, and their number is variously given as twelve or seventeen ; but in the later mythology the *Sāddhas* seem rather to be superseded by the *Siddhas*. The names of *Sāddhas* are sometimes given as follow :—*Manas*, *Mantri*, *Prāṇa*, *Nara*, *Prana*, *Vinirbhaya*, *Naya*, *Damsa*, *Nārāyaṇa*, *Vrisha* and *Probhu*. So the distinction between *Siddhas* and *Sāddhas* can be easily specified.

6. The inspired sages like Vyāsa and others are included in the class of *Siddhas*. For the different meanings of the word *Siddha*, See Monier William's *Saṃskrit-English Dictionary.*

(*c*) *Āsuri* [आसुरि].—Name of a teacher (*See Çrīdhara*, 2,).

[THE ETYMOLOGY AND DIFFERENT SIGNIFICATIONS.]

(*d*) 1. *Sāṃkhya* [सांख्य from *Saṃkhyā*, (संख्या) number and affix अण].—It means numeral, relating to number ; rational or discriminative. Here it means the *Saṃkhya* system of philosophy which is ascribed originally to sage Kapila.

[THE SAMKHYA IS DIVIDED INTO THREE CLASSES.]

2. The Sāṃkhya in its widest signification as a philosophy comprises the following :—

(1.) The pure *Sāṃkhya*, which does not mention a deity or Supreme Being, but consider the material essence as the plastic principle of all things, is therefore called *Nirīçvara* or atheistical. Its text books are the '*Sāṃkhya-Pravachana*' and the '*Tattva-Samāsa*' both of which are attributed to Kapila himself, and the *Sāṃkhya-Kārikā* to his disciple Īçvara Krishṇa. Āsuri and Panchaçikha are also mentioned as the earliest followers of this system.

(2) The *Yoga* system, called *Seçvara* or theistical, founded by Patanjali, has already been treated in pp. 96-103.—The *Bhagavat Gītā* has followed this system.

(3) The *Paurāṇic* school is a mixture of the other two (*See* Thomson's *Bhagavat Gītā.*).

3. In the text the first class is meant. The leading principles of which are thus summarised:—

[THE TWENTY-FIVE PRINCIPLES.]

4. It is called *Sāṃkhya*, because it 'reckons up' or 'enumerates' twenty-five *Tattvas* or true principles. The ultimate object of this system is to effect the final liberation of the twenty-fifth *Tattva*, namely,—the *Purusha* or soul, from the fetters of the phenomenal creation by conveying the current knowledge of the twenty-four other *Tattvas*, and rightly discriminating the soul from them.

[THE EIGHT PRODUCERS AND SIXTEEN PRODUCTIONS.]

5. These twenty-four principles are divided into eight *Prakṛitis* (प्रकृति) producers, and sixteen *Vikāras* (विकार) productions.

[THE PRAKRITI OR ORIGINAL PRODUCER.]

6. Of the twenty-four principles one is the *Mūla-Prakṛiti* (original producer) from which the remaining twenty-three *Tattvas* have evolved.

[THE DIFFERENT NAMES OF THE ORIGINAL PRODUCER.]

7. This original producer has numerous names *Pradhāna* (प्रधान) chief one, *Avyakta* (अव्यक्त) unevolved, *Brahman* (ब्रह्मन्) supreme, *Māyā* (माया) power of illusion, *Bahudhānaka* (बहुधानक) much containing. But these are signified by one general and familiar name *Prakṛiti* (प्रकृति) the first producer or originant, which is a kind of primordial germ whence all other principles are produced in the order mentioned below :—

[THE EIGHT PRODUCERS.]

(1.) *Buddhi* (बुद्धि) intellect, which is also called *Mahat* (महत्) the great, being the source of *Ahankāra* and *Māna*. This is the second of the twenty-four principles, the first being the *Prakṛiti* (originant) as aforesaid.

(2.) *Ahankāra* (अहङ्कार) ego, or the 'I making' principle which signifies the sense of individuality.

(3.) The five *Tanmātras* (तन्मात्र) or subtile elementary particles,—(1

sound, (2) colour, (3) touch, (4) savour, and (5) smell ; out of which five particles, grosser elements are evolved. These are the eight principles which constitute the eight producers, although with the exceptions of the first one (*Prakṛiti*), all may be classed as productions.

[THE FIVE GROSSER ELEMENTS.]

8. From the five subtile elementary particles follow the five grosser elements called *Sthulabhūtas* or *Mahā-bhūtas*, namely,—

(*i*) *Ākāça* (आकाश) space or ether which has the property of *Çabda* (शब्द), sound. The latter is the *Vishaya* (विषय) or object of apprehension for the corresponding *Indriya* (इन्द्रिय) organ, the ear.

(*ii*) *Vāyu* (वायु) air having the property of *Sparça* (स्पर्श) tangibility or touch which is the object for skin.

(*iii*) *Tejas* (तेजस्) or *Jyotis* (ज्योति) fire or light, which has the property of *Rūpa* (रूप) form or colour, the latter being the object for the eye.

(*iv*) *Ap* (अप्) water, the property of which is *Rasa* (रस savour) or taste which is the object of tongue.

(*v*) *Pṛithivī* (पृथिवी) or *bhūmi* (भूमि), earth, which has the property of *Gandha* (गन्ध) odour or smell which is the object for the nose. Each of these elements after the first has the property or properties of the one proceeding besides its own, and these *Guṇas* or properties being sometimes identified with the *Tanmātras* or subtile elements.

[THE ELEVEN ORGANS.]

9. Next follow the eleven organs produced from the third *Tattva* (principle) *Ahankāra* (ego). Of these the following five are called *Buddhīndriyāṇi* (बुद्धीन्द्रियाणि) or organs of senses, viz—(*i*) ear, (*ii*) skin, (*iii*) eye, (*iv*) tongue, (*v*) nose ; and the five named below are called *Karmendriyāṇi* (कर्मेन्द्रियाणि) or organs of action :—(*i*) Larynx, (*ii*) hands, (*iii*) feet, (*iv*) arms, and (*v*) organ of generation.

10. The *Manas* (मन) or mind which stands between both sets of organs of perception and action, or of cognition and volition.

11. The eleven organs and the five *Tan-mātras* or subtile elements above named are classes as sixteen *Shoḍaçakah*.

[THE PURUSHA OR SOUL.]

12. The twenty-fifth *Tattva* (principle) is the *Purusha* (पुरुष) or soul. It is quite distinct from the other twenty-four already described above. It is neither a producer nor production. It remains entirely passive and simply a looker on of the acts of *Prakriti*. The *Purusha* has nothing whatever to do with the acts of creation, which merely contemplates. It unites itself with unintelligent *Prakṛiti* for the purpose of seeing and enjoying the acts of *Prakṛiti* (originant) who herself is devoid of the power of observing anything. As the birth of a child is an impossibility without the union of the male and the female, so there

can be no creation without the union of *Purusha* (soul) with the *Prakṛiti* (originant or the first producer).

[THE INNUMERABLE INDIVIDUAL SOULS.]

13. It must be observed that the above view of the creation signifies the eternal existence of innumerable separate individual souls. Each soul causes the creation of its own phenomenal world by its union with *Prakṛiti.* It is necessary also to mention here that such world has an existence of its own independent of all connection with the particular*Purusha* (soul) to which it is joined.

[THE SUBTILE OR GROSSER BODIES OF SOUL.]

14. The *Purusha* has two bodies :—

(1) The *Linga-çarīra* (लिङ्गशरीर) may also be termed *Sūkshma-çarīra* (सूक्ष्मशरीर) which is a subtile body. It is formed of *Buddhi*, *Ahankāra*, and the five *Tan-mātras*, and eleven organs.

(2) Grosser body is made of the five elements.

15. The first body accompanies the soul through all its transmigrations ; but the latter is annihilated after certain period in this world.

[PRAKRITI IS COMPOSED OF SATTVA, RAJA, AND TAMA.]

16. The *Prakṛiti* and its productions are also composed of three ingredients in a state of equipoise. Those ingredients are called *Sattva* (Goodness), *Rajas* (Passion), *Tamas* (Darkness) known as qualities but in reality they are substances (*See* p. 77.). They are likened to triple stranded rope or fetter which binds and confines the soul.

[THE SAMKHYA, VEDANTA AND JOGA SYSTEMS DISTINGUISHED.]

17. The character of *Sāṃkhya* system is synthetical, hence, it agrees with the *Vedānta* system in that respect, but it differs from *Nyāya* which is analytical. The principal point of difference between *Sāṃkhya* and *Vedānta* is that the former profounds a duality of principles to account for the visible universe, which the *Vedānta* repudiates. As it ignores all notice of a supreme soul, the *Sāṃkhya* system is considered atheistical. The existence of supreme soul has been established by the *Yoga* branch of the *Sāṃkhya* proper.

[TRACES OF SAMKHYA SYSTEM IN MANU.]

18. The traces of this system may be found in the first chapter of Manu. But its most developed doctrines are contained in the *Sāṃkhya Sūtra Tattva-samāsa* of Kapila, *Sāṃkhya-Kārikā* and the numerous commentaries on these works.

[ITS SIMILARITY WITH OTHER SYSTEMS.]

19. The Buddhist system and the doctrines propagated by Bishop Berkeley in Europe have many points of similarity with the *Sāṃkhya* system.

[THE HISTORICAL ASPECT OF THE SAMKHYA THEORY.]

20. The most ancient philosophical system appears, says Professor Weber, to be the *Sāmkhya* theory, which sets up a primordial matter as the basis of the universe, out of which the latter is by successive stages evolved. The *Sāmkhya* itself occurs first in the later *Upanishads* of the *Taittirīya* and *Atharvan* as also in the fourteenth book of the *Nirukta* and in the *Bhagavat-Gītā* ; while in the earlier *Upanishads* and *Brāhmaṇas* the doctrines afterwards belonging to the *Sāmkhya* system still appear in incongruous combination with the doctrines of opposite tendency, and are cited along with those under the equivalent designations of *Mimāmsā* (man-speculation), *Ādeça* (doctrine), *Upadhāna* (setting), &c. Professor Weber was induced to regard the *Sāmkhya* as the oldest of the existing systems by the names of those who are mentioned as its leading representatives : Kapila, Pancha-Çikha, and Āsuri. The last of these names occurs very frequently in the *Çatapatha Brāhmaṇa* as that of an important authority for sacrificial ritual and the like, and also in the lists of teachers contained in that work (namely, as disciple of Yājnavalkya, and as only one or a few generations prior to Yāska). Kapila, again, can hardly be unconnected with Kāpya Patanchala whom we find mentioned in the *Yājnavalkya-Kāṇda* of the *Vrihat-Āraṇyaka* as a jealous representative of the Brāhmaṇical learning. Kapila, too—what is not recorded of any other of these reputed authors of *Sūtras*—was himself afterwards elevated to divine rank ; and in this quality we meet him, for example, in the *Çvetāçvataropanishad.* In the invocation of the *Pitṛis* which form part of the ordinary ceremonial, Kapila, Āsuri, Pancha-Çikha uniformly occupy a very honorable place in later times ; whereas notice is rarely taken of the remaining authors of philosophical *Sūtras*, &c. This proves that the former are more ancient than the latter. But it is above all, the close connection of Kapila's tenets with Buddhism—the legends of which, moreover, uniformly speak both of him and of *Pancha-Çikha* as long anterior to Buddha—which proves conclusively that the system bearing his name is to be regarded as the oldest. The question as to the possible date of Kapila is thus closely linked with that of the origin of Buddhism generally. Two other leading doctors of the *Sāmkhya* school as such appear towards the sixth century of the Christian era are, Içvara-Krishṇa and Gaurapāda : the former (according to Colebrooke,) is expressly stated to be the author of the existing *Sāmkhya-Sūtra*, while the latter embodied its doctrine in several *Upanishads.*

[ÇRĪDHARA'S GLOSS—V. 10.]

1. Kapila-Avatāra is mentioned by this verse.
2. *Āsuri* [आसुरि].—It is the name of a Brāhmaṇa to whom Kapila first explained the Sāmkhya philosophy.
3. *Tattva-Grāma-Vinirṇayam* [which...truths].—The treatise in which the principles of various truths has been expounded.
4. *Sāmkhya* (सांख्य)—Sāmkhya Scripture.

Having been solicited by *Anasūyā* (*a*), and accepting the sonship (*b*) of *Atri* (*c*), the sixth (*Dattātreya*) (*d*) delighted (Himself in teaching) Metaphysics (*e*) to Alarka (*f*) and others of whom *Prahlāda* (*g*) is the first. 11.

(*a*) *Anasūyā* [अनसूया]—means charity. It is the name of one of the daughters of Daksha, and wife of Atri. He was celebrated for her piety and virtue. Atri introduced her to Sītā, to whom she gave an ointment to render her beautiful for ever.

(*b*) *Apatyatvam* [sonship]—*See Çrīdhara*, 2.

(*c*) *Atri* [अत्रि].—He is a *Prajāpati* and one of the mind-born progeny of Brahmā, with a form and faculties derived from his corporeal nature. He is also described as one of the nine celebrated Brāhmaṇas in the *Purāṇas*. He married Anasūyā, one of the twenty-four daughters of Daksha, the patriarch. It is said he was plunged into a gloomy and burning abyss, by the malice and arts of evil spirits. The Açvinis gave him relief by mitigating the heat with cold, supplying him with nutriment, and afterwards extricated him from his perilous situation.

(*d*) *Shastham* [the sixth (Dattātreya)].—The sixth incarnation-Dattātreya (दत्तात्रेय) is meant here. He was the son of Atri and Anasūyā as aforesaid, who favoured Arjuna Kārtavīrya (*See Mahābhārata Çānti Parva*, 1751.). He was a great sage and performed a very severe penance by which the three gods—Brahmā, Vishṇu and Çiva were propitiated and thereby he became portions of themselves severally in his sons Soma, Datta and Durvāsā (*See Çrīdhara*, 1 ; and *Çrīdhara* 3, p. 123.

(*e*) *Ānvīkshikīm* [Metaphysics]—*See Çrīdhara*, 3.

(*f*) *Alarka* [अलर्क].—Name of a prince.

(*g*) *Prahlāda* [प्रह्लाद *Pra* (प्र) and *Hlāda* (ह्लाद) gladness or sound]—is the son of Hiraṇyakaçipu. At the prime of life he became a profound worshipper of Vishṇu, as will appear from the subsequent chapter of the *Çrīmadbhāgavata*. He was killed by Vishṇu's discus in a war between the gods and demons, Born of the same parent with the same name, he became the pious son of an impious father, who was destroyed by Vishṇu in *Nrisiṃha* (man-lion) incarnation. Prahlāda was raised to the rank of Indra for life and finally united with Vishṇu. He was a firm believer in Vishṇu, on account of this his father subjected him to great cruelty but all in vain (*See Vishṇu Purāṇa* c. 10 ; *Çrīmadbhāgavata* Bk., 7 ; and *Çrīdhara*, 4.).

[ÇRĪDHARA'S GLOSS—V. 11.]

1. This verse refers to Dattātreya incarnation.

2. *Apatyatvam* [sonship].—Vishṇu became son of Atri at the solicitation of the latter. This fact will be referred to in one of the subsequent chapters.

3. *Ānvīkshikīm* [Metaphysics].—It means the knowledge of soul or the Supreme spirit ; or spiritual knowledge.

4. *Prahlādādibhyaḥ* [others of which Prahlāda is the first].—The word *Ādi* (आदि first) implies to include the names of *Yadu*, *Haihaya*, &c.

Afterwards, in the seventh (incarnation), *Yajna* (*a*) sprang forth from *Ruchi* (*b*) by *Ākūti* (*c*) He, with gods of which *Yāma* (*d*) was the first, preserved the period of *Svāyambhuva* (*e*). 12.

(*a*) *Yajnah* [यज्ञः].—He is an Avatāra of Vishṇu and the son of the patriarch Ruchi. He was said to have been married to his sister Dakshinā. At the spoiling of Daksha's sacrifice, Yāma was decapidated, and afterwards became the constellation Mṛigaçīra, being elevated to the planetary region by Brahmā. Yajna is the name of Indra in the period of Svāyambhuva.

(*b*) *Ruchi* [रुचि].—One of the Prajāpatis or mind-born sons of Brahmā. He married to Ākūti, who bore him twins, Yajna and Dakshinā, who afterwards became husband and wife, and had twelve sons, the deities called *Yāmas*, in the *Manvantara* of Svāyambhuva.

(*c*) *Ākūti* [आकूति]—is the second daughter of Svāyambhuva Manu and his wife Çatarūpa, the first pair. She was graced with loveliness and exalted merit. She was married to Ruchi, and had twins Yajna and Dakshinā who afterwards became husband and wife and had twelve sons, the deities called *Yāmas*. The word is found in the *Rik-Veda* with the signification of 'will' or 'design'. It is personified in a passage of the *Taittirīya Brāhmaṇa*, where it is said, 'Ira was the wife of the creator, Ākūti kneaded the oblations', (*See* Monier Williams *Original Samskṛit Text* vol. 1., p. 73.).

(*d*) *Yāma* (याम).—The twelve deities, sons of Yajna and Dakshinā above referred to.

(*e*) *Svāyambhuvāntaram* [period of Svāyambhuva].—It refers to *Svāyambhuva Manvantara*. Svāyambhuba (स्वायम्भुव) means relating to Svayambhu or the self-existent; or derived from the self-existent or Brahmā. Here it signifies the son of Svayambhu, the epithet of the first Manu. Antaram (अन्तरं) implies period or term. It refers to Manvantara (मन्वन्तर) a period equal to twenty-one times the number of years contained in four *Yugas*, with some additional years ; this is the duration of Manu, the (attendant) divinities and the rest ; which is equal to 852,000 divine years, or to 306, 720000 years of mortals, independent of the additional period. Fourteen times of this period constitute a day of Brahmā or a *Kalpa*.

[Çrīdhara's gloss—V. 12.]

1. This verse mentions about the Yajna-incarnation in which Yajna with his sons Yāmas and others preserved the period relating to Svāyambhuva. In this period he himself became Indra (the Lord of the gods).

In the eighth, the *Urukrama* (*a*) was born from *Nābhi* (*b*) by *Merudevi* (*c*) with a view to show to the wise the path which is reverenced by all orders of men. 13.

(*a*) *Urukramah* [उरुक्रमः].—It is an epithet of Vishṇu, which signifies 'of high rank.' Here it refers to Ṛishabha who was a prince and son of Nābhi and Meru.

(*b*) *Nābhi* [नाभि].—Is a grandson of Priyavrata, son of Anīdhra and father of Ṛishabha.

(*c*) *Merudevī* [मेरुदेवी].—Is a daughter of Meru, wife of Nābhi and mother of Ṛishabha, who was an incarnation of Vishṇu.

[ÇRĪDHARA'S GLOSS—V. 13.]

1. This verse mentions about the Ṛishabha incarnation.

2. *Vartma* [path].—This refers to the path of *Sannyāsa* which is followed by *Paramahaṃsas.*

3. *Nābhi* [नाभि]—is the son of Agnidhhata. The Lord, with a view to point out to wise men the path aforesaid, manifested himself as Ṛishabha.

4. *Sarvāçramanamaskṛitam* [which......men].—The path referred to in the text is very good, somuch so that men belonging to all *Āçrama* (q. v. p. 70) look upon it with respect. The *Āçrama* here means the last order of human life, that is to say, the *Sannyāsa.*

O Brāhmaṇa, being solicited by the sages, the ninth form of Pṛithu (*a*) was assumed. This (Pṛithu) milked out herbs (and other objects) (*b*) from earth. Therefore, this (incarnation) is the most pleasant (*c*). 14.

(*a*) *Pṛithu* [पृथु].—The most celebrated character of this name was the son of Vena. He was created by friction from the right arm of his dead father. He was resplendent in form like the blazing deity of fire. All beings of this world rejoiced at the birth of Pṛithu. His father Vena was also delivered from the region of torment called *Put* by reason of Pṛithu's birth. He was invested by the gods with dominion all over the world. It was he who relieved the people of this earth whom his father had oppressed. The inhabitants of this world were suffering from famine and complained for want of vegetation and scarcity of edible fruits and plants. Pṛithu removed their want by threatening earth with his divine bow, *Ajagava*, and his promise, to supply mankind with all necessaries of life, was extorted to the greatest good of human race.

(*b*) *Oshadhīh* [herbs (and other objects)]—*See Çrīdhara*, 3.

(*c*) *Uçattamah* [the most pleasant]—*See Çrīdhara*, 4.

[ÇRĪDHARA'S GLOSS—V. 14.]

1. This verse states about the Pṛithu-incarnation.

2. *Pārthivamvapuh* [the form of Pṛithu].—Kingly form. In some of the books the word *Pārthava* (पार्थवं) is found. There it means body or form relating to Pṛithu.

3. *Oshadhīh* [herbs (and other objects)].—It includes every kind of object. The Lord had milked out all objects from the earth.

4. *Uçattamah* [the most pleasant].—Oh Brāhmaṇas, because the Lord has milked out the objects from earth, therefore, this incarnation is very pleasant.

[JÎVA GOSVAMIN'S GLOSS—VV. 11, 12, 13, 14.]

It will appear from the contents of the Fourth and other books that Atri asked in clear language that he should have a son like Vishṇu. But Anasūyā, the wife of Atri, wished to have the Supreme Lord Himself as her son.

The *Brahmāṇḍa Purāṇa* supports this view. In the story of *Patibratā* of the said book the following will be found :

After saluting Brahmā, Īça (Çiva) and Keçava, Anasūyā said, O gods, if Ye are pleased (with me), and if I have also become fit for your benediction, then do Ye (who are) gracious, accept my sonship. *

This refers to the incarnation of Vishṇu

That Lord assumed the form of a Fish (*a*) during the Deluge (*b*) relating to *Chākshusha* (Manu) (*c*) and preserved (*d*) *Vaivasvata* Manu (*e*) by placing him on the ship-like earth (*f*). 15.

(*a*) 1. *Mātsyam-Rūpam* [the form of a Fish].—This refers to the Fish-incarnation. Although, according to the order in which the other manifestations are mentioned, it is stated here as the Tenth, yet in reality, it is the First incarnation of Vishṇu.

[THE REASON FOR THE INCARNATION.]

2. It will be found in subsequent book of the *Çrīmadbhāgavata* that Hayagrīva a mighty demon stole the *Vedas* from the side of Brahmā, who had fallen asleep after the end of the last mundane age. Vishṇu, who saw the act of the demon, wanted to slay him, and for this purpose he assumed the form of a very small fish. Satyavrata, a royal sage by his penance attained the rank of a Manu. The small fish mentioned above glided into the hands of the sage when he was making his ablution in a river. Satyavrata was about to set the fish at liberty, when it requested him not to do so as it might be exposed to danger of being devoured by larger fish in the river. The sage complied with such request and placed it in his water-jar. In one night it became extraordinarily large and on being requested by it,the fish was transferred to a pond, but the pond soon became too small for it. Satyavrata, the Manu, had to change its abode from smaller to a larger one, and ultimately the fish was removed to the ocean.

[THE FISH DISCLOSED AS VISHNU.]

3. Manu Satyavrata found it out at last that the fish was none but Nārāyaṇa or Vishṇu Himself. On his adoring the deity, the latter revealed to him about the impending deluge which would destroy the world. Vishṇu in the piscatory shape advised him to take shelter on board a ship that would appear before him.

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* अनसूयाह ब्रवीन्नत्वा देवान् ब्रह्मेशकेशवान् । यूयं यदि प्रसन्ना मे वरार्हा यदि वाप्यहम् ।
प्रसादाभिमुखाः सर्वे मम पुत्रत्वमेष्यथ ॥

[THE DELUGE—MANU AND SEEDS OF CREATION SAVED.]

4. When the time had arrived, Manu embarked on board the ship together with seven sages and took with him all the plants and seeds of all created things. The deluge covered all over the surface of the earth. Vishṇu as a golden fish 10,000 miles long. with a single horn, to which Manu attached the vessel. Vishṇu's serpent served as a cord for such purpose. Manu received instruction on the philosophical doctrines and the science of the Supreme spirit at the time when the vessel was floating on the ocean. The demon Hayagrîva was killed after the subsidence of the Deluge.

[THE VEDAS RECOVERED.]

5. The stolen *Vedas* are restored to Brahmā. They were also taught to Manu Satyavrata, when in the present mundane age, he was born under the name of Çraddhadeva, as the son of Vivasvata.

[THE DETAILS IN THE MATSYA PURANA.]

6. A fuller account will be found in the *Matsya Purāṇa*, in which the details as regards the creation, the patriarch, progenitors, royal dynasties, the duties of the different orders and other several descriptions common to all the *Purāṇas* are given in profusion as well as the instruction imparted to Manu by the Fish-deity when the vessel was floating.

[SOME DIVERGENCE IN THE MAHABHARATA.]

7. In the Mahābhārata, however, there is some important divergence in the narrative, described above. It has no reference to Hayagrîva as in the *Bhāgavata* and other *Purāṇas* or the instruction given by the Fish-deity. Besides, according to *Mahābhārata*, the fish is not a personification of Vishṇu but of Brahmā. Unlike the *Purāṇas*, it also contains a statement that the deluge happens in the present mundane age, under the reign of the Manu, who is the son of Vivasvata.

[IN ÇATAPATHA BRAHMANA.]

8. In the *Çatapatha Brāhmaṇa* of the white Yajur-veda, a legend about fish will be found ; but there the fish does not represent any special deity, and the legend itself has only reference to the performance of certain sacrificial ceremonies. *See Çrîdhara*, 1.

(*b*) *Udadhi-Samplave* [during the Deluge]—*See Çrîdhara*, 3.

(*c*) *Chākshusha* [relating to Chākshusha (Manu)].—He was the Manu of the sixth Manvantara. He as well as other Manus are sons of Manu Svāyambhuva. According to other authorities, he was the son of Chākshusa. He is also said to be a son of Ṛipu and Vṛihati. It appears from the *Mārkaṇḍeya Purāṇa* that he was a Kshatriya by birth. He was exchanged at his birth for the son of Visranta Raja, and brought up as his prince. In his manhood the mystery was revealed. By his firm devotion to Brahmā, he became a Manu. In his former birth he sprang forth from the eye of Brahmā ; for this reason, he is called *Chākshusha* (from the eye, or eye-born) *See Çrîdhara*, 2 ; Garret p. 125.).

(*d*) *Apāt* [preserved]—*See Çrîdhara*, 5.

(*e*) *Vaivasvatam Manum* [वैवस्वतं मनुं].—The seventh Manu or Manu of the present period, as son of Vivasvata and brother of Yāma (*See Çrīdhara*, 6.).

(*f*) *Mahīmayyām-Nāvi* [on the ship-like earth]—*See Çrīdhara*, 4.

[Çrīdhara's gloss—V. 15.]

1. This verse refers to the Fish-incarnation.

2. *Chākshusha* [relating to *Chākshusha* (Manu)].—In the *Manvantara* or term of Chākshusha Manu.

3. *Udadhi-Samplave* [during the Deluge].—It refers to the 'sea-inundation' after the end of the term of Chākshusha Manu. Generally speaking there is no destruction after the end of each *Manvantara*, yet for some reason or other it is said 'during destruction, with reference to Mārkaṇḍeya' *

4. *Mahīmayyām Nāvi* [on the ship-like earth].—Here the earth is likened to a boat or ship ; hence, it signifies on earth.

5. *Apāt* [preserved]—saved.

6. *Vaivasvata* [वैवस्वत].—It is a future (then) name of Manu.

In the eleventh (incarnation) the Omnipotent (Lord) in the form of a Tortoise (*a*) held on his back the *Mandara* mountain (*b*) at the time when the gods and demons were churning the ocean. 16.

(*a*) *Kamatha Rūpeṇa* [in the form of a Tortoise].—This refers to the second manifestation of Vishṇu as a *Kūrma* (tortoise ; from *Kā* (कु) implying reverse, *Ūrmi* (ऊर्मि) speed and affix *Ach* (अच). It has been described in the *Purāṇas* that at a very remote period the gods felt that their powers were weakened. They became desirous of obtaining *Amṛita* (Ambrosia), which could strengthen their immortality. Being commanded by Vishṇu, they, together with the demons, churned the milk-sea. The *Mandara* mountain was employed as a staff and Vishṇu's serpent Vāsuki as the cord for attaining the object. The gods stood at the tail and the demons at the head of the serpent. Vishṇu as tortoise-manifestation supported the mountain on his back. The ambrosia, with a variety of other things, was recovered from the sea of milk. A contest between the gods and demons was followed after the churning of the milk-sea in which the former became victorious (*See Çrīdhara*, 2.).

(*b*) *Mandarāchalam* [Mandara mountain].—The mountain which was used by the gods as a churning stick, at the churning of the sea of milk.

[Çrīdhara's gloss.—V. 16.]

1. This verse states about the Tortoise-incarnation.

2. *Kamatha* [Tortoise].—The Lord assumed the form of a tortoise in the eleventh incarnation.

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* अकाण्डे मार्कण्डेयाय ।

Verily, the twelfth (incarnation) is regarding *Dhanvantari* (*a*), and the thirteenth (refers to the form of) (*b*) *Mohini* by which the damsel *Mohini* (*c*) having deluded others (demons), gave the gods to drink (Ambrosia). 17.

(*a*) *Dhanvantaram* [धन्वन्तरं].—He was a sage sprung forth from the churning of the ocean, robed in white and holding in his hand the cup of *Amrita* which was seized by the demons. He was a physician of the gods. In his subsequent birth, he is described as the son of Dīrghatamā. He had profound knowledge and taught *Ayur-Veda* (medical science) to the world. He received this *Veda* from Brahmā and revealed it to his pupil Suçruta. On account of his profound austerities, he was excepted from human infermity (*See Çrīdhara*, 2.).

(*b*) *Trayodaçam* [the thirteenth]—*See Çrīdhara*, 3.

(*c*) *Mohinī* [मोहिनी].—Vishṇu in a female form. The product of Çiva's union with Mohinī was Ayenar, the only male among the *Grāmya-Devatās* (*See Çrīdhara*, 4 ; and *Jīva*, 2.).

[ÇRĪDHARA'S GLOSS—V. 17.]

1. This verse refers to Dhanvantari-incarnation.

2. *Dhanvantaram* [regarding Dhanvantari].—This refers to the form of Dhanvantari (twelfth incarnation).

3. *Trayodaçam* [the thirteenth].—This manifestation expresses the nature and deeds of the twelfth incarnation.

4. *Mohinī* [मोहिनी].—In this form tha Supreme Lord assumed the form of a charming damsel and deluded the demons, and by his Dhanvantari-form, he brought ambrosia from the milk-sea, and gave it to the gods to drink through Mohinī.

[JĪVA GOSVAMIN'S GLOSS—V. 17.]

1. During the twelfth manifestation, Vishṇu assumed the form of Dhanvantari and on the thirteenth, He became Mohinī, and supplied the gods with Ambrosia.

2, *Mohinī* [मोहिनी].—How did Vishṇu supply the gods with *Amrita* ?—By assuming the form of Mohinī. In what manner ?—Deluding the demons and stealing it.

As the maker of a straw-mat (or straw-screen cuteth) the grass (*a*) (so) in the fourteenth (incarnation, the Supreme Being) assuming the form of Man-lion (*b*), tore off, by His nails (the heart of) (*c*) the mighty Prince of the Demons (*d*) (after placing him) on His thigh. 18.

(*a*) *Erakām* [the grass].—A sort of grass emollient and diluent properties. In the *Mushala Parvan* of the *Mahābhārata*, the grass when plucked by Kṛishṇa and his family turned to clubs (*See Çrīdhara*, 2.).

(*b*) *Nārasiṃham* [form of Man-lion].—Relating to Man-lion *Avatāra*, Vishṇu descended on earth to punish Hiraṇyakaçipu for his insolence and cruelty. This is the fourth incarnation of Vishṇu. Jaya and Vijaja were the door-keepers of Vishṇu's paradise. They insulted some sages who claimed admission to the paradise of Vishṇu and the result was that both the door-keepers lost their position in heaven and had to come again on earth as mortals. They became the sons of Kaçyapa and Diti, under the names of Hiraṇyakaçipu and Hiraṇyāksha ; the latter was killed by the *Varāha Avatāra* (*See* p, 125.) and the former Hiraṇya-kaçipu became a cruel, tyrannical and unjust monarch. He tortured his son Prahlāda, on account of his devotion to Vishṇu. The demon king's insolence reached its highest pitch, so much so that he wanted to be adored by men as a god. Any person, who would not comply with such request, was ordered to be slain. His son Prahlāda is the greatest sufferer. At last when he did not cease to adore Vishṇu and insisted that the Supreme Lord is everywere and in every thing, Hiraṇya-kaçipu said, if such was the case why could not Prahlāda show Vishṇu to his father. Hiraṇya-kaçipu also wanted to know whether Vishṇu could be found in the column of the hall where he was standing. The pious son of the demon prince answered in the affirmative. On this Hiraṇya-kaçipu kicked the column aforesaid, when Vishṇu in the form of half-man and half-lion appeared before the demon and slew him at once.

(*c*) The words 'the heart of' is inserted according to Bālaprabodhini gloss.

(*d*) *Daityendra* [Prince of the demons].—It Signifies Hiraṇyakaçipu.

[ÇRÎDHARA'S GLOSS—V. 18.]

1. This verse relates about the Man-lion-incarnation.
2. *Erakām* [the grass].—A kind of grass without any knot.

In the fifteenth (incarnation) having assumed the form of a Dwarf (*a*), (He) went to (attend) the sacrifice of *Bali* (*b*) being desirous of recovering the three-worlds (*d*) and having asked for three paces (of land). 19.

(*a*) *Vāmanam* [the form of a Dwarf].—This refers to the Dwarf-incarnation, which is the fifth of the descents of Vishṇu. It was undertaken to humble the pride of the demon Bali who had acquired dominion over the three-worlds. The germ of the narrative of this incarnation seems to be contained in the *Çatapatha Brāhmaṇa* (I. 2, 5, 1.). The later legend is given in the *Rāmāyaṇa* (I. 31, 2.). Vishṇu, at the request of the gods, was born as a dwarf. He was the son of Kaçyapa by Aditi. He applied in disguise to king Bali for alms, who promised to give Vāmana whatever the latter would ask for. The dwarf solicited as much space as he could step over at three steps. When Bali, the king of the demons acceded

to the prayer of the dwarf, the latter began to expand his body to such a dimension as to stride with one pace over the earth, the next over the intermediate world and with the last over the heavens. Bali did not recede from his promise, although fallen from his position as the possessor of the three-worlds. Vishṇu was greatly pleased with the demon-king Bali for righteousness in sticking to the promise made by him and directed him to live for a time in one of the most delightful places in the lower region, assuring Bali that he should be born as Indra during the term of eighth Manu (*See* also *Çrīdhara*, 2.).

(*b*) Bali (बलि)—or Mahā-Bali was a demon king of *Mahābalapura* and the son of Virochana. He acquired dominion over the three-worlds. His arrogance rose so high that he had neglected the usual adoration of and respect to the deities. Vishṇu with a view to curb the demon chief's pride, assumed the form of a dwarf as above described and recovered the three-worlds from him. But for other good qualities of the demon-king, he was made king of the lower region, with a promise that he should be restored to power of Indra during the term of the eighth Manu. (Cf. BK,. V.).

(*c*) *Pratyāditsuh* [being desirous of recovering]—*See Çrīdhara*, 3.

(*d*) *Tripishtapam* [Three-worlds].—It includes, earth, sky, and heaven.

[ÇRĪDHARA'S GLOSS—V. 19.]

1. This verse states about the Dwarf-incarnation.

2. *Vāmanam* [the form of a Dwarf]—Vishṇu curbs the pride of wicked men, therefore, He is called Dwarf ; or the word means short.

3. *Pratyāditsuh* [being desirous of recovering].—With a desire to take it away from the person in possession (Bali).

In the sixteenth (*a*) incarnation (*b*), being enraged at the hostility of the princes towards the Brāhmaṇas, He made the world devoid of warrior class for thrice seven times (*c*). 20.

(*a*) *Shodaçame* [In the sixteenth]—*See Çrīdhara*, 3. v. 6, p, 123.

(*b*) *Avatāre* [in incarnation].—Paraçurāma (परशुराम) incarnation is meant. [The word is derived from *Paraçu* (परशु an axe) and *Rāma* (राम) who delights in].—He was a hero, demi-god of the *Tretā-Yuga* (second age) and the sixth descent of Vishṇu. He belonged to the epic period. His father was the Brāhmaṇa sage Jamadagni, but his mother was Renukā who belonged to the Kshatriya class. According to the Hindu idea, he was not a Brāhmaṇa. He, however, espoused the cause of the priestly caste and afterwards became a sage. It is said, his mother committed a sin and his father Jamadagni commanded his sons to put her to death. When all his elder brothers refused to obey the command of his father, the youngest Paraçurāma finished his mother by his axe, showing to the world that he values duty over mere feeling, and for such act he was rewarded with the gift of invincibility. King Kārtavīrya was killed by him

as the former forcibly took away the *Kāmadhenu* (the divine cow always producing milk) belonging to Jamadagni. The cow was also recovered, but during Paraçurama's absence, the hermitage of Jamadagni was attacked by the sons of the slain king and the unresisting sage was killed. On Paraçurāma's return to the place, seeing what had happened, he performed his father's funeral and took a vow that he would extirpate the warrior caste from the world, and for twenty-one times he did extirpate the Kshatriyas (Cf. Bk. II. c. 7, v. 22).

(c) *Triḥ-Sapta-Kṛitvaḥ* [for thrice seven times]—*See Çrīdhara*, 2.

[Çrīdhara's gloss—V. 20.]

1. This verse describes about the Paraçurāma-incarnation.
2. *Triḥ-Sapta-Kṛitvaḥ* [for thrice seven times]—Three multiplied by seven, that is to say, twenty-one times.

Afterwards, in the seventeenth incarnation (*a*), being born of *Satyavati* (*b*) by *Paraçara* (*c*), and seeing that men are less intellectual (*d*), he (divided) the tree of the *Vedas* (*e*) into branches. 21.

(*a*) *Sapta-Daçe* [in the seventeenth incarnation].—This refers to Vyāsa. (*See* Dvaipāyana, pp. 46-47 ; *Çrīdhara*, 1, of this verse ; and *Çrīdhara*, 3, v. 6. p. 123.).

(*b*) *Satyavati* [सत्यवती].—Name of the wife of Parāçara and mother of Vyāsa.

(*c*) *Parāçara* [पराशर—from *Para* (पर) best, *Çri* (शृ) to complete, with *Āng* (आङ्) prefix, and *Al* (अच्) affix]—was the son of Çakti grandson of Vaçishta and father of Vyāsa. His father was killed by a *Rākshasa*, and to avenge such an act, he determined to extirpate the whole race of *Rākshasa* by performing a great sacrifice.

Brahmā, however, dissuaded him from such an act by impressing on Parāçara that the death of his father was an unavoidable act of destiny.

He studied the *Vishṇu Purāṇa* from Pulastya, and afterwards related it to Maitreya for the benefit of mankind.

There is a diversity of opinion as regards the exact period when he appeared on earth. Mr. Bentley places him about 575 B. C (*Hindu Astronomy*) ; Buchan about 1300 B. C (*Genealogy of the Hindus*) ; and Wilford, 13, 19 B. C (*Asiatic Research.* IX, 87.).

(*d*) *Alpamedhasaḥ* [less intellectual].—Men became less intellectual (in the present age than the previous ones).

(*e*) *See note* (*g*) p. 10 ; and Dvaipāyana pp. 46-47.

[Çrīdhara's gloss—V. 21.]

1. This verse speaks about the Vyāsa-incarnation.
2. *Çākhāh* [branches]—seeing that the men are less intellectual, Vyāsa, out of grace towards mankind, divided the *Vedas* into parts.

After this (*a*), with a desire to perform the acts of gods, having received the kingship (*b*), (He) did acts of valour (such as) confining the ocean (by bridging it over) (*c*). 22.

(*a*) *Atahparam* [After this].—In the eighteenth incarnation.

(*b*) *Naradevatvam* [kingship]—*See Çrīdhara*, 2.

(*c*) *Samudranigrahādīnivīryyāṇichakre* [did acts of valour...over]—1. This refers to the deeds performed by the Supreme Lord in His incarnation as Rāma—[Rāma, from *Ram* (रम्) to sport ; and (घञ्) affix].

[LINEAGE.]

2. He was the seventh incarnation of Vishṇu, and son of Daçaratha, king of Ayodhyā. His descent on earth is indicated about the end of the *Tretā* age.

[PURPOSE OF THE INCARNATION.]

3. The object of this incarnation was to destroy the demons who infested the earth and specially Rāvaṇa, the king of Ceylon.

[EARLY CAREER AND MARRIAGE WITH SĪTA.]

4. In his early life he showed acts of valour by breaking the bow of Mahādeva, in the king Janaka's palace at Mithilā, and obtained in marriage, Sītā the daughter of the king.

[BANISHMENT FROM OUDH.]

5. In compliance with his father's promise to his step-mother Kaikayī, he had to leave Ayodhyā with his wife Sītā and his half-brother Lakshaṇa. He had to assume the life of an ascetic and to migrate to the southern part of the Indian Peninsula.

[ABDUCTION OF SĪTA BY RAVANA.]

6. Here his wife was carried of by Rāvaṇa, the demon king of Lankā (Ceylon). He is said to have bridged over the ocean between Rāmeçvara and Lankā for the purpose of effecting his entrance into Ceylon.

[WAR WITH RAVANA IN WHICH RAVANA WAS KILLED.]

7. For the recovery of Sītā a great war ensued, in which, it is described, monkeys, headed by Hanūmāna, espoused Rāma's cause and fought many a battle with Rāvaṇa and his followers, which ultimately resulted in the death of the former, and the recovery of Sītā was effected.

[RAMA'S RETURN TO OUDH.]

8. After a period of fourteen years' nomad life, he returned to Ayodhāy and was installed as a sovereign to the throne which was vacant after the demise of his father, Daçaratha.

[ÇRĪDHARA'S GLOSS—V. 22.]

1. Rāma-incarnation is described in this verse.

2. *Naradevatvam* [kingship].—The Supreme Lord assumed the kingly form under the name of Rāghava.

In the ninteenth and the twentieth incarnations (*a*), having received (assumed) the two forms named *Rāma* (*b*) and *Krishṇa* (*c*) in the family of *Vrishṇi* (*d*), the glorious Lord lessened the burden of (this) earth. 23.

(*a*) *Ekonavimçe-Vimçatime* [in the ninteenth and twentieth incarnations]—*See Çrīdhara*, 1 ; and *Çrīdhara*, 3, v. 6 ; p. 123.

(*b*) *Rāma* [राम]—*See Çrīdhara*, 2 ; and Balarāma, pp. 39-40.

(*c*) *Krishṇa* [कृष्ण]—*See Çrīdhara*, 2 ; and pp. 41-45.

(*d*) *Vrishṇi* [in the family of Vrishṇi].—Vrishṇi is the name of the descendant of Yadu and ancestor of Krishṇa.

[ÇRĪDHARA'S GLOSS—V. 23.]

1. This verse refers to Balarāma and Krishṇa incarnations.

2. *Rāmakrishṇau-iti-janmani-prāpya* [having received...Krishṇa]—(literally means) having received two births, namely, that of Balarāma and Krishṇa respectively.

Afterwards, when the Kali Age will fully come to pass, with a view to bewilder completely the hater of gods, He will under the name of Buddha (*a*) become the son of Anjana, in Behar (Gayā). 24.

[ETYMOLOGY AND SIGNIFICATION.]

(*a*) 1. *Buddha* [बुद्ध from बुध् to know ; and क्त affix].—A generic name for the deified teachers of the Bauddha sect, amongst whom numerous Buddhas are reckoned ; the name is here especially applied to the ninth incarnation of Vishṇu. The term is often confounded, but improperly, with Jina.

'He, who meditates upon, is called Buddha.'*

'He, who has wide intellect, is termed Buddha.' †

He is called *Tathāgata*, because he graciously used to call at every place and on person for the performance of some act of benefit wherever he was required for it. ‡

* ध्यायतीति बुद्धः ।

† प्रशस्तबुद्धि-योगाद्वा बुद्धः ।

‡ यथा यथा यस्य हितं विधेयं तथा तथा सोऽपि गतः कृपालुः ।
आशंसुता दोष-विमुक्त-रेता दानादिभिस्तेन तथागतोऽयम् ॥

[THE ORIGIN OF THE NAME OF CAKYA SINHA.]

2. Buddha is called Çākya Simha. It is said that some princes of the Ikshāku clan were banished by their father from his state. They went to the hermitage of sage Kapila, lived in the forest of Çāka-tree, and became disciple of Gautama. The following will be found in the *Sundrananda-charita* :—

They were called 'Çākya' because they lived in an abode covered with *Çāka-tree.* *

Buddha descended from such a family, hence he got the name of Çākya-simha. Buddha was his subsequent name, which literally means 'one who is perfectly enlightened', the wise.

[HIS BIRTH AND FAMILY.]

3. He was born at Kapilavastu, a city and kingdom at the foot of the mountains of Nepal. His father Çuddhodhana was the king of that part of the country. His mother Māyā-devī was also from a royal family, being the daughter of king Suprabuddha. His mother died seven days after his birth, but the child grew up most amiable and accomplished, under the affectionate care of his maternal aunt. He always felt happy to meditate alone in the shadows of the deep forest. With a view to divert his mind from such a propensity, his father accomplished his marriage with the princess Gopā, the daughter of Dandapāni. But the marriage-life did not effect any change in his meditative proclivity.

[THREE EVENTS OF HIS LIFE, WHICH LED TO HIS RENUNCIATION OF SECULAR AFFAIR.]

4. The three ordinary events of his life confirmed him in his belief that all earthly matters are void.

5. One day, having met on the road an old, broken, and decrepit man, he said to his coachman : 'Alas ! are creatures so ignorant, so weak and foolish, as to be proud of the youth by which they are intoxicated, not seeing the old age which awaits them ? As for me, I go away. Coachman, turn my chariot quickly. What am I,—a mere prey of old age,—what have I to do with pleasure ?'

6. On another occasion, seeing a person suffering from illness, the prince exclaimed, 'Alas ! Health is but the sport of a dream, and the fear of suffering must take this frightful form.'

7. Seeing a dead body, on the next occasion, he said, 'Oh ! Woe to youth, which must be destroyed by old age ! Woe to health, which must be destroyed by so many diseases ! Woe to this life, which remains so short a time ! There were no old age, no disease, no death, if these could be made captive forever ! Let us turn back (addressing his coachman he continued), I must think how to accomplish deliverance.

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* शाकवृक्ष-प्रतिच्छन्नं वासं यस्मात् प्रचक्रिरे ।
तस्मादिक्ष्वाकु-वंश्यास्ते भुवि शाक्या इति श्रुताः ॥

8. On finding a mendicant on his way, he said : 'The life of a devotee has always been praised by the wise. It will be my refuge and the refuge of all other creatures.

9. He returned to his place and informed his father and wife about his intention to renounce the secular affairs, and one night he left home forever. The place, where he had separated himself from his servant, was marked by a monument which was seen by Hionen-Thsang (II, 330) at the edge of a large forest, on his road to Kuçinagara, a city now in ruins.

[HIS TRAVELS, STUDY, AND MEDITATION.]

10. Afterwards, he visited several monasteries and became student to many learned Brāhmaṇas. He found no road to salvation. He came to the conclusion that neither the doctrines nor the austerities of the Brāhmaṇas were of any avail for accomplishing the deliverance of man, and freeing him from the fear of old age, disease and death. After long meditation, he arrived at that true knowledge which discloses the cause, and thereby destroys the fear of all changes inherent in life. It was from this time he became a religious reformer. He visited Benares, where he got, by degrees, many followers.

[HIS REFORMATION.]

11. He is said to have entered on his mission in the district of Magadha or Behar about the year 528 B. C., and to have died at Kuçinagara in Oudh in the year 543. B. C. There are altogether twenty-four Buddhas of the past. Çākya Muni or Gautama is the last one or the Buddha of the present cycle, who is regarded as the ninth incarnation of Vishṇu. The northern Buddhists say that six other Buddhas have preceded by six others ; but some enumerate four.

The leading doctrines of the Baudha religion have been summarised in pp. 60-64.

Afterwards, at the twilight of the Age (*a*) (when) the kings become a little less than robbers, this Lord of the World, named *Kalki* (*b*), will be born (in the house) of *Vishṇuyaças*. (*c*). 25.

(*a*) *Yuga-sandhyāyām* [at the twilight of the Age]—1. *Yuga* [युग]—an age of the world, or long mundane period of years (of which there are four), namely (1) *Kṛita* or *Satya* ; (2) *Tretā*, (3) *Dvāpara*, (4) *Kali* ; of which the first three have already expired, while the Kali is that in which the present generation is supposed to live.

(1) *Kṛita* (कृत) or *Satya* (सत्य) consists of 4000 divine years, with 400 for each twilight ;

(2) *Tretā* (त्रेता) comprises 3000 divine years, with 300 for each twilight ;

(3) *Dvāpara* (द्वापर) includes the next succeeding 2000 of the said years, with 200 for each twilight ; and

(4) *Kali* (कलि) consists of 1000 divine years, with 100 for each twilight.

2. A divine year is equal to 300 years of men.

3. The four ages comprise respectively 1728000; 1296000; 864000 and 432000.

4. *Mahāyuga* (महायुग great-age) is the aggregate of the four ages which comes to 4230000 years.

5. The regularly descending numbers in the above series represent a corresponding physical and moral deterioration in those who live during each age.

6. The present or Kali age is the worst ; which is supposed to have commenced 3101 or 3102 years B. C.

7. *Sandhāyām* [सन्ध्यायां]—is the period which precedes each of the four ages above named (*See Çrīdhara*, 2.).

(*b*) *Kalki* [कल्कि from *Kal* (कल्) to count, and *Ki* (कि) affix]—is the tenth or last descent of Vishṇu, in the four ages of *Kalpa*. He is to be born near the close of the present age, when all, whose minds are poluted with sin, shall be destroyed, and righteousness of the world be re-established on earth. (*See Kali* pp. 33-34.).

(*c*) *Vishṇu-yaças* (विष्णुयशस्), son of Brahmayaça, and father of *Kali.*

[ÇRĪDHARA'S GLOSS—V. 25.]

1. The Kalki-incarnation is spoken of here.

2. *Yuga-Sandhyāyām* [at the twilight of the Age]—at the end of *Kali-age.*

(O) Brāhmaṇas, as from an inexhaustible (*a*) lake thousands and thousands of rivulets (*b*) (arise, so) from *Hari*, the Treasure-house of Goodness (*c*), numberless incarnations certainly (come to) exist. 26.

(*a*) *Avidāsinah* [inexhaustible].—It refers to a lake which is inexhaustible.

(*b*) *Kulyāh* [rivulets]—*See Jīva*, 1.

(*c*) *Sattva-Nidheh* [Treasure-house of Goodness].—It is a compound word consisting of *Sattva* and *Nidhi* (निधि), a place where anything is laid or deposited, a receptacle. Sometimes *Nidhi* alone stands for 'the ocean.' It signifies also a place for storing up, a store-house, treasury, granary, &c., (figuratively) a treasure-house of good qualities, a man endowed with many good qualities, any collection of treasure belonging to Kuvera, the nine of which are enumerated, *viz.*—*Padma*, *Mahā-padma*, *Çaṃkha*, *Makara*, *Kachchhapa*, *Mukunda*, *Nanda*, *Nila*, and *Kharva*. The nature of these is not exactly defined, though some of them appear to be precious gems. According to the *Tāntrika* system, they are personified and worshipped as demi-gods attendant either upon Kuvera or upon Lakshmī, the goddess of prosperity. The figurative meaning has been adopted in translating the text. But it is not inappropriate to translate '*Sattva-nidhi*' as follows ;—'Ocean of Goodness'.

[Çridhara's gloss—V. 26.]

1. This verse refers to the incarnations, which have not been specially mentioned in this chapter, and it shows, by example, that the manifestations of the Supreme Being, are innumerable.

[Jīva Gosvamin's gloss—V. 26.]

1. *Kulyāh* [rivulets].—The small rivers, which are of inexhaustible character like their source, the unceasing lake. (The Supreme Being is compared to an inexhaustible lake and the different incarnations to numerous rivers.).

[Peculiarity of different incarnations.]

2. The incarnations of Sanat-kumāra and his brother, and Nārada, &c., are the manifestations of the Lord's parts, expressive of the powers of knowledge and devotion. The Pṛithu and other incarnations were his parts, expressive of the power of his actions. In some places, Lord appeared as the direct manifestation of Himself, such as the Boar-incarnation.

[Distinction between the supreme Lord and his incarnating parts.]

3. The difference, between Bhagavāna Himself and his parts, is significant. The Supreme Lord by his divine will can manifest his power everywhere without any interruption ; but as regards his parts, though they are direct manifestations of the Supreme Lord, yet they cannot show their powers, at their free will, in all places and at all times. They can only manifest such powers on a particular place for the purpose of performing some particular deeds.

Sages (*a*), *Manus* (*b*), gods, and most powerful sons of Manu, with *Prajāpatis* (*c*), are all declared to be the parts of *Hari*. 27.

(*a*) *Rishayah* [Sages]—singers of sacred hymns, inspired poets or sages, persons who invoked the deities in rhythmical speech or song, especially in song of a sacred character, for instance, the ancient hymn-singers Kutsa, Atri, Rebha, Agastya, Kuçika, Vaçishtha, Vyaçva, who were regarded by later generations as patriarchal sages or saints. These *Rishis* constitute a peculiar class of beings in the early mythical system, as distinct from gods, men, *Asuras*, &c. They were seers to whom the *Vedic* hymns were revealed.

(*b*) *Manavah* [Manus].—The name Manu is especially applied to fourteen successive mythical progenitors and sovereigns of the earth, described in the code of Manu I. 63, and in the later mythology as creating and supporting this world of moving and stationary beings through successive *Antaras* or long periods of time. Svāyambhuva, who sprang from Svayambhu, the self-existent, who, being identified with Brahmā, according to some authority, divided himself into persons, male and female, whence was produced *Virāj* and from him the first Manu, but according to other account Svāyambhuva converted himself at once into the first man called Manu Svāyambhuva and the first woman called Çata-Rūpā. The first Manu is the author of the *Manu-Samhitā* and a *Sūtra* work on Kalpa or

Vedic ritual. He is sometimes called *Prajāpati* as well as Hairaṇyagarbha as son of Hiraṇyagarbha, and Prāchetas as son of Prachetas. The next fives Manus are mentioned in the following order :—Svārochisha, Auttami, Tāmasa, Raivata, Chākshusha. The seventh Manu, called Vaivasvata, sun-born, is the Manu of the present period. He is held to be the son of Vivasvata or the sun, who according to *Rāmāyaṇa* II. 110, 6, was the son of Kaçyapa, Marīchi's son, who is, in turn, described as proceeding directly from Brahmā. The seventh Vaivasvata Manu, called Satyavrata, is regarded as the progenitor of the present living beings. Like Noah of the Old Testament, he was preserved from a great flood by the Fish-incarnation of Vishṇu, but according to other opinion that of Brahmā. The other Manus yet to come, are as follows :—Sāvarṇi ; Daksha-Sāvarṇi ; Brahma-Sāvarṇi ; Dharma-Sāvarṇi ; Rudra-Sāvarṇi; Rauchya or according to some, Deva-Sāvarṇi ; and Bhautya or Indra-Sāvarṇi.

[JĪVA GOSVAMIN'S GLOSS—V. 27.]

1. This verse refers to Lord's *Vibhūtis* (superhuman power).
2. *Kalā* [part]—includes his *Vibhūtis*. It is expressive of lesser powers.

But Kṛishṇa (*a*) is the Supreme Being Himself (*b*). All (*c*) these parts and smaller parts (*d*) of the said Being make happy, from age to age, the Universe (when) disturbed by the enemies of Indra (*e*). 28.

(*a*) *Kṛishṇastu* [But Kṛishṇa]—*See Jīva* 12 ; and pp. 41-44.

(*b*) *Kṛishṇas tusvayam Bhagavāna* [But Kṛishṇa is the Supreme Being]—*See Jīva*, 4.

(*c*) *Ete* [All these]—*See Jīva*, 2.

(*d*) *Amça-kalā* [parts and smaller parts]—*See Çrīdhara*, 1 ; and *Jīva*, 3.

(*e*) *Indrāri* [the enemies of Indra]—*See Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 28.]

1. This verse explains in detail the peculiarity as regards parts and smaller parts of the Supreme Lord. Some of the incarnations are direct parts of God, whilst the smaller parts are expressing of His glory only. Of these, the fish and other incarnations, although omniscient and omnipotent, are to a certain extent expressive of knowledge, act, and power. Kaumāra, Nārada and other incarnations are manifestations both of parts and smaller parts of the Supreme Being. Power is inherent in Pṛithu-incarnation. But Kṛishṇa is the direct God Himself, in as much as all powers can be discovered fully in him.

2. *Indrāri* [the enemies of Indra]—*daityas*, demons. The object of the incarnations is to remove the troubles of the Universe, when it is disturbed by the demons.

[JĪVA GOSVAMIN'S GLOSS—V. 28.]

1. After ascertaining the Supreme Lord in his different forms, and recapitulating the purport of all that has been said regarding them, the actual character of the Supreme Lord is determined by this verse.

2. *Etc* [all these]—All that has been mentioned before.

3. *Amça-Kalā* [parts and smaller parts].—The particle *Cha* (च) is expressive of all those incarnations of the first named *Purusha*, whether specially mentioned or not. Of these, some are parts themselves, and are of two kinds, by reason of some of them being part of the Supreme Being, while others are considered as parts of parts. There are some, who are called parts, because they are entered into or possessed by the parts of the Supreme Being. There are others, who are called *Kalās* or smaller parts, expressive of his glory. It must be noted that He, who is described here as the twentieth incarnation, is the Supreme Being.

4. *Krishṇatu svayam Bhagavāna* [But Krishṇa is the Supreme Being Himself].—The sentence is expressive of the Supreme Lordship of Krishṇa, but does not indicate Krishṇaship of the Supreme Lord, because 'that which is self evident, if not expressedly mentioned, cannot be used, that is to say, presumed as existing.'* The Supreme Lordship is attributed distinctly to Krishṇa, but not the Krishṇaship in the Supreme Being ; therefore, the first-named Krishṇa is the Supreme Lord. When it is established that Krishṇa is the Supreme Being, then it is also to be accepted that he is the source of all incarnations ; not because He is an emanation of the Supreme Lord or that Supreme Lordship is ascribed to Him, but becuase He is the Supreme Being Himself.

5. Is it not possible to doubt that, Krishṇa being mentioned in the chapter on *Avatāras* ? No doubt such thing is possible ; but it must not be forgotten that, when a doubt is entertained between the first and last sentences (propositions), the former is nutralized and the latter become stronger in effect. †

6. Jīva Gosvāmin then cites an example as regards the defect in the performance of the sacrifice named *Agni-Shtoma*. If the presiding priest the chanter of the *Sāman-Veda*, is any way debarred from taking part in the ceremony, then the sacrifice should be performed without giving any *Dakshiṇā* (fees). Again in case of absence of the *Pratihartā* (assistant priest), the said sacrifice should be performed by paying all which the inaugurator of the sacrifice possesses, in the shape of *Dakshiṇā*. When both the priests are unavailable, the penances of paying and not paying *Dakshiṇā* may be performed. But how is it possible to do two such contradictory things one and at the same time ? Therefore the last one of paying all that the person possesses is ordained and should be preferred to the first mentioned one. ‡

Similarly the statement, made latterly that 'Supreme Lordship was not merely ascribed to Krishṇa' should be accepted as correct.

7. The text,—'But Krishṇa is Bhagavāna Himself,' also removes the doubt which might be entertained that Krishṇa ia a mere emanation from the Supreme Being and not the Supreme Being Himself. The fact that he has been mentioned in the chapter on *Avatāra* cannot negative the force of the *Çruti* (patent expres-

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* अनुवाद्यमनुक्त्वैव न विधेयमुदीरयेत् ।

† पौर्व्वापर्य्ये पूर्व्वदौर्व्वल्यं प्रकृतिवत् ।

‡ यद्युद्गाता विच्छिद्याददक्षिणेन यजेत. यदि प्रतिहर्त्ता सर्वस्वदक्षिणेन ॥

sion) which is of superior authority over the description contained in the chapter on *Avatāras* in the *Çrīmadbhāgavata*.

8. In many chapters of the *Çrīmadbhāgavata*, it will be observed that the word 'Krishṇa' has been used to imply 'Bhagavat' (Supreme Lord). *

9. The reason of reckoning Krishṇa amongst the incarnations is this. The Supreme Being, in His real character, appeared in the sight of mankind, with a view to perform some superhuman deeds for the pleasure of His family members.

10. The *Brahma-Saṃhitā* says, 'I am adoring that primeval Govinda who being present in the forms of Rāma, &c., descended in various forms to this world ; and (directly) as 'Himself', he appeared in the shape of Krishṇa. †

So it will be seen that Krishṇa has been described here as the Supreme Being Himself.

11. On account of the companionship of Krishṇa, Balarāma is also not the part of the *Purusha* (but direct Supreme Being.).

12. *Krishṇastu* [But Krishṇa].—The particle *tu* (तु, but) shows clearly the respective difference of the parts ; the smaller parts ; the *Purusha* ; and the Supreme Being.

He, who being purified, taketh (reciteth), with devotion, the mysteries (a) of births, becometh, completely released from the place of misery (b). 29.

(*a*) *Guhyaṃ* [mysteries].—It implies the extremely mysterious births.

(*b*) *Duhkhagrāmāt* [from the place of misery].—From the world (from the 'vale of tears.')

[ÇRĪDHARA'S GLOSS—V. 29.]

1. This verse describes about the reward to be obtained for reciting and describing about the secrets of the Lord's advent on earth.

The Spirit (as distinct from the Supreme Lord) (*a*) is without any form and full of pure intelligence (*b*). This (grosser) body has surely been created in the Spirit by the Supreme Lord's attributes of illusion of which greatness is the first. 30.

(*a*) *Ātmanah* [The spirit (as distinct from the Supreme spirit)]—*See Çrīdhara*, 2.

(*b*) *Chit* [full......intelligence]—full of knowledge.

[ÇRĪDHARA'S GLOSS.—V. 30.]

1. It has been said in the previous verse that the result of reciting about the births of the Supreme Lord is the final emancipation. But how is it possible

* कृष्णस्तु भगवान् स्वयम् ।

† रामादिमूर्त्तिषु कला-नियमेन तिष्ठन्नानावतार मकरोद्भुवनेषु किन्तु ।
कृष्णः स्वयं समभवत् परमः पुमान् यो गोविन्दमादिपुरुषं तमहं भजामि ॥

for a being to attain the final beatitude when he has two kinds of bodies (subtile and grosser) ? This and four subsequent verses clear the point of doubt.

2. *Âtmanah* [The Spirit (as distinct from the Supreme Lord)].—The sentient being. The grosser body of such being is made of greatness, &c., which are the effects of God's illusion.

As clouds (are ascribed) to ether and earthly dust to air (by the ignorant), similarly the visibility (of human body) is ascribed to the Spectator (the Spirit) by persons without intellect. 31.

[ÇRÎDHARA'S GLOSS—V. 31.]

1. This verse shows how Spirit is regarded by ignorant persons who erroneously consider ether to be clouds and dusts, which float on air, are considered by them to be nothing but the air ; similarly the mortal frame of the spirit is a mere imaginary creation of such persons.

2. *Driçyatvam* [visibility].—It implies the human body which has the quality of visibility (The material body of the Spirit is merely a creation of the ignorant persons.).

From this (*a*) a different (*b*) body is ascribed, which is subtile (*c*) and not made up of material parts (such as hands, feet, &c.,) by reason of its being unseen and unheard (*d*). This body is the Spirit which is subject to repeated births (transmigration) (*e*). 32.

(*a*) *Atah* [from this].—Apart from the grosser body.
(*b*) *Param* [a different]—another form is ascribed.
(*c*) *Avyakta* [subtile]—*See Çrîdhara,* 1.
(*d*) *Adrishtâçruta* [unseen and unheard]—*See Çrîdhara,* 2.
(*e*) *Punarbhavah* [subject to repeated births......].—*See Çrîdhara,* 3.

[ÇRÎDHARA'S GLOSS—V. 32.]

1. *Avyakta* [subtile]—*Sukshma* body is meant. As it has no form, it is called subtile.

2. *Adrishtâçruta* [unseen and unheard].—Why the subtile body has no form, because it has never been seen nor heard. That, which has form is perceptible by the senses, that is to say, it can be seen or heard ; for example, men have form, they can be seen ; although god Indra is not seen, yet his particulars can be heard, in asmuch as he has form. The subtile body is not like these.

3. *Punarbhavah* [subject to repeated births ....].—What is the necessity of imagining a subtile body when the grosser body is sufficient for worldly enjoyments ? The reason is that without a subtile body there is no possibility of transmigration.

When the two bodies, subtile and grosser, ascribed to the Spirit by ignorance, are removed, by the complete knowledge regarding the Spirit, then, for this reason, the Spirit becometh the knowledge-like (*a*) *Brahma.* (*b*). 33.

(*a*) *Darçanam* [knowledge-like]—*See Çrîdhara,* 2.
(*b*) *Brahma* [ब्रह्म]—*See* p. 64 *note* (*e*).

[ÇRÎDHARA'S GLOSS—V. 33.]

1. After describing the two conditions of the Spirit and refuting the falacy regarding them, the divinity of the Spirit is described in this verse. When by true knowledge the idea, regarding the subtile and grosser bodies, is removed from the Spirit, then it becomes Supreme Spirit.

2. *Darçanam* [knowledge—(it qualifies *Brahma*)]—being like single or sole knowledge.

If this (*a*) divine (*b*) and sporting (*c*) Illusion (ignorance), becoming knowledge (*d*) is stopped, then the Perfect (Spirit) is surely to be exalted (*e*) in its own glory. The (wise men) know this. 34.

(*a*) *Eshâ* [this]—placed in the state of liberation from life.
(*b*) *Vaiçâradî* [divine]—*See Çrîdhara,* 2.
(*c*) *Devî* [sporting]—sporting in the circle of this world.
(*d*) *Matih* [knowledge]—*See Çrîdhara,* 3 ; and *Jîva,* 2.
(*e*) *Mahîyate* [exalted]—*See Çrîdhara,* 4.

[ÇRÎDHARA'S GLOSS—V. 34.]

1. How is it possible for the Spirit to attain divinity, when Mâyâ (illusion or ignorance) is in existence ? This verse explains the point at issue.

2. *Vaiçâradî* [divine]—*Viçârada* means omniscient God. That which relates to Him is called *Vaiçâradî* (divine).

3. *Matih* [knowledge].—As long as the ignorance covers the spirit, the former does not cease. But on the ignorance being converted into knowledge, the *Sat* (good) and *Asat* (bad) forms (that is subtile and grosser bodies), the two conditions of the Spirit, are burnt away, and like fire the Spirit shines by itself.

4. *Mahîyate* [exalted].—The spirit becoming perfect, shines forth in its own glory.

[JÎVA GOSVAMIN'S GLOSS—V. 34.]

1. This verse refers to the communion with the Supreme Lord, which is the final liberation of the Spirit.

2. *Matih* [knowledge]—ignorance is like a door which leads to knowledge.

In this way, the wise men also describe (regarding) the births and deeds, hidden even in the *Vedas* (*a*), of the birthless (*b*) and inactive (*c*) Lord of the heart (*d*). 35.

(*a*) *Vedaguhyâni* [hidden even in the Vedas]—*See Jîva*, 3.
(*b*) *Ajanasya* [the birthless]—he who is free from birth.
(*c*) *Akarttuh* [the inactive]—he who does not do anything.
(*d*) *Hritpateh* [Lord of the heart]—*See Çridhara*, 2 ; and *Jîva*, 2.

[Çrîdhara's gloss—V. 35.]

1. As the birth and action of the Spirit are illusive, similarly the births, and deeds of the Supreme Lord, are mere productions of illusion.

2. *Hritpateh* [Lord of the heart]—internal Being (the Supreme Lord.).

[Jîva Gosvamin's gloss—V. 35.]

1. It has been shown in the previous verse that the Spirit after seeing the Lord, attains divinity. It has also been said in another verse that by praising and chanting about the mysteries regarding the Supreme Lord's birth, men attain final beatitude. If by seeing the Supreme Lord, a man be released from the miseries of re-birth and attain salvation, then how the latter statement that by praising, &c., a being also secures final emancipation, may be considered as correct ? The present verse removes this doubt. It is by the cessation of ignorance, man can appreciate the Supreme Lord. Such appreciation is likened to wealth. The wise men know about the births and deeds of the Lord who has no natural birth.

2. *Hritpateh* [Lord of the heart].—It means He who is beyond all intellectual faculties.

3. *Vedaguhyâni* [hidden even in the *Vedas*].—Krishna Himself has said to Arjuna that all His births and deeds are supernatural. He, who knows them to be such, will be released after death from transmigration and reach the Lord. In the twelfth Book, Çuka and other sages giving up the adoration of Brahmâ, evinced love for Krishna. Therefore, by following Krishna and meditating upon him, the miseries of this world are also destroyed ; and he can be felt and seen.

Verily, that independent Being, the Lord of the six attributes (senses) (*a*), concealed in all beings, and unerring in his diversions, createth, preserveth and destroyeth this Universe, and doth not become attached to it, but smelleth (*b*) it, with (senses) which has reference to the aggregate of six things (namely, desire, wrath covetousness, bewilderment, pride, and envy) (*c*). 36.

(*a*) *Shad-gunecah* [the Lord of the six attributes (senses)].—Regulator of six senses.

(*b*) *Jighrati* [smelleth]—*See Çrīdhara*, 2.

(*c*) *Shāḍvargikaṃ* [with......ergy]—relating to the object of senses.

[ÇRĪDHARA'S GLOSS—V. 36.]

1. What is the difference between the Spirit and God ?—The difference is in God's unconcernedness in the objects of the Universe.

2. *Jighrati* [smelleth].—The Lord remains unconcerned in all the objects of creation, like a person who smells a thing from a distance.

Like creatures unable to understand the performace of an actor, no ignorant person of slow intellect (*a*) can learn in mind or words (*b*), by his skill (*c*) (in argument), the diversions (*d*) of the Creator (*e*) who fully expandeth his name and forms. 37.

(*a*) *Kumanīshaḥ* [of slow intellect]—the persons who are less intellectual.

(*b*) *Vachobhiḥ* [in...words]—*See Çrīdhara*, 2.

(*c*) *Nipuṇena* [by skill]—by skill in argument.

(*d*) *Ūtīḥ* [diversions].—*Līlās* or pastimes.

(*e*) *Dhātuḥ* [of Creator]—of God, the Regulator of the Universe.

[ÇRĪDHARA'S GLOSS—V. 37.]

1. What may be the object of the acts of the Supreme Lord in creating, &c., and enjoying the objects of creation ? This verse clears this point.

2. *Vāchobhiḥ* [in......words].—This plural form is used according to the authority of the *Çruti.*

Being free from deceit (*a*), he, who continually obeying (*b*), adoreth (enjoyeth) the smell of His lotus-like feet, knoweth the road (that leadeth) to the great and extremely powerful Creator of all things, (who is) the Holder of Discus. 38.

(*a*) *Amāyayā* [being free from deceit]—*See Çrīdhara*, 2.

(*b*) *Anuvṛittyā* [obeying]—favorably.

[ÇRĪDHARA'S GLOSS—V. 38.]

1. This verse shows how a true devotee can learn about the path that leads to the Supreme Being.

2. *Amāyayā* [being free from deceit]—not cruked (with simplicity).

Therefore, (O) Venerable ones, the blest are Ye, because by (question like) this, Ye have evinced towards *Vāsudeva*, the Lord of the whole Universe, unflinching state of mind (devotion) (*a*) by which the extremely painful transmigrations (*b*) do not (occur) again. 39.

(*a*) *Âtma-bhâvam* [state of mind]—*See Çrîdhara*, 2.

(*b*) *Parivarttah* [transmigration]—the stream of births and deaths.

[ÇRÎDHARA'S GLOSS—V. 39.]

1. The devout sages are complimented in this verse, because it is the true vataries who know about the divinity of God.

2. *Âtma-bhâvam* [state of mind]—real feeling is evinced.

The glorious sage (*a*), for the greatest benefit (*b*) of the world, compiled this *Purâṇa*, named *Bhâgavatam* (which is) very greatly beneficial, full of the career of *Uttama-çloka*, (*c*) equal to the *Vedas* (*d*) and capable of bestowing Wealth (Religion, Enjoyment and Salvation). 40.

(*a*) *Ṛishih* [sage]—Vedavyâsa is meant here.

(*b*) *Nihçreyasâya* [for the greatest benefit].—It signifies such benefit as could not be exceeded by anything else ; hence, it implies salvation or final beatitude.

(*c*) *Uttamah-çloka-charitam* [full of the career of *Uttama-çloka*].—full of Kṛishṇa's career. *See Çrîdhara*, 2, p. 39.

(*d*) *Brahma-Sanmitam* [equal to the *Vedas*]—*See Çrîdhara*, 2.

[ÇRÎDHARA'S GLOSS—V. 40.]

1. This verse describes the sublime character of the *Çrîmadbhâgavata*.

2. *Brahma-sanmitam* [equal to the *Vedas*].—The Vedas are the greatest of all Scriptures and the *Çrîmadbhâgavata* is like them.

(He) taught that Scripture (*a*), fully compiled from the choicest matters of all the *Vedas* and histories, to his son (*b*), the most excellent of (men) (*c*). 41.

(*a*) *Tadidam* [that Scripture].—Literally 'that this.' Here it refers to the Scripture *Çrîmadbhâgavata*.

(*b*) *Sutam* [to his son].—Çuka is meant.

(*c*) *Âtmavatâm-varam* [the most excellent of (men)].—The best of prudent or wise men.

[JÎVA GOSVAMIN'S GLOSS—V. 41.]

1. The preceptor Çuka, who had seen the Supreme Being, took the great *Purâṇa Çrîmadbhâgavata* containing the full account of God's diversions as a very useful Scripture. There is no doubt the *Çrîmadbhâgavata* relieves men from the troubles of this world. It is so much useful that even sages like Çuka found it beneficial for themselves. Therefore, it is described as compiled from all that is good in the *Vedas* and histories.

He (*a*), again, fully recited it to the great king *Parikshit* (*b*), (who) being surrounded by the great sages on the bank of *Gangâ*, (*c*) sat fasting to death (*d*). 42.

(*a*) *Sah* [He]—Çuka.

(*b*) *Parīkshit* [परिक्षित्]—was the son of Abhimanyu and grandson of Arjuna. From the *Mahābhārata* it appears that after the destruction of the *Kauravas*, Parīkshit was about to be killed in his mother's womb by Açvathamā. He was, however, saved by Krishṇa's miracle. On the retirement of the Pāṇḍavas from the world, Yudhishthir abdicated the throne of Hastināpur to Parīkshit and went to the forest for meditation. The King had incurred the displeasure of Çringi, by reason of the former insulting the latter's father, who was, absorved in meditation in the forest, where the king went for sport. An imprecation was hurled against the king, who died of snake-bite. During the seven days, he was alive after the occurrence, he repaired to the banks of the Ganges, with gods and sages. Here Çuka recited the *Çrīmadbhāgavata* to the dying king.

(*c*) *Gangāyām* [on the bank of the Ganges].—River Ganges is meant here. Gangā was the daughter of Hemāvat, the king of mountains. She was given to the gods. The first part of the *Rāmāyaṇa* has given, in detail, the origin of her coming down to earth as a holy river. King Sagara of Ayodhyā was engaged in horse-sacrifice. The horse was stolen and the sacrifice was left unaccomplished. Sagara sent his sons, sixty thousand in number, with a view to search the horse. After roaming over various places, they went to the Lower region, and found out the horse as well as Kapila Muni, absorved in deep meditation. The sons of Sagara mistaking him for the stealler of the horse, were about to insult him, when they were burnt to ashes by a sudden glance of Kapila. After a long while, Sagara became anxious for his sons and sent his grandson Aṃçumat in search of them. Aṃçumat went to the *Pātal* and found the ashes of Sagara's sons as well as the sacrificial horse. He wanted to pour water on the ashes, but was told by Kapila to put the holy water of the Gangā. Bhagīratha, the grandson of Aṃçumat, by his long austerities propitiated Brahmā, who granted Bhagīratha's prayer to bring down Gangā on the Nether world, on condition that Çiva should also be induced to break the fall of waters; otherwise the earth would be washed away. Çiva was pleased with Bhagīratha's austerities, and agreed to receive the Ganges while gliding down to earth, but detained her in his hair. Bhagīratha, after farther austerities, induced him to discharge the waters from his locks in seven streams, one of which followed Bhagīratha's chariot. On her way down to earth, she was drunk up by sage Jahnu, who, being pacified, discharged the sacred streams from his ears. The streams then followed Bhagīratha to the lower region and washed away the ashes of the Sagara's sons whose souls were thus released from further torment.

(*d*) *Prāya* [sat fasting to death].—*See Çrīdhara*, 1.

[Çrīdhara's gloss—V, 42.]

1. *Prāyopavishtaṃ* [sat fasting to death.].—This is expressive of extreme moral apathy or renunciation. Parīkshit was sitting on the bank of the Ganges and was abstaining from any food, untill he died.

Now, in Kali-age, when Krishṇa hath gone to his abode (a), with Religion, Knowledege, &c., this *Purāṇa*

like sun (b), has arisen, for persons who have lost sight (of their intellectual eyes) (c). 43.

(a) *Dhāma* [abode]—place of eternal diversion.

(b) *Purāṇārkah* [Purāṇa, like sun]—*See Jīva*, 3 ; and p, 31, note (*a*).

(c) *Nashta-Driçām* [for persons who have lost sight......eyes]—*See Jīva*, 2.

[JIVA GOSVAMIN'S GLOSS—V. 43.]

1. The *Çrīmadbhāgavata* is not like ordinary Scriptures. It is like the proxy of Krishṇa.

2. *Nashta-Driçām* [for persons who have lost sight...eyes].—From the different verses, it is already established that when Krishṇa retired to his heaven, religion as well as true knowledge vanished from earth and men became less intellectual.

3. *Purāṇārkah* [Purāṇa, like sun].—For such men, this *Purāṇa* is like sun and not like lamp, as other Scriptures of less authority can be compared with. Like Krishṇa, the *Çrīmadbhāgavata* enlightens humanity with knowledge and religion, hence, it is considered as his proxy.

(O) Brāhmaṇas, being present there, by his grace, I also learnt it (*a*), in the same place, from the very glorious Brahmaṇa Sage (*b*) who cited it, I—the same person—will (now) recite, according to my intellect, unto thee as I have learnt (the same). 44.

(*a*) *Adhyagamam* [learnt]—*See Çrīdhara*, 1.

(*b*) *Viprarsheh* [Brāhmaṇa sage]—Çuka. *See* p. 27.

It should be noticed that the *Rishis* or sages are divided into classes. Sometimes three orders of these are enumerated, namely, *Devarshis* (देवर्षि, divine sage), *Brahmarshis* (ब्रह्मर्षि, Brāhmaṇa sage) and *Rājarshis* राजर्षि Royal sage). Sometimes the four more are added to this list —*Maharshis*, *Paramarshis*, *Çrustarshis* and *Kāṇdarshis*. Çuka belongs to the *Brahmarshi* class.

[ÇRIDHARA'S GLOSS—V. 44.]

1. *Adhyagamam* [learnt]—O Brāhmaṇas, I have acquired the knowledge of the *Çrīmadbhāgavata* from the Brāhmaṇa sage. I will now describe the same fully to you according to my power.

FINIS OF THE THIRD CHAPTER, NAMED THE MYSTERY OF BIRTHS, IN THIS STORY OF NAIMIÇA IN THE FIRST BOOK, IN THE ÇRĪMADBHĀGAVATA, THE GREAT PURĀṆA AND THE VYĀSA'S TREATISE OF THE SELF-DENYING DEVOTEES.

CHAPTER IV.

(THE ARRIVAL OF NĀRADA.)

After fully complimenting *Sūta* (*a*) (who was) speaking, *Çaunaka* (*b*), the oldest amongst the sages, engaged in the long-extending sacrifice, the head of the family (*c*) and (who is) conversant with the *Rig-veda* (*d*), began to speak. 1.

(*a*) *Sūta* [सूत]—*See* p. 31. (*b*)

(*b*) *Çaunaka* [शौनक]—*See* p. 30, *note* (*d*).

(*c*) *Kulapatih* [the head of the family].—A Brāhmaṇa preceptor who maintains and teaches 10,000 students.

(*d*) *Rig-veda* [ऋग्वेद]—*See notes* under v. 20, of this chapter, Post.

[Çrīdhara's gloss—V. 1.]

1. This verse refers to the compliment tendered to Sūta who promised to describe about Hari's deeds, by the best of men in the assembly of sages. Çaunaka spoke on behalf of those present, the reason being that he was the oldest amongst them ; not only so, but being *Gaṇa-mukhya*, he, was the head of the race of sages and conversant with the *Rig-veda*.

Çaunaka said : (O) *Sūta* ! (O) *Sūta* ! (O) fortunate one ! (O) the best of speakers, do thou say unto us the holy narrative relating to the Supreme Being, which the glorious *Çuka* had said (described). 2.

In what age, (in which) place, or for what purpose this was commenced ? (*a*) And instructed by whom, the sage *Kṛishṇadvaipāyana* (*b*) compiled the compendium ? 3.

(*a*) *Kenahetunā* [for what perpose]—*See Çrīdhara*, 1.

(*b*) *Kṛishṇah* [कृष्ण:]—*See Çrīdhara*, 2.

[Çrîdhara's gloss—V. 3.]

1. *Kenaketanâ* [for what purpose]—what is the reason for compiling the *Çrîmadbhâgavata* by the auther of the *Mahâbhârata* and other Scriptures ?

2. *Krishṇah* [कृष्ण:]—signifies Krishṇadvaipâyana or Vyâsa.

His son (who is) a great (contemplative) saint, (who) looketh on all equally (*a*) (or who is wise in the knowledge regarding the Supreme Being), free from any difference (*b*), wakeful (*c*), and (endued with) mind devoted to one thing (*d*), appeareth as if, an indistinct and ignorant person. 4.

(*a*) *Samadrik* [......who looketh on all (or who is wise in the knowledge regarding the Supreme Being)]—*See Çrîdhara*, 2.

(*b*) *Nirvikalpakah* [free from any difference]—*See Çrîdhara*, 3.

(*c*) *Unnidrah* [wakeful]—*See Çrîdhara*, 5.

(*d*) *Ekântamatih* [(endued with) mind devoted to one thing]—*See Çrîdhara*, 4.

[Çrîdhara's gloss—V. 4.]

1. This and the next verse state that Çuka led the life of a self-denying devotee. He was quite free from the trammels of the worldly affairs.

2. *Samadrik* [......who looketh on all equally (or who is wise in the knowledge regarding the Supreme Being)]—*Samam* (सम) means the Supreme Being. He who has seen the Lord is called *Samadrik*.

3. *Nirvikalpakah* [free from any difference]—devoid of any knowledge of distinction from one thing to another.

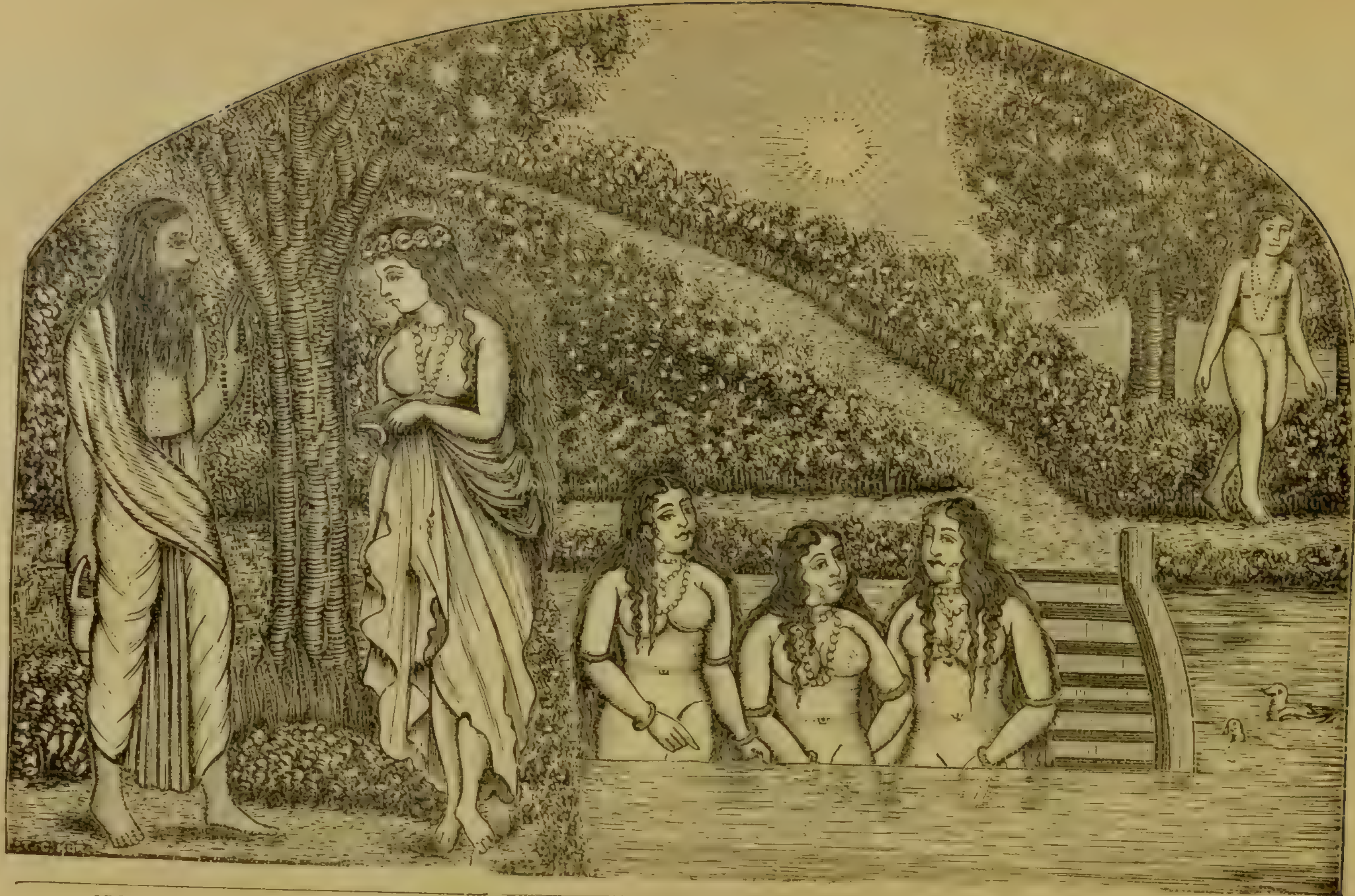
4. *Ekântamatih* [(endued with) mind devoted to one thing]—endued with mind attached to one thing only.

5. *Unnidrah* [wakeful]—wakeful from the sleep of illusion. A votary, who has restrained his passions, remains wakeful in that condition which is night to all the (other) beings.

Seeing the sage (Vyâsa, who was) following his son, and although not denuded of clothing (*a*), the fairies fully wore, in blush, (their clothing), but (they) did not do so (by seeing) his (naked) son. Observing that strange sight (*b*), the sage asked the reason (to which), they (fairies) said (replied) 'thou hast the knowledge of distinguishing the difference between man and woman (*c*), but (thy) son, whose sight is pure, hath none (such knowledge.). 5.

(*a*) *Anagnam* [not denuded of clothing]—*See Çrîdhara*, 2.

(*b*) *Chitram îkshya* [Observing that strange sight].—The strange sight is



NO. 3. *S. M. Datta's, Çrīmadbhāgavata*] [*From the sketch of M. N. Chatterjee.*

VYĀSA—FAIRIES—ÇUKA.

Seeing the sage (Vyāsa, who was) following his son, and although not denuded of clothing, the fairies fully wore, in blush, (their clothing), but (they) did not do so (by seeing) his (naked) son. Observing that strange sight the sage asked the reason (to which) they (fairies) said (replied) 'thou hast the knowledge of distinguishing the difference between man and woman but (thy) son whose sight is pure hath none (such knowledge).' 5. (c. IV. Bk. I. p. 162)

this that the fairies ought to have been bashful by seeing Vyāsa's youthful son Çuka and to dress themselves, but instead of doing so, they became bashful and put on their dress, by looking at his old father, Vyāsa who was properly dressed. This act of the fairies appeared to the old man very strange.

(*c*) *Strīpum-bhidā* [the knowledge of distinguishing the difference between man and woman]—*See Çrīdhara*, 3.

[ÇRĪDHARA'S GLOSS—V. 5.]

1. This verse shows in an extended manner that Çuka was such a devoted votary that he was quite unconcerned with the world, so much so, that he had no knowledge of distinction between man and woman. He renounced the secular affairs and went on travelling in a naked state. Vyāsa followed his son in search of him. The fairies, who were bathing in a stream adjacent to the road in Eve's dress, did not care to dress themselves when the youthful Çuka passed by that side, but with their usual bashfulness, they put on their clothing, when they found Vyāsa following his son.

2. *Anagnam* [not denuded of clothing].—This adjective qualifies Vyāsa, hence, it is apparent that Vyāsa's son Çuka was *Nagna* (without dress).

3. *Strīpumbhidā* [the knowledge of distinguishing the difference between man and woman].—The power of seeing the difference between male and female.

Having (first) reached (*a*) *Kuru* and *Jāngala* (*b*) (afterwards), wandering about in the city bearing the name of elephant (*c*) how was he (then) known (*d*) by the citizens ? 6.

(*a*) *Samprāptah* [having......reached]—*See Çrīdhara*, 2.

(*b*) *Kuru-jāngala* [*Kuru* and *Jāngala*].—Names of places.

(*c*) *Gajasāhvaye* [in the city bearing the name of elephant]—*See Çrīdhara*, 3.

Gajasāhvaya or Hastinā (Delhi) is the name of the ancient capital of the Kurus, frequently mentioned in the *Mahābhārata*. From the description given in the *Vishnu Purāna*, it appears that the great city was founded by Hastin. It was washad away by the Ganges during the reign of Nichakra, who, by reason of such occurrence, had to remove the seat of his government to Kauçamvi and at a latter period it was undermined by Balarāma.

(*d*) *Ālakshitah* [was known]—*See Çrīdhara*, 1.

[ÇRĪDHARA'S GLOSS—V. 6.]

1. *Ālakshitah* [was known]—Çuka was known by the citizens.

2. *Samprāptah* [having...reached]—(literally) having fully received these places ; (figuratively) having reached them, (afterwards), Çuka went to Hastināpura.

3. *Gajasāhvaye* [in the city bearing the name of elephant]—*Gaja* (गज) elephant, *Āhvaya* (आह्वय) name. The city was built by a king named Hastin, hence this city bears his name and called Hastināpura.

(O) Venerable one, how did take place, with the sage (*a*), the conversation of the son of the Pāṇdava (*b*) (who was a) royal sage, from which (arose) (*c*) this compendium (*d*) relating to Vishṇu (*e*). 7.

(*a*) *Muninā* [with the sage]—with Çuka.

(*b*) *Pāṇḍaveyasya* [of the son of the Pāṇḍava]—Parīkshit. *See* p. 159, (*b*).

(*c*) *Yatra* [from which]—*See Çrīdhara*, 1.

(*d*) *Çrutih* [compendium]—'audition', hearing ; that which was heard or revealed from the beginning, revelation, the *Veda* (that is to say) the sound eternally heard and so deferring from the *Smriti* or what is only remembered and handed down by human authors. *See* Manu II. 10. The word properly applies to works considered to have been revealed by a deity ; and therefore only to the *Mantra* and Brāhmaṇa portion of the *Vedas*, but often applied also to the *Upanishads* and other Vedic works. Here it means the *Çrīmadbhāgavata—See Çrīdhara*, 3.

(*e*) *Sātvatī* [relating to Vishṇu]—*Sātvata* is the name of Vishṇu, That which relates to him is called *Sātvatī*. There are four kinds of *Sātvatī*, namely *Utthāpaka*, *Saṃhātya*, *Saṃlāpa* and *Parivartaka*. *See Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 7.]

1. *Yatra* [from which]—from the conversation.
2. *Sātvatī* [relating to Vishṇu]—relating to *Bhagavat*.
3. *Çrutih* [compendium] —The essence of the *Vedas*.

That highly fortunate (being) stayeth at the premises of house-holders (*a*), with a view to sanctify (*b*) their houses, only for (so short) a time as is necessary for milking a cow (*c*). 8.

(*a*) *Grihamedhinām* [of house-holders]—*Grihamedhin* (गृहमेधिन्) implies to one who performs the domestic rites ; the married Brāhmaṇa who has a household ; the Brāhmaṇa in the second period of his religious life. Here it applies to all house-holders.

(*b*) *Tīrthīkurban* [with a view to sanctify]—*See Çrīdhara*, 3.

(*c*) *Godohanamātram* [only......cow]— „ „ 2.

[ÇRĪDHARA'S GLOSS—V. 8.]

1. Long time is necessary for expounding the *Çrīmadbhāgavata* ; but it was impossible for Çuka to stay at one place for a long time. The doubt is raised in this verse.

2. *Godohanamātram* [only......cow].—It is very strange that the person can stay at the house of men, only for so short a time as is required for milking a cow, should be the expounder of the *Çrīmadbhāgavata*.

3. *Tīrthīkurban* [with a view to sanctify].—He did not stay there for the purpose of begging alms, but for purifying the householder's house.

(O) *Suta*, the son of *Abhimanyu* (*a*) is stated to be the best of the Supreme Lord's votaries. Do thou say (describe) unto us (about) his most wonderful birth and deeds. 9.

(*a*) *Abhimanyusutam* [son of Abhimanyu]—Parīkshit. *See* p. 159, (*b*).

[ÇRĪDHARA'S GLOSS. V. 9.]

1. The character of Parīkshit, the person to whom the *Çrīmadbhāgavata* was cited, is also very wonderful. So the assembled sages requested Sūta to describe it. This and the subsequent four verses have mentioned about Parīkshit's deeds.

For what reason also (*a*) that the Emperor (*b*) (who was) the enhancer of *Pāṇḍu* race's (*c*) honour, slighting the imperial happiness, sat fasting on the bank of the *Gangā* to death ? 10.

(*a*) *Vā* [also].—It is expressive of argument.

(*b*) *Samrāt* [Emperor]—*Chakravartti* or, a ruler, the wheels of whose chariot roll everywhere without obstruction.

(*c*) *Pāṇḍūnām* [of *Pāṇḍu* race's]—Pāṇḍu, the pale, was the second son of Vyāsa and Ambālikā, one of the widows of King Vichitravīryya, and half-brother of Dhritarāshtra. He was the father of the five Pāṇḍava princes,—Yudhishthira, Bhīma, Arjuna, Nakula and Sahadeva. He married Kunti, or Prithā, and sometime afterwards his uncle Vīshma, wishing him to take a second wife, made an expedition to Çalya, king of Madra, and prevailed upon the latter to bestow his sister Mādri upon Pāṇḍu, in exchange for his vast sums of money and jewels. But as Pāṇḍu had incurred a curse from a deer while it was shot, he was prevented from having progeny himself, and the Pāṇḍava princes were begotten respectively by the gods—*Dharma*, *Vāyu*, *Indra* and twin *Açvinau*. He was a great warrior in his age. He was too much addicted to hunting and went with his two wives to the Himālaya mountains. It is said, while his sons were still children, Pāṇḍu, forgetting the imprecation of the sage whom he had killed in the form of a deer, ventured to embrace his wife Mādri, and died in her arms. On his death, the queens Kunti and Mādri had a dispute for the honor of ascending the funeral pyre of the deceased king, which ended in with Mādri burning herself with her husband's corpse. (for further information *See Indian Epic Poetry*, p. 92.). The word in the text includes the whole race, which descended from Pāṇḍu who was the grandsire of Parīkshit.

Ah! O (Sûta) (*a*) how that youthful and brave (sovereign), at whose foot-stool (*b*) the enemies used to prostrate, clearly for their own good, by bringing hoards of riches, wished to give up, with his life, the happiness which can be forsaken with the utmost difficulty ? 11.

(*a*) *Anga* [O (Sûta)]—*See Çrîdhara*, 2.

(*b*) *Pâdaniketam* [at whose foot-stool].—*See Çrîdhara*, 1.

[Çrîdhara's gloss—V. 11.]

1. *Pâdaniketam* [at whose foot-stool]—the place on which feet were kept.

2. *Anga* [O (Sûta)]—(the word Sûta is not in the text but in rendering *Anga* (O) the word is added to keep up the continuity of the sentence and for better explaining the same.)

The persons whose greatest refuge is *Uttama-çloka* (*a*) live for the good (*b*), prosperity (*c*) and well-being (*d*) of other persons, but not for their own. What for such (a prince), though self-disparged, gave up his mortal frame which was the refuge of others ? 12.

(*a*) *Uttamah-çloka-parâyanâh* [the persons......is].—For the meaning of *Uttama-çloka* See p. 39, but inclusive of the word *Parâyanâ*, it signifies the votaries of Vishnu.

(*b*) *Çivâya* [for good].—It refers to the happiness enjoyed by the votaries on account of following the path of devotion and instruction which leads to final beatitude. *See Çrîdhara*, 2.

(*c*) *Bhavâya* [for prosperity].—It refers to the fruition of *Kâma* or enjoyment of worldly things. *See Çrîdhara*, 3.

(*d*) *Bhûtaye* [for well-being]. —It refers to the well-being of man in the shape of worldly grandeur. *See Çrîdhara*, 4.

[Çrîdhara's gloss—V. 12.]

1. It may be asked what is the necessity of wealth, &c., of a self-disgusted person ? This verse removes the doubt.

2. *Çivâya* [for good]—for happiness (for salvation)

3. *Bhavâya* [for prosperity]—(for obtaining enjoyment).

4. *Bhûtaye* [for well-being]—(for grandeur).

Now, do thou fully say unto us all those which thou hast been asked. As regards the themes of discourse, we esteem thee to be conversant with all those that are beyond the *Vedas* (*a*). 13.

(*a*) *Chchhāndasāt-Anyatra* [beyond the *Vedas*].—*See Çrīdhara*, 2 ; and *Jīva*, 1.

[ÇRĪDHARA'S GLOSS—V. 13.]

1. Have the goodness to tell us, the sages said, all that we have asked you ; because we consider you to be acquainted with all the Scriptures, except the *Vedas*, which Brāhmaṇa and other superior classes were privileged to study.

2. *Chchāndasa* [the *Vedas*]—relating or belonging to the Vedic hymns, or applying or studying the holy text of the Vedic hymns.

[JĪVA GOSVAMIN'S GLOSS—V. 13.]

1, *Chchhāndasāt-Anyatra* [beyond the *Vedas*].—This is expressive of difference between the *Vedas* and the *Purāṇas*. The word *Paribrājaka* only applies to Brāhmaṇas, yet this word is used together with the word Brāhmaṇa. The application of the word *Chchhāndasāt* is similar in this verse, the reason being that according to the *Mādhyandina Çruti*, it has been ascertained that there is no difference among the *Vedas*, *Purāṇas* and histories :

'O Maitreya, *Rik*, *Yajus*, *Sāman Atharva Vedas*, histories, *Purāṇas*, knowledge and *Upanishads*, &c., are the breath of that Great Soul (God).' *

Again : 'The *Vedas*, *Purāṇas*, and histories are also fully applicable to the study of the Brahma-sacrifice.' †

From these it will appear that Çuka was privileged to read the verses containing *Purāṇas* (*om*, &c.) similar to those that are to be found in the *Vedas*. It should, however, be understood that these words are differently pronounced in the *Purāṇas* and other Scriptures from Similar words used in the *Vedas*. It should not be understood that the *Purāṇas* are of less authority as a sacred Scripture, because Sūta, who is not a Brāhmaṇa, is privileged to study them, the reason being that every one is allowed to utter the name of the Supreme Lord, that is to say, to read Scripture containing the Supreme Lord's name. The *Çāstras* are considered to be the fruit of the *Veda-tree*.

Sūta said : In the third change of the cycle of ages (*a*), (when) the *Dvāpara* age (*b*) had fully commenced, the wise (Vyāsa) in the (shape of) a smaller part of *Hari*, was begotten in *Satyavatī* (*c*), from (by) *Parāçara* (*d*). 14.

(*a*) *Tritīye-yugaparyyaye* [in the third change of the cycle of ages]—*See Çrīdhara*, 2.

(*a*) *Dvāpare* [in the Dvāpara age].—This refers to the third age, which lasts 2, 400 divine years, equal to 864,000 mortal years, the duration of the third age. The predominant duties of the four ages are said to be austere fervour in

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* एवं वा अरे अस्य महतो भूतस्य निःश्वसितमेतद् यदृग्वेदो यजुर्व्वेदः सामवेदोऽथर्व्वाङ्गिरस-इतिहासः पुराणं विद्या उपनिषद इति ॥

† ब्रह्मयज्ञाध्ययनेऽपि विनियोगो दृश्यतेऽमीषाम् । यद् ब्राह्मणानीतिहासपुराणानीति ॥

the Krita age, knowledge in the *Tretā*, sacrifice in the *Dvāpara*, and liberality alone in the *Kali* or the last age. (*See* p. 33).

(*c*) *Vāsavyām* [in Satyavatī]—*See Çrīdhara*, 3 ; and p. 144, note (*b*) ante.

(*d*) *Parāçara* [पराशर]—*See* p. 144, *note* (*c*), ante.

[Çrīdhara's gloss—V. 14.]

1. This verse states about the birth of *Vyāsa.*

2. *Tritīye-yugaparyyaye* [in the third change of the cycle of ages].—It is indicative of time during which Vyāsa was born.

3. *Vāsavyām* [in Satyavatī].—It refers to the mother of Vyāsa, who was born out of the seminal seed of Vasu who used to fly all over the firmament.

4. *Yogī* [wise].—It means Vyāsa who was full of knowledge.

On a certain day, that (*Vyāsa*), on sun-rise, reclined in a solitary place (*a*) alone, being purified by ablutions (*b*) with the water of the *Sarasvatī* (*c*). 15.

(*a*) *Vivikte* [in a solitary place]—*See Çrīdhara.* 2.

(*b*) *Upaspriçya* [by ablution]—*See Çrīdhara*, 1.

(*c*) *Sarasvatyāh* [of Sarasvatī]—*See Jīva*, 1. and p. 51. par. 6.

[Çrīdhara's gloss—V. 15.]

1. *Upaspriçya* [by ablutions].—It includes bathing, &c.

2. *Vivikta* [a solitary place].--This indicates the hermitage of Badarika. The word has been used in this verse to show that Vyāsa composed his mind to one thing.

[Jīva Gosvamin's gloss--V. 15.]

1. *Sarasvatyāh* [of Sarasvatī].—In Çrīdhara's gloss the hermitage of Badarika is mentioned, because the name of the river *Sarasvatī* is referred to in the verse, but the name of the place will be described hereafter as *Çamyāprāça.*

That sage, who knoweth the past and future (*a*), observing that the prescribed courses of conduct of the Ages have greatly been mixed up (*b*), in this Universe, from age to age, by the imperceptible course of time (*c*) and ; 16.

(Perceiving) that the strength of the (human) bodies made up of elements (*d*) have been lessened by that (time) (*e*), and (similarly) (men) have become less reverential, impatient (*f*), less intellectual, and short-lived, and ; 17.

That sage, unerring in his sight, seeing by his celestial eyes the misfortunes of men, began to think upon that which is beneficial to all castes and order of men. 18.

(*a*) *Parāvarajnah* [who knoweth the past and future]—*See Çrīdhara*, 3. (v. 16)

(*b*) *Vyatikaram* [having been greatly mixed up]—*See Çrīdhara*, 2. (v. 16).

(*c*) *Avyakta-ramhasā* [imperceptible course]— „ „ 4. (v. 16.)

(*d*) *Bhautikabhāvam* [...bodies made of elements]—body, &c.

(*e*) *Tatkritam* [by that]—by time.

(*f*) *Nihsatvān* [impatient]—(Literally) without courage or strength, unenergetic, weak, impotent, unsubstantial. But Çrīdhara interprets it as 'patience less'. This meaning has been adopted here in rendering the text.

[ÇRĪDHARA'S GLOSS—V. 16.]

1. Seeing that the prescribed courses of conduct have very much been mixed up, the sage (Vyāsa) began to think over as regards what is best for mankind. This verse is to be construed with the verse 18.

2. *Vyatikaram* [having been greatly mixed up]—becoming reciprocally mixed up. (jumbled together).

3. *Parāvarajnah* [who knoweth the past and future]—He who knows the events which are past and which are yet to come.

4. *Avyakta-ramhasā* [imperceptible course]—whose course cannot be perceived.

Perceiving, the *Vedic* acts, performed by the four sacrificial priests (*a*), have purificatory (influence) (*b*) on mankind, he arranged the single *Veda* (*c*) into four (parts) for keeping up the continuity of the sacrifices (*d*). 19.

(*a*) *Chāturhotram* [the four sacrificial priests]—the four chief *Ritvikas* or priests, are :—Hotri, Udgātri, Adhvaryū, and Brāhmana ; sometimes eight are enumerated, and at very grand ceremony sixteen, *viz*, Hotri, Adhvaryū, Brāhmana, Brāhmanāchchhamsin, Prastori, Maitrā-varuna, Prati-prasthātri, Potri, Prati-hartri, Achchāvāka, Neshtri, Agnīdh, Subrahmanaya, Grāva-stut, and Unnetri. Properly, the Hotri priest has three assistants, sometimes called Purushas,—the Maitrāvaruna, Achchāvāka, and Grāva-stut ; to these are sometimes added three others, making seven Hotri priests in all, *viz*, the Brāhmanāchchhāmsin, Agnīdhra or Agnīdh, and Potri, though these last are properly assigned to the Brāhmana priest ; sometimes the Neshtri is substituted for the Grāva-stut. *See Çrīdhara*, 1.

(*b*) *Çuddham* [have purificatory influence]—*See Çrīdhara*, 2.

(*c*) *Veda* [वेद]—*See* p. 10, note (*g*) ; and notes under next verse ; and (*Dvaipāyana*, para. 3 ; p. 46.).

(*d*) *Yajnasantatyai* [for keeping up the continuity of the sacrifices]—*See Çrīdhara*, 3.

[ÇRĪDHARA'S GLOSS—V. 19.]

1. *Chāturhotram* [the four sacrificial priests].—It includes four chief *Ritvikas* (priests).

2. *Çuddham* [have purificatory influence]—effecting holiness.

3. *Yajnasantatyai* [for keeping up the continuity of the sacrifices]—with a view that there may not be any break in the different sacrifices prescribed in the *Vedas*.

The four *Vedas* (*a*), named the *Ṛik* (*b*), the *Yajus* (*c*), the *Sâman* (*d*) and the *Atharvan* (*e*) were (thus) separated. (*f*). The histories and the *Purâṇas* are called the fifth *Veda* (*g*). 20.

(*a*) 1. *Vedas* [वेद].—Originally there were only three *Vedas*—named the *Ṛig-veda*, the *Yajur-veda*, and the *Sâma-veda*. They are sometimes collectively called *Trayî*, the 'triple *Vidyâ*' (three-fold knowledge). The *Ṛig-veda* is considered the most ancient and therefore actually original work. The *Athârva-veda* was added to the list afterwards. Even in Manu's time, the *Atharvan* was not universally accepted as a *Veda*. On a reference to the *Manu-Samhitâ*, it will appear that the Creator drew forth the *Ṛig-veda* from the fire, the *Yajur-veda* from the air and the *Sâma-veda* from the sun. *

In another place of the same work, it is stated that the *Ṛig-veda* has the gods for its deities, the *Yajus* has men, and the *Sâman* has the *Pitṛis*, for which reason the sound of the latter is impure. †

In one place only, Manu mentions the *Atharvan* as revelation but, he did not describe it as the fourth *Veda*.

[TWO PARTS OF EACH OF THE VEDAS.]

2. Each of the four *Vedas* has two distinct parts, namely, (1) *Samhitâ* (2) *Brâhmaṇa*.

(1) The first is a collection of *Mantras* or words of prayer and adoration often addressed to either fire, or to some form of the sun or the air, sky, wind, &c., soliciting for health, wealth, longivity, cattle, offspring, victory and even forgiveness for sins committed ; these prayers or praises form the *Mantra* portion of the *Veda*.

(2) The second part of each of the *Vedas* consists of *Vidhi* and *Artha-vâda*, that is to say, of the directions for the details of the ceremonies at which the *Mantras* were to be used, and an explanation of the legends, &c., connected with the *Mantras* named above.

[THE ÇRUTI.]

3. These two portions of the *Vedas* are also termed *Çruti*, which means revelation orally communicated by the deity, and heard, but not composed or written down by men.

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* अग्नि-वायु-रविभ्यस्तु त्रयं ब्रह्म सनातनम् । दुदोह यज्ञ-सिद्ध्यर्थमृग्यजुःसामलक्षणम् ॥
(Manu. c. I., v. 23)

† ऋग्वेदो देव-दैवत्यो यजुर्वेदस्तु मानुषः । सामवेदः स्मृतः पित्र्यस्तस्मात्तस्याशुचिर्ध्वनिः ॥
(Manu. c. 4, v. 124.)

[THE VEDAS ARE ETERNAL.]

4. According to Hindu notion, the *Vedas* are eternal and their authenticity is not required to be proved, because they themselves are *Pramāṇas* or proofs. The European writers generally hold a different view by asserting that the oldest of the *Mantras* are not likely to belong to much earlier date than the twelfth or thirteenth century B. C.

[THE VEDA ÇAKHAS.]

5. The different *Vedas* seem to have passed through numerous *Çākhās* or schools, giving rise to various recensions of the text. The *Rig-veda* is only preserved in the *Çākala* recension.

[THE INDICES OF THE VEDAS.]

6. Vyāsa is the arranger of the *Vedas* in their present form, each *Veda* has an index called *Anukramaṇī*, giving the first word of every hymn, the number of the verses, the name of the *Devatā* (deified being) or inanimate objects about which the *Mantra* is concerned, the names and families of the authors and the metre.

[THE SUTRAS.]

7. The *Sūtras* (the strings of aphoristic rules) grew out of the Brāhmaṇa portion of the *Vedas*, are said, unlike the Vedas, to be human compositions. The *Kalpa-sūtras* or *Çrauta-sūtras* are the most important and founded directly on *Çruti*. These strings of rules are the guides to the rambling and discursive Brāhmaṇas, and systematized directions for the due performance of every part of the ceremonial.

[THE UPANISHADS.]

8. The Upanishads also grew up mainly from the Brāhmaṇa portion of the *Vedas*. They are the mystical treatises on the nature of God and the relation of soul to matter. These were appended to the *Āraṇyakas*, certain chapters of the Brāhmaṇas. The Upanishads teach the secret doctrine underlying the ceremonial, namely, the existence of one Universal Spirit, called *Brahma*, with which the whole creation and the human soul itself is identified.

[THE GRIHYA AND SAMAYACHARIKA.]

9. The *Çrauta-sūtras* were followed by the '*Gṛihya* and *Sāmayāchārika Sūtras*. They were rules for domestic ceremonies and conventional customs.'

[THE DHARMA ÇASTRAS AND DARÇANAS.]

10. These again were followed by *Dharma-çāstras*. So it may be easily perceived that the Upanishads, which are the derivative of the Āraṇyakas led the way to *Darçana* or systems of philosophy.

(*b*) *Rig-veda* (ऋग्वेद)—is the first of the *Vedas*, consisting of sacred texts in a collective form. Its verses are called *Richas* as they are recited at a sacrifice or religious ceremony. This *Veda* consists of ten *Maṇḍalas* (मण्डल books) the first eight of which contain groups of hymns, each group being ascribed to one author or to the member of one family. The contents of the ninth book has-

reference to *Soma* ceremonies. They are songs recited at such ceremonies. The *Rig-veda* contains hymns of a very different character, the authorship of which is ascribed to numerous individuals. In its wider sense the term *Rig-veda* comprises the Brāhmaṇa and the Sūtra works.

(*c*) *Yajur-veda* [यजुर्वेद]—is the second of the *Vedas*, consisting of sacred texts in a collective form. Its texts are called *Yajus*, which are in prose and intended to be muttered in a peculiar manner at a sacrifice. It should be noticed that although *Yajur-veda* is a prose composition, yet it is in reality, mainly composed of verses extracted from the *Rig-veda*, which may then, also be called *Yajus*. This is called the 'Sacrificial *Veda*'. It is, in fact, a collection of liturgical forms or rather a sort of sacrificial prayer-book for the *Adhvaryū* priests formed out of the *Rig-veda*. There is another peculiarity in the shape of two great divisions in this *Veda*, which is not to be found in the other *Vedas*. The first of these divisions is called the *Taittirīya-samhitā* or *Krishna*, (the black). The characteristic of this division is that the *Samhitā* or simple collection of texts and the *Brāhmaṇa* or explanation of the rites in which the texts were employed are in a confused state. The second division is called the *Vājasaneyi-samhitā* or *Çukla* (the white). This is the most recent of the two recensions. The *Samhitā* and *Brāhmaṇa* of this *Veda* are cleared from the confusion in which they were in the first division, and therefore, look white and orderly. But the black and white divisions are similar as regards the order of the sacrifices, the two principal of which, are called the *Darça-pūrṇa-māsa* (sacrifices to be performed at new and full moons) and the *Açva-medha* (horse-sacrifice).

(*d*) *Sāma-veda* [सामवेद].—This is another *Veda*. The principal parts of its *Mantras* are specially arranged for chanting by the *Udgātri* priests at the ceremonies like *Jyotishtoma*, &c. It is, in fact, a mere reproduction of parts of the *Rig-veda* transposed and scattered about piecemeal, only as regards 78 verses in the whole *Sāma-veda*, no trace is found of their connection with the *Rig-veda*. The *Samhitā* of this *Veda* consists of two parts—(1) the *Archika* ; and (2) *Staubhika*. It should be noticed that although Manu (c. I. v. 23) describes the *Sāma-veda* as milked out from the sun, yet another part of his *Samhitā* (c. IV. vv. 123, 124), its sound is said to possess a kind of impurity, which, however, Kullūka explains in his gloss to be merely a semblance of impurity. This *Veda* possesses eight Brāhmaṇas :—The *Praudha* or large *Brāhmaṇa*, the *Shadvimça*, the *Sāma-vidhi*, the *Arsheya*, the *Devatādhyāya*, the *Vamça*, the *Samhitopanishad*, and the *Upanishad* ; the latter seems to imply the same as *Chhāndogyopanishad*.

(*e*) *Atharva-veda* [अथर्ववेद]—is the name of the fourth *Veda*. It is a collection of formulas to avert the consequences of mistakes or mishaps in sacrifices. Atharvan, a patriarch and Brāhmaṇa's eldest son, who is identified with Angirasa, is the author of this *Veda*. This is the more modern of the other three already mentioned. The *Atharva-veda*, unlike *Yajus* and *Saman*, and like *Rig-veda* is a real collection of original hymns mixed up with incantations, borrowing nothing from the *Rig-veda*. It has no direct relation to mere rituals or sacrifices. The recitation of this *Veda* is considered to produce longivity, to cure diseases, to obtain success in love or gaming, to effect the ruin of enemies and to secure the

reciter's own prosperity. The *Mantras* of the *Atharva-veda* has no special name.

(*f*) *Uddhritāh* [separated]—*See*, *Çrīdhara*, 2.

(*g*) *Itihāsa-Purāṇam* [histories and the *Purāṇas*].—In later writings, the histories (*Itihāsas*) or legendary epic poems, *Purāṇas* and certain *Upa-vedas* (secondary *Vedas*) are included in the fifth *Veda*. *See Jīva*, 3.

[ÇRĪDHARA'S GLOSS—V. 20.]

1. This verse refers to the four *Vedas* : Ṛik, &c.

2. *Uddhritah* [separated]—(Literally) drawn out, delivered or elevated. Çrīdhara explains it as 'separated' which has been adopted in rendering the text.

[JĪVA GOSVAMIN'S GLOSS—V. 20.]

1. The following is from the *Chchhāndogya Upanishad* of the *Kauthamīya* branch of the *Sāma-veda* : '(O) Bhagavan, I am reading the *Ṛig-veda*, the *Yajur veda*, the *Sāma-veda* and the fourth *Atharva-veda* and the fifth the history and the *Purāṇas*, the essence of the *Vedas*' *

2. It is also found in another place as follows : —' All the *Vedas*, including the fifth *Veda*, *Mahābhārata* were taught, †

3. The historical Mahābhārata must be held to be a *Veda*, otherwise it would not have been mentioned as fifth in counting the *Vedas* ; because in counting a thing the same class of things is included in the total. In the third book of *Çrīmadbhāgavata*, it is also described that the Histories, the *Purāṇas* and the five *Vedas* have been created from the mouth of God.

Of these, verily, *Paila* (*a*) alone was the knower of the *Ṛig-veda*, the learned *Jaimini* (*b*) (alone) the chanter of the *Sāma-veda* and *Vaiçampāyana* (*c*) (alone) was skilled (*d*) in *Yajur-veda*. 21.

(*a*) *Paila* [पैल]—A disciple or co-adjutor of Vyāsa in arranging the *Vedas*. He was learned in the *Ṛig-veda*. It is said, on the first establishment of a school of which Vyāsa was the head, and Paila with others were the teachers.

(*b*) *Jaimini* [जैमिनि]—A pupil of Vyāsa, and the teacher of the *Sāma-veda*.

(*c*) *Vaiçampāyana* [वैशम्पायन].—Vaiçampāyana was the teacher of *Yajur-veda*. It is said, that Rājā Janmejaya killed a Brāhmaṇa, and in order to expiate this dreadful crime, he listened to a recitation of the whole of the *Mahābhārata*. Vaiçampāyana undertook the task of its recitation.

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* ऋग्वेदं भगवोऽध्येमि, यजुर्वेदम्, सामवेदमाथर्वणम्, चतुर्थमितिहासपुराणम्, पञ्चमं वेदानां वेदम् ॥ छान्दग्योपनिषत् ॥

† वेदानध्यापयामास महाभारत·पञ्चमान् ।

(d) *Nishṇâtah* [was skilled]—gone from one side to the other (as in crossing a river.).

The dreadful (*a*) sage *Sumantu* (*b*) (became proficient) in the *Atharva-veda* relating to Angirasa, and my father *Romaharshaṇa* (*c*) (became conversant) with the histories and *Purāṇas*. 22.

(*a*) *Dāruṇah* [dreadful]—*See Çrîdhara*, 1.

(*b*) *Sumantu* [सुमन्तु]—A teacher of the *Atharva-veda*, who had studied it under the learned Vyāsa. He was the son of Jaimini.

(*c*) *Romaharshaṇa* [रोमहर्षण]—is the name of Sūta, the pupil of Vyāsa and narrator of the events of the *Purāṇas*. It is also the name of the father of Sūta (Cf Sūta p. 31. *note* (*b*)).

[ÇRÎDHARA'S GLOSS—V. 22.]

1. *Dāruṇah* [dreadful].—The sage was addicted to *Abhichāra*, &c., (dreadful ceremonies) prescribed in the *Atharva-veda*, hence he is regarded as dreadful.

The same sages had divided (*a*) their respective *Vedas* into many parts. These *Vedas* were (successively) subdivided into branches (*b*) by the disciples, the disciples of disciples, and their disciples. 23.

(*a*) *Vyasyan* [had divided]—*See Çrîdhara*, 2.

(*b*) *Çākhinah* [into branches].—The word *Çākhā* (शाखा) implies a branch or school or traditional recension of the *Vedas*. It includes the *Samhitās* (collection of *Mantras*) and the Brāhmaṇas in each of the *Vedas* modified more or less in different ways as regards the variation of the actual text and in difference of arrangement and in some cases, of interpretation. *Çākhā* is sometimes applied to distinguish the three original *Vedas* from each other. It, however, properly applies to the various revisions or editions of any of the original *Vedas*, handed down by different *Charaṇas* (different schools or sects.). Each of these also adheres to its own traditional text and interpretation. *Çaunaka* in his work, the *Charaṇa-vyūha*, mentions five *Çākalas* of the *Rig-veda*, namely, the *Çākhās*, *Bāshkalas*, *Āçvalāyanas*, *Çamkhāyanas*, and *Māṇḍukāyanas*. Forty-two or forty-four, out of eighty-six, are mentioned of the *Yajur-veda*, fifteen of these belong to the Vājasaneyins, including those of the Kānvas and Mādhyandinas. Twelve out of a thousand said to have once existed of the *Sāma-veda* and nine of the *Atharva-veda*. Of these *Çākhās*, *Çākala-Çākhā* of the *Rig-veda*, three or partially four of the *Yajur-veda* and one or two of the *Sāma-veda*, and one of the *Atharva-veda* are considered extant by the linguists. It should be remembered that there is a marked difference between the word *Charaṇa* and the *Çākhā*, the former

implying the sect or collection of persons united in one school, and the latter refers to the traditional text followed.

[ÇRĪDHARA'S GLOSS—V. 23.]

1. This verse states about the divisions of the *Vedas* into branches.

2. *Vyasyan* [had divided]—(This refers, it seems, to the first division and not to the sub-division of the *Vedas*).

The glorious *Vyāsa* (who was) kind to the poor, in this way, arranged the *Vedas*, so that those may be retained in memory by persons of less intellect. 24.

[ÇRĪDHARA'S GLOSS—V. 24.]

1. This verse explains the necessity for dividing the *Vedas* into branches. In the previous ages, men were endued with extraordinary intellect, hence, they could remember the *Vedas* without difficulty. But with the change of time, men have become less intellectual ; they could hardly understand the four *Vedas* and much less they remember them. Hence the division of the *Vedas* was felt a necessity.

Women, *Çūdras* (*a*), and mean *Brāhmaṇās* (*b*) are unfit to hear the *Vedas*, and therefore, are ignorant of performing, in this world, the good (in the shape of) acts ; for this reason, the sage by (his) grace, compiled the legend of *Bhārata* (*c*), with a view that their good in this behalf may be effected. (*d*). 25.

(*a*) *Çūdra* [शूद्र]—see p. 68.

(*b*) *Dvijabandhūnām* [mean Brāhmaṇas].—The Brahmaṇs who have not been purified by initiatory ceremonies. *See Çrīdhara*, 1.

(*c*) *Bhāratam-Ākhyānam* [Legend of *Bhārata*].—The great epic *Mahābhārata* is meant. This is the great epic consisting of about 220,000 verses. It may be styled as a cyclopœdia of Hindu mythology, legendary history, and phisosophy. It is divided into eighteen books. Vyāsa was its compiler. It describes numerous episodes on all varieties of subjects, the chief of which is the narrative about the acts, rivalries and contests among the sons of the two brothers Dhṛitarāshtra and Pāṇdu, descendants of Kuru, and Bharata who was of the lunar line of kings reigned in the neighbourhood of Hastināpura. The *Bhagavatgītā* is an episode of the *Mahābhārata*. The *Kauravas* and *Pāṇdavas* were descendants of Bharata. Duryodhana and his brothers were the leaders of the *Kauravas* or elder branch of the tribe ; and the five Pāṇdava princes, Yudhishthira (the firm in battle), Bhīma (the terrible), Arjuna (the upright), Nakula (a mongoose), Sahadeva (a twining plant) belong to Pāṇdava or younger branch. The *Mahābhārata* has described at length about their lineage, early exploits, career, manhood, and other details regarding them, occupying

about the fifth portion of the whole work. It is beyond the scope of these notes to describe them at length. It is a well known fact to every true Hindu that the five Pāṇḍava princes were banished from their country by the force of circumstances, and after long wanderings and many hardships, they collected their friends around them, and with the assistance of other princes mustered a great army, and prepared to attack their oppressors,who had also assembled their forces. The contending parties, with their armies, met on the plain of Kurukshetra. Bhīshma was commanding the Kaurava army. Bhīma was the general of the other party. The scene of the *Bhagavat-gītā* commenced here, and continued during the whole of the battle which lasted for eighteen days. *Arjuna* was suddenly struct with compunction at the idea of fighting his way to a kingdom through the blood of his kindred, expressed himself that he would rather be killed himself than persist to fight against them. Kṛishṇa the friend of the Pāṇḍavas, who was acting as Arjuna's charioteer, advised him with a long metaphysical dialogue, impressing on Arjuna that the latter belong to the military class and his duty was to fight. While thus advising, he gave full and most curious exposition of the half-mythological, half-philosophical pantheism of the Brāhmaṇas and a general view of the mystic theology of the Hindus. In all these, Kṛishṇa followed the *Sāṃkhya* theory with certain modifications. Arjuna was over-ruled. The fighting went on and resulted in a complete victory over their opponents.

(*d*) *Karma-çreyasi* [the good (in the shape of) acts]—*See Çrīdhara*, 2.

(*e*) *Evaṃ-bhavet* [with a view......in this behalf]—*See Çrīdhara*, 3.

[Çrîdhara's gloss—V. 25.]

1. *Dvijabandhūnāṃ* [mean Brāhmaṇas].—Lowest amongst the three regenerate classes.

2. *Karma-çreyasi* [the good (in the shape of) acts].—Here the acts are compared to good (of mankind).

3. *Evaṃ-bhavet* [with a view......in this behalf].—Let good be effected in this way.

(O) *Brāhmaṇas*, being thus engaged for the good (*a*) of all beings, (when) the mind (of *Vyāsa*) was not contented (*b*) by (the performance of acts) full of various objects (*c*) then, 26.

(Sitting) on the bank of the holy *Sarasvatî*, and being in solitude, the duty-knowing virtuous *Vyāsa* on reflecting (*d*) also said in this way. 27.

(*a*) *Çreya* [good]—*See Çrīdhara*, 1. (v. 26)

(*b*) *Nāti-prasīdaddhridayaḥ* [was not contented]—*See Çrīdhara*, 1. (v. 27.)

(*c*) *Sarvātmaka* [full of various objects]—*See Çrīdhara*, 2. (v. 26).

(*d*) *Vitarkayan* [on reflecting] *See Çrīdhara*, 2. (v. 27.)



NO. 4. S. M. Datta's Çrimadbhāgavata.] [From the sketch of M. N. Chatterjee.

VYĀSA—NĀRADA.

(Sitting) on the bank of the holy *Sarasvati*, and being in solitude, the duty-knowing virtuous Vyāsa on reflecting also said in this way. 27. (c. IV. Bk. I. p. 176; see also vv. 3 and 4. c. V. Bk. I. p. 181.)

[ÇRĪDHARA'S GLOSS—V. 26.]

1. *Çreya* [good]—benefit.

2. *Sarvātmaka* [...full of various objects].—It refers to acts which produce various results.

[ÇRĪDHARA'S GLOSS—V. 27.]

1. *Nāti-prasīdaddhṛidayah* [was not contented]—Vyāsa's mind did not become pacified or pure.

2. *Vitarkayan* [on reflecting]—Vyāsa's mind was not pacified, hence, he argued within himself.

Verily, being devoid of deceit, and observing vows, I have honoured (*a*) the *Vedas*, the preceptors, and the (holy) fires, and accepted (obeyed) their commands (*b*). 28.

(*a*) *Mānitāh* [honoured]—Çrīdhara explains it as 'adored'.

(*b*) *Anuçāsanam* [commands].—It refers to the fact of Vyāsa's receiving instruction from his preceptors, reading the *Vedas*, and performing ablutions and making burnt-offerings to the fire.

Verily, pretending (to compile) the *Bhārata*, I have pointed out the meaning of the *Vedas*, and in which (said *Bhārata*) can surely be found the meaning of (all those subjects of which) religion is the first, even by women, *Çūdras* and others. 29.

Still, alas! the developed (*a*) Spirit (*b*) within my body (*c*), although the greatest of those endued with the light of the *Vedas* and their study (*d*) by itself, verily, appeareth like an undeveloped (*e*) one. 30.

(*a*) *Vibhuh* [developed]—*See Çrīdhara*, 2 ; and *Jīva*, 1.

(*b*) *Ātmā* [Spirit]—*See Jīva*, 2.

(*c*) *Daihyah* [within my body]—*See Çrīdhara*, 1.

(*d*) *Brahma-varchchasya-sattamah* [the greatest of those endued with the light of the *Vedas* and their study]—*See Çrīdhara*, 4 ; and *Jīva*, 3.

(*e*) *Asampannah* [undeveloped]—*See Çrīdhara*, 3.

[ÇRĪDHARA'S GLOSS—V. 30.]

1. *Daihyah* [within my body].—The spirit is called *Daihya* (having reference to body) because it is in the body.

2. *Vibhuh* [developed].—But the spirit is naturally entire by itself.

3. *Asampannah* [undeveloped].—Yet, it seems that it has not reached its natural condition.

4. *Brahma-varchchasya-sattamah* [the greatest of those endued with the light of the *Vedas* and their study].—The light, generated by the study and teaching of the *Vedas*, is called *Brahma-varchchasa* (ब्रह्मवर्चस). Those who are honoured for such quality is termed *Brahma-varchchasya* (ब्रह्मवर्चस्य), hence the whole compound word signifies the greatest of those, who are endued with such attribute. It may be explained in another way. The human spirit (soul) not only seems to be undeveloped, but it also appears like an unessential thing, although endued with the light of the Vedic study and teachings. In some of the editions of the *Çrîmad-bhâgavata* the expression—*Brahma-varchchasyugattamah* (ब्रह्मवर्चस्युग्रत्तमः) is to be found. There the word.—*Ugattama* (उग्रत्तम) means most beautiful.

[JÎVA GOSVAMIN'S GLOSS—V. 30.]

1. *Vibhuh* [developed]—endued with knowledge by nature.

2. *Âtmâ* [Spirit].—Not having reached the condition of the Supreme Spirit, the individual spirit seems to feel no felicity, which may be enjoyed, when it reaches the Supreme Spirit.

3. In some of the editions, the word—*Ugattama* (उग्रत्तम) is to be found. There it should be read with the word *Brahma-varchchasî* (ब्रह्मवर्चसी).

Or, (because) the religion regarding the Supreme Being, which is dear to the ascetics of the highest order, hath not been ascertained by me in sufficient degree ! (*a*). Verily (*b*) that religion is pleasing to the Imperishable (Krishna). 31.

(*a*) *Prâyena* [not......in sufficient degree]—*See Çrîdhara*, 2.
(*b*) *Hi* [Verily]—*See Çrîdhara*, 3.

[ÇRÎDHARA'S GLOSS—V. 31.]

1. This verse mentions about the reason assigned by Vyâsa himself as regards his own shortcomings.

2. *Prâyena* [not......in sufficient degree]—not profusely.

3. *Hi* [Verily]—because that religion is pleasing to Krishna.

Nârada arrived in the aforesaid (*a*) hermitage of *Krishnadvaipâyana*, who was thus lamenting (*b*) by thinking about the shortcomings of (his) soul. 32.

(*a*) *Prâgudâhritam* [aforesaid]—*See Çrîdhara*, 3.
(*b*) *Khidyatah* [lamenting]— „ „ . 2.
(*c*) *Khilam* [shortcomings]— „ „ 1.

[ÇRIDHARA'S GLOSS.—V. 32.]

1. *Khilam* [shortcomings]—want.
2. *Khidyatah* [lamenting]—distressed.
3. *Prāgudāhṛitam* [aforesaid]—(the hermitage) on the bank of the *Sarasvatī*.

Knowing that the said *Nārada* (who is) honoured by the gods, hath arrived, the sage, immediately rising from his seat saluted him, agreeably to rule (in due form). 33.

[ÇRIDHARA'S GLOSS—V. 33.]

1. This verse states about the respect shown to Nārada, in due form by Vyāsa.

FINIS OF THE FOURTH CHAPTER, NAMED THE ARRIVAL OF NĀRADA, IN THIS STORY OF NAIMIÇA, IN THE FIRST BOOK, IN THE ÇRĪMADBHĀGAVATA, THE GREAT PURĀṆA, AND THE VYĀSA'S TREATISE OF THE SELF-DENYING DEVOTEES.

CHAPTER V.

(THE PRELIMINARY CONVERSATION OF VYĀSA AND NĀRADA).

Sūta said: Afterwards, sitting at ease, the most glorious (*a*) Divine Sage (*b*) (who was) carrying lute in (his) hand, said, as if in a smile (*c*) to the *Brāhmaṇa* Sage (*d*) (who was) sitting near him (*e*). 1.

(*a*) *Vṛihachchhravāh* [the most glorious]—*See Çrīdhara.* 2.

(*b*) *Devarshih* [the Divine Sage]—Nārada. See pp. 126-128.

(*c*) *Smayanniva* [as if in a smile]—*See Çrīdhara*, 3.

(*d*) *Viprarshi* [the *Brāhmaṇa* Sage]—Vyāsa. *See* Dvaipāyanah pp. 46—47 ; and cf. p. 160.

(*e*) *Upāsīnam* [(who was) sitting near him]—*See Çrīdhara*, 1.

[ÇRĪDHARA'S GLOSS—V. 1.]

1. *Upāsīnam* [(who was) sitting near him]—*Upa* (उप) near and *Āsīna* (आसीन) to sit, hence it implies sitting.

2. *Vṛihachchhravāh* [the most glorious]—(he) whose fame is great.

3. *Smayanniva* [as if in a smile].—The word *iva* (इव) is expressive of gladness in Nārada's face ; or it refers to the incapacity of Vyāsa to understand the state of his soul, although the latter was a very wise man.

Narada said : (O) highly fortunate, son of Parāçara, are thy corporeal (*a*) Spirit and also (thy) mental (*b*) (Spirit) quite satisfied with (thy) body and mind (respectively) (*c*) ? 2.

(*a*) *Çārīrah* [corporeal]—*See Çrīdhara*, 1.

(*b*) *Mānasah* [mental]—*See Çrīdhara*, 2.

(*c*) *Ātmanā* [with (thy) body and mind (respectively)]— (literally) it means by the spirit or individual soul ; but the word has been interpreted by Çrīdhara in a peculiar sense which has been adopted in rendering the text.

[ÇRĪDHARA'S GLOSS—V. 2.]

1. *Çārīrah* [corporeal].— It means the individual soul which is proud of human body. Nārada asked Vyāsa whether the soul of the latter is contented with the mortal frame.

2. *Mānasah* [mental]. — It (similarly) implies the mental spirit which is proud of human mind. Nārada asked Vyāsa whether his soul is contented with the mind within himself.

As thou hast compiled the most wonderous (*a*) *Bhārata* (*b*) full of all subjects (*c*), (so) whatever is worthy of knowing (*d*) hath been fully known to (*e*) and practised by thee (*f*). 3.

(*a*) *Mahadadbhutam* [the most wonderous, &c.]—*See Çrīdhara*, 4.
(*b*) *Bhāratam* [भारतं].—It means the *Mahābhārata* (*See* pp. 175—176.)
(*c*) *Sarvārtha-parivrimhitam* [full of all subjects]—*See Çrīdhara*, 5.
(*d*) *Jijnāsitam* [whatever is worthy of knowing]—" " 1.
(*e*) *Susampannam* [fully known to]— " " 2.
(*f*) *Api* [and practised by thee]— " " 3.

[ÇRĪDHARA'S GLOSS—V. 3.]

1. *Jijnāsitam* [whatever is worthy of knowing]—it means religion, &c.

2. *Susampannam* [fully known to].—fully acquainted with.

3. *Api* [and practised by thee].—The word *Api* (अपि) implies *Anushthita* (अनुष्ठित) which means practised. Where the word *Ayi* (अयि) is found instead of *Api*, it is expressive of a case of address.

4. *Mahadadbhutam*, &c. [the most wonderous].—This is expressive of the reason for Vyāsa's profound knowledge of the Scriptures and practice in accordance with them.

5. *Sarvārtha-parivrimhitam* [full of all subjects].—It implies matters of religion, and other subjects.

[JĪVA GOSVAMIN'S GLOSS—V. 3.]

1. *Kritavān-Bhāratam* [compiled the *Bhārata*].—The following reference is found in the *Matsya Purāna*, 'The son of Satyavatī (Vyāsa) compiling the eighteen *Purānas* finished the story of *Bhārata*,' A parallel passage will be found in the seventh chapter of this book of the *Çrīmadbhāgavata*. It is said, that Vyāsa at first compiled the *Çrīmadbhāgavata* in a small scale, but by the advice of Nārada he improved it in various ways and taught the same to his son *Çuka*.

The Supreme Being (*a*), who is eternal (*b*), hath been discussed (*c*) and attained (by thee) ; yet why, (O) powerful (one), (thy) Spirit lamenteth as an unsuccessful (person) ? 4.

(*a*) *Brahma* [the Supreme Lord]—*See Çrîdhara*, 2.
(*b*) *Sanâtana* [eternal] „ „ 1.
(*c*) *Jijnâsitam* (discussed) „ „ 3.

[ÇRÎDHARA'S GLOSS—V. 4.]

1. *Sanâtana* [eternal]—perpetual.
2. *Brahma* [the Supreme Lord].—The Supreme *Brahma* (Lord). (*See* p. 61).
3. *Jijnâsitam* [discussed]—(Vyâsa after discussing about the Supreme Lord.)

Vyâsa said : Verily, all these, which have been said by thee are in me, yet my Soul (*a*) is not satisfied. I ask thee the unexpressed (*b*) cause thereof (*c*), O (Nârada who is of) unfathomable intelligence (*d*) and (who hath been) produced (created) from the body of the Self-existent. (*e*) 5.

(*a*) *Âtmâ* [soul]—*See Çrîdhara*, 1.
(*b*) *Avyaktam* [unexpressed]—*See Çrîdhara*, 3.
(*c*) *Tanmûlam* [the...cause thereof]—*See Çrîdhara*, 2.
(*d*) *Agâdha-bodham* [unfathomable intelligence]—*See Çrîdhara*, 4.
(*e*) *Âtmabhavâtmabhûtam* [produced from the body of the Self-existent]—*See Çrîdhara*, 5.

[ÇRÎDHARA'S GLOSS—V. 5.]

1. *Âtmâ* [soul]—both corporeal and mental.
2. *Tanmûlam* [the...case thereof].—The reason for such dissatisfaction.
3. *Avyaktam* [unexpressed]—not clear, latent.
4. *Agâdha-bodham* [unfathomable intelligence]—(It refers to Nârada's high quality) whose intelligence was deep.
5. *Âtmabhavâtmabhûtam* [produced (created) from the body of the Self-existent].—*Âtma-bhava* (आत्मभव) means Brahma ; *Âtmâ*(आत्मा) body; and *Bhûta* (भूत) produced. (Nârada was produced from Brahmâ, hence the word applies to Nârada).

Verily, thou knowest all the mysteries; because by thee hath been worshipped that primeval Being (*a*) who is the Lord of the highest and the lowest (*b*), and (who) being unconcerned, at His will (*c*), createth, maintaineth, and destroyeth this Universe, by the qualities (of Goodness, Passion, and Darkness.). 6.

(*a*) *Purāṇah-Purushah* [primeval Being]—*See Çrīdhara*, 2.
(*b*) *Parāvareçah* [Lord of the highest and the lowest]—*See Çrīdhara*, 3.
(*c*) *Manasaiva* [at His will]—*See Çrīdhara*, 4.

[ÇRĪDHARA'S GLOSS—V. 6.]

1. This as well as the next verse describes in detail that Nārada's intelligence was very great.

2. *Purāṇah-Purushah* [primeval Being].—The reason, assigned for Nārada's knowledge regarding all the mysteries is that he had worshipped the primeval Being, the Supreme Lord.

3. *Parāvareçah* [Lord of the highest and the lowest].—It implies that He was the regulator of all cause and effect.

4. *Manasaiva* [at His will]—as soon as He willed.

Having travelled over the three worlds (*a*), like sun, thou hast become (the observer of all the external things); and like air moving within (thou hast become) the witness of the heart of others. (*b*). Therefore, do thou say the reason of my greatest shortcoming unto me, who hath dived (deep) (*c*) into the knowledge regarding religion, vows, the highest and the lowest of gods, and the *Vedas*. 7.

(*a*) *Trilokīm* [the three words].—Heaven, Earth and the Nether regions.
(*b*) *Ātma-sākshī* [witness of the heart of others].—*See Çrīdhara*, 2.
(*c*) *Snātasya* [hath dived......]—*See Çrīdhara*, 3.

[ÇRĪDHARA'S GLOSS—V. 7.]

1. Nārada became the observer of all external things by travelling over the three worlds.

2. *Ātma-sākshī* [witness of the heart of others].—Nārada knew the heart of other beings by the strength of *Yoga* (contemplative meditation). He moved within the heart of others like the vital air of living Being.

3. *Snātasya* [hath dived...]—.Here it refers to Vyāsa who, by the strength of *yoga* meditation was well acquainted with the knowledge about the Supreme Being, religion, &c. Yājnavalkya said, 'Of sacrifice, phillanthrophy, the quality of not being cruel to animals, charity, the study of the *Vedas* and acts, that self-knowledge is the best religion, which is acquired by *Yoga* meditation. *

Nārada said: The stainless glory of the Supreme Lord hath not been nearly described (*a*) by thee. Verily, (I) deem that knowledge (*b*) to be fruitless (incomplete) (*c*) by which this (Supreme Lord) is not pleased. 8.

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* इज्या-चार-दया-हिंसा-दान-स्वाध्यायकर्मणाम् । अयन्तु परमो धर्म्मो यद् योगेनात्म-दर्शनम् ॥

(*a*) *Anudita-prāyam* [hath not been nearly described].—*See Çrīdhara*, 1.
(*b*) *Darçanam* [knowledge]— ... " " 1.
(*c*) *Khilam* [fruitless]—See *Çrīdhara*, 3 ; and *Jīva*, 1.

[ÇRĪDHARA'S GLOSS—V. 8.]

1. *Anudita-prāyam* [hath not been nearly described]—very little has been said.

2. *Darçanam* [knowledge].—The spiritual knowledge, by which the Supreme Lord is not pleased, is of little value.

3. *Khilam* [fruitless]—Nārada deems such knowledge incomplete.

[JĪVA GOSVAMIN'S GLOSS—V. 8.]

1. The spiritual knowledge, devoid of the glories of the Supreme Lord is useless, as such knowledge does not become complete without the description of the Supreme Lord's glory.

Verily, (O) great sage, the glories of *Vāsudeva* have not been so fully described by thee, as thou hast complctly chanted about the religion and other subjects (*a*). 9.

(*a*) *Dharmādayaçcha* [the religion and other subjects]—*See Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 9.]

1. Is it not a fact that in the various other works compiled by Vyāsa contains description of the Supreme Lord's glory ? This verse removes such doubt as may be raised by this question.

2. *Dharmādayaçcha* [the religion and other subjects].—It should be understood that the particle *Cha* (च) includes the different practices of religion. Religion and other cognate subjects have been described profusely, but it has not been done so, in describing the Supreme Lord's glory.

Although consisting of beautiful words, the sentence which, at no time, doth fully celebrate (*a*) Hari's, glories, which sanctify the Universe, is considered (foul by the wise) like the place of enjoyment of crows (*b*), where ascetics, whose refuge is the beautiful (Brahma) (*c*) do not frequent like the swans (*d*) (dwelling) in the lake *Mānasā* (*e*). 10.

(*a*) *Pragrinīta* [fully celebrate]—fully announce, extol or celebrate.
(*b*) *Vāyasam-tīrtham* [the place of enjoyment of crows]—*See Çrīdhara*, 2.
(*c*) *Uçikkshayāh* [...whose refuge is the beautiful (*Brahma*)]— " 4.

(*d*) *Haṃsāh* [swans]—the geese, ganders, swans, ducks, flamingos, or some birds of similar species, the description of which is rather poetical than real, perhaps a kind of mixture of any of these. The word also implies ascetics or devotees of a particular order. *See Çrīdhara*, 3 and 5.

(*e*) *Mānasāh* [dwelling in the (lake) *Mānasa*].—Present in the mind; only to be conceived in the mind; spiritual or mental. It is also the name of a sacred lake and the place of pilgrimage on mount Kailāsa in the Himālaya mountains. It is the native place of the wild geese or swans. Constant allusions are made to the latter in Hindu poetry, and the *Haṃsa* or *Rāja-haṃsa*, a kind of wild goose, which is described as migrating to its shores every year at the breeding season. The word is used as a pun in this verse, implying at the same time, a swan and a devotee. *See Çrīdhara*, 4 and 5.

[THE PURPORT OF THE VERSE 10.]

The purport of this verse can be thus explained. The devotees endued with the quality of goodness are likened to swans which avoid dirty places, where the crows revel in. Although such places are full of luscious but defiled food, yet they prefer to live in amongst the simple lily grove of the pure *Mānasa* lake. The persons desirous of worldly things are like crows; and similarly the sentence full of choiced words, but devoid of description of the *Hari's* glorious deeds, has been compared to a sporting place of crows which assemble to eat the defiled food thrown in such places. A true votary always avoids paying attention to the discourse which does not contain description of the Supreme Lord's glorious acts. This discourse is only fit for men desirous of secular object.

[ÇRĪDHARA'S GLOSS—V. 10.]

1. It has been said that knowledge without reference to Vāsudeva is quite useless. This verse shows that mere skilful expression of words, which does not deal with the glories of the Supreme Lord, is also of little value.

2. *Vāyasaṃ-Tīrthaṃ* [the place of enjoyment of crows].—The sentence, though made up of choiced expressions, has been compared to a foul sink for crows to revel in, that is to say, it is considered by the wise men, as a revelling place for persons who are anxious for the enjoyment of worldly things.

3. Why is it so considered? Because the ascetics, who are present in the mind, full of goodness and compared to swans, do not frequent in such places.

4. *Uçikkshayāh* [......whose refuge is the beautiful *Brahma*].—*Uçik* (उशिक्) beautiful, sublime, Brahma; and *Kshaya* (क्षय) dwelling place; hence it implies those persons whose refuge is the sublime Supreme Lord.

5. The allusion is that the swans live in the *Mānasa* lake, abounded with the lily groves, and do not care to frequent in the dirty sink, the sporting place of crows, and which is full of various beautiful, but defiled food.

[JĪVA GOSVAMIN'S GLOSS—V. 10.]

1. This verse impresses that the discourse, in which there is no reference to the Supreme Lord's glorious acts, is blamable. It is not accepted either fully or partly.

That emission (exercise) of speech (*a*) destroyeth the sins of mortals (*b*), by which (such emission), each verse, though ill-worded (*c*), is stamped with the Eternal Being's (*d*) names, which (such names), righteous men hear (*e*), sing (*f*), and describe (*g*). 11.

(*a*) *Vāgvisargah* [emission (exercise) of speech]—*See Çrīdhara*, 2.

(*b*) *Janatāghaviplavah* [destroyeth the sins of mortals]—*See Çrīdhara*, 3.

(*c*) *Abaddhavati* [ill-worded]—full of corrupted words.

(*d*) *Anantasya* [the Eternal Being's]—Vishṇu's.

(*e*) *Çriṇvanti* [hear]—to hear when the speaker who was narrating the glories, is present before the holy men.

(*f*) *Gāyanti* [sing]—to sing when they are alone.

(*g*) *Griṇanti* [describe]—to describe when there is audience before them.

[ÇRĪDHARA'S GLOSS—V. 11.]

1. This verse states that the speech which is full of the description of the Supreme Lord's glory, is holy, even in the absence of the literary skill in such speech.

2. *Vāgvisargah* [emission (exercise) of speech].—Act of sending forth ; or application of words.

3. *Janatāghaviplavah* [destroyeth the sins of mortals.].—The speech which is full of Supreme Lord's glory absolves men from sin.

[JĪVA GOSVAMIN'S GLOSS—V. 11.]

1. After describing the glories of the Supreme Lord in the foregoing verse, by a negative reference, this verse is extolling on the same by positive inference.

Even (when) the unstained (*a*) (divine) knowledge, which is exempt from Acts or their consequences (*b*), if devoid of devotion (*c*) to the Imperishable (*d*), doth not look (very) brilliant, (then) how again (can appear bright) (*e*), if not devoted to the Supreme Lord, the perpetually (*f*) painful (*g*) Acts (*h*) (aiming at fruition)and verily, the Acts which have no such object ? (*i*). 12.

(*a*) *Niranjanam* [unstained]—It should be noticed that *Anjana* (literally means black pigment or collyrium applied to the eye-lashes or the inner coat of the eye-lids. The materials, used in preparing this pigment, are lamp-black, antimoney, extract of ammonium, anthorrhiza, &c. With the prefix *Nih* (निः) it means without dyed with black pigment. For the meaning of the word in the text See *Çrīdhara*, 3.

(*b*) *Naishkarmyam* [exempt from Acts or their consequences] —*See*, *Çrīdhara*, 2.

(*c*) *Bhāva* [devotion]—*See Çrīdhara*, 5.

(*d*) *Achyuta* [the Imperishable].—It is a name of Vishṇu.—*See Çrīdhara*, 4.

(*e*) *Çobhate* [appear bright]—have no purifying character.

(*f*) *Çaçvat* [perpetually]—*See Çrīdhara*, 6.

(*g*) *Abhadram* [painful]—misery or pain.

(*h*) *Karma* [Acts].—It signifies such acts as have reference to future fruition.

(*i*) *Akāraṇam* [...which have no such object].—It has reference to such acts as have no reference to future fruition.

[ÇRĪDHARA'S GLOSS—V. 12.]

1. This verse shows that the acts (rites) without devotion are useless.

2. *Naishkarmyam* [exempt from acts or their consequences]—*Nishkarma* (निष्कर्म) implies *Brahma* (Supreme Lord). The knowledge being of the same nature as the Supreme Lord, is called *Naishkarmya.*

3. *Niranjanam* [unstained].—That by which any thing can be painted is called *Anjana* (अञ्जन) or particular condition. That which puts an end to *Anjana* is called *Niranjana.*

4. *Achyuta* [the Imperishable].—The Supreme Lord (Vishṇu).

5. *Bhāva* [devotion].—Knowledge, without devotion to Vishṇu, is entirely useless or unproductive of any direct good effect.

6. *Çaçvat* [perpetually]—during the performance of acts and the time when its result is effected.

[JĪVA GOSVAMIN'S GLOSS—V. 12.]

1. When the spiritual knowledge is of less value, than the devotion full of the description of the Supreme Lord's glories, then what to say about the inferiority of acts which do and do not aim at the fruition ?

For this reason, (O) Highly Fortunate (one), (as) thou art of unerring mind (*a*) pure (bright) renown (*b*), devoted to veracity and observer of vows (*c*) (so) do (thou) remember (and describe) (*d*), with composed mind (*e*), the various actions (*f*) of the Lord (who is) of high rank (*g*) for the release from the bondage of this world (*h*). 13.

(*a*) *Amoghadṛik* [of unerring mind]—*See Çrīdhara*, 2.

(*b*) *Çuchiçravāḥ* [pure (bright) renown]—„ „ 3.

(*c*) *Dhṛitavratah* [observer of vows]— „ „ 4.

(*d*) *Anusmara* [do......remember]— „ „ 7.

(*e*) *Samādhinā* [with composed mind]— „ „ 6.

(*f*) *Vicheshṭitam* [various actions].—*Līlās* (diversions), deeds.

(*g*) *Urukramasya* [of the Lord (who is) of high rank].—It is a name of Vishṇu. *See* p. 137 *note* (*a*), v. 13 ; c. III.

(*f*) *Akhila-bandha-muktaye* [for the release from bondage of this world]—*See Çrīdhara*, 5.

[Çrīdhara's gloss—V. 13.]

1. As knowledge and skill in speech and action without devotion, are quite useless, so this verse enjoins that the Supreme Lord's deeds should be described (with devotion).

2. *Amoghadrik* [of unerring, mind]—of true intellect.

3. *Çuchiçravāh* [pure (bright) renown].—He whose renown is pure.

4. *Dhritavratah* [observer of vows].—He who practises or observes vows.

5. *Akhila-bandha-muktaye* [for the release from the bondage of this world] with a view to put an end to the bondage of the secular matters.

6. *Samādhinā* [with composed mind]—with one undivided mind.

7. *Anusmara* [do......remember]—it implies after remembering to describe.

The mind, unsteady (*a*) by forms (described) and names (*b*) (uttered) by the (desire to speak) (*c*) of the person, beholding object differently (*d*) from that (actions of the Supreme Lord) (*e*), and desiring to speak whatever in a different manner, doth not find place (of refuge) (*f*), at any time or at any place, like a ship tossed by the wind. 14.

(*a*) *Dusthitā* [unsteady]—*See Çrīdhara*, 6.
(*b*) *Rūpa-nāmavih* [by forms......and names...]—*See Çrīdhara*, 5.
(*c*) *Tat-krita* [......by the (desire to speak)]— „ „ 4.
(*d*) *Prithagdriçah* [beholding object differently...]—„ „ 3.
(*e*) *Tatah* [from that......]— „ „ 2.
(*f*) *Āspadam* [place (of refuge)]— „ „ 7.

[Çrīdhara's gloss—V. 14.]

1. This verse states against act of the person who describes various subjects in a different way, but devoid of the description of the Supreme Lord's glorious deeds.

2. *Tatah* [from that......].—It refers to Urukrama's *Līlās* or deeds.

3. *Prithagdriçah* [beholding object differently from that (actions of the Supreme Lord)].—(He) who looks upon an object which differs from the deeds of the Supreme Lord, must, therefore, be considered as desiring to say whatever on a subject in a different manner.

4. *Tat-krita* [by the (desire to speak)].—It refers to the desire of the speaker.

5. *Rūpa-nāmabhi* [by forms......and names...].—The forms and names which have been described, and uttered for the purpose of describing.

6. *Dusthitā* [unsteady].—It refers to the unsteady mind.

7. *Āspadam* [place (of refuge)].—The (unsteady) mind cannot fix itself on any particular subject.

8. The *Bhagavat-Gītā* says : 'O Arjuna, son of Kuru, the settled intellect is one, but, the unsteady intellect has many branches (that is to say, has many forms, and is eternal). *

The teaching (*a*) of blamable (rites performed with a view to future fruition, &c.) (*b*), for religion (*c*) of (persons) naturally fond (of such rites) (*d*) is a great transgression (*e*) (on the part of thee) ; from which speech (discourse of thee) (*f*), the ordinary persons (*g*), having determined (*h*) the (rites) as religion (*i*) do not listen to its prohibition (*j*). 15.

(*a*) *Anuçāsatah* [The teaching]—*See Çrīdhara* 5 ; and *Jīva*, 4.

(*b*) *Jugupsitam* [blamable......]— „ „ 4.

(*c*) *Dharma-krite* [for religion]— „ „ 3 ; and *Jīva*, 3.

(*d*) *Svabhāvaraktasya* [of (persons) naturally fond (of such rites)]—*See Çrīdhara* 2 ; and *Jīva*, 2.

(*e*) *Vyatikramah* [transgression......]—*See Çrīdhara*, 6 ; and *Jīva*, 5.

(*f*) *Yadvākyatah* [from which speech (discourse...)]—*See Çrīdhara*, 7 ; and *Jīva*, 6.

(*g*) *Itarah-janah* [ordinary persons]—*See*, *Çrīdhara*, 8 ; and *Jīva*, 7.

(*h*) *Sthitah* [having determined]—*See Jīva*, 8.

(*i*) *Dharmah-iti* [the (rites) as religion].—This refers to true devotional religion.

(*j*) *Tasya-Nivāraṇam-na-manyate* [......do not listen to its prohibition]—*See Çrīdhara*, 9 ; and *Jīva*, 9.

[ÇRĪDHARA'S GLOSS—V. 15.]

1. This verse states that whatever is described in the *Mahābhārata*, &c., regarding religion, teaching about rites with a view to future fruition, &c., is worthless ; not only so, but Vyāsa's act of teaching of a transgression of duty on his part.

2. *Svabhāvaraktasya* [of (persons) naturally fond of (such rites)].—It refers to men who are devoted to religion which enjoins acts aiming at future fruition.

3. *Dharma-krite* [for religion]—For (pure) religion.

4. *Jugupsitam* [blamable...]—censurable acts which aim at some result, &c.

5. *Anuçāsitah* [The teaching].—It has reference to Vyāsa who taught such censurable cause of religion.

6. *Vyatikramah* [transgression...].—It was improper on the part of Vyāsa.

7. *Yadvākyatah* [from which speech (discourse...)].—Why is it improper on his part ? Because it was according to Vyāsa's saying.

8. *Itarah-janah* [ordinary persons]—which will be believed by ordinary men.

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*व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन । बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनामित्यादि ॥

9. *Tasya-nivâraṇam-na-manyate* [......do not listen to its prohibition].—They become so firm in their belief that they do not listen to the prohibition made by Vyâsa and others versed in truth against the *Kâmya-karma* (act performed for future fruition) and the like. They disregard the injunction of the *Çruti* which runs as follows :—

'Immortality can not be attained by acts, progeny, and wealth, but some person has gained immortality by renunciation'. *

The ordinary men assert that this prohibition is applicable only to the case of persons who are incapacitated in performing such acts by some physical or moral defects. The *Battas* also affirm that 'This rule is ordained for the blind or lame persons who are incapacitated to perform the duties of a householder, such persons should either adopt the condition of an unflinching religious student or become a mendicant.' †

[JÎVA GOSVAMIN'S GLOSS—V. 15.]

1. The *Mahâbhârata*, which deals with the *Kâmya-karma* (acts aiming at future fruition) and other subjects, but does not treat about the glories of the Supreme Lord in sufficient degree, was accepted by all men as the code of religion. This verse points out that Vyâsa has done wrong to the world by propagating a course af religious conduct, devoid of the description regarding *Hari's* glorious acts.

2. *Svabhâvaraktasya* [of (persons) naturally fond (of such rites)]—the person whose minds are full of secular desires by reason of the unlimited wish for worldly things.

3. *Dharma-krite* [for religion].—It means the religion regarding the Supreme Lord ; it is the religion which does not aim at any future fruition.

4. *Anuçâsitah* [The teaching]—Vyâsa becoming the teacher of the rites aiming at future fruition which is always censurable , as it was not in reality for the propagation of the Vedic truth.

5. *Mahân-Vyatikramah* [a great transgression (on the part of thee)].—His action was held to be improper.

6. *Yad-vâkyatah*:[from which speech (discourse)...].—It refers to the speech of Vyâsa which ascertained the difficult meaning of the Vedas.

7. *Itarah-janah* [ordinary persons].—The ordinary men consider the teaching of Vyâsa as guide to the duties prescribed to mankind.

8. *Sthitah* [having determined]--not moving, (fixed or ascertained).

9. *Nivâraṇam* [prohibition]—act of thinking in a different light.

10. The substance of the whole verse is; that all rules and practices of religion must be discarded, and the Supreme Lord's glorious deeds should be described. There is a passage in the *Bhagavat-Gîtâ* which may be construed

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* न कर्म्मणा न प्रजया धनेन त्यागेनैकेऽमृतत्वमानशुः ।

† तवैवं शक्यते वक्तुं येऽन्धपङ्ग्वादयो नराः । गृहस्थत्वं न शक्नुवन्ति कर्त्तुं तेषामयं विधिः ॥
नैष्ठिक-ब्रह्मचर्य्यं वा परिव्राजकताऽपि वा । तैरवश्यं ग्रहीतव्या तेनादावेतदुच्यते ॥

as *contradictory* to the above statement. * But the passage aforesaid applies to the teachers of knowledge and not to the votaries of the devotional religion.

11. It must also be noted that the wise men who know about salvation, do not advise ignorant men to perform rites.

The discerning persons (*a*) are able to know about the Eternal and All-pervading (*b*) Lord's nature full of happiness (*c*) by abstaining from worldly acts or motives (*d*). Therefore (O) Great One, do thou point out the deeds (*e*) of the Great (Lord) unto the corporeal (*f*) persons engaged in (Acts aiming at fruition.) (*g*) by (the influence of the) qualities (*h*) (of Goodness, Passion and Darkness.)16.

(*a*) *Vichakshaṇah* [The discerning persons]—*See Çrīdhara*, 2 ; and *Jīva*, 2.

(*b*) *Anantapārasya* [the Eternal and All-pervading Lord's]—*See Çrīdhara*, 5.

(*c*) *Sukham* [nature (full) of happiness]—*See Çrīdhara*, 4 ; and *Jīva*, 3.

(*d*) *Nivṛittitah* [by abstaining from worldly acts and motives]—*See Çrīdhara*, 3.

(*e*) *Cheshṭitam* [the deeds]—*See Çrīdhara*, 6 ; and *Jīva*, 7.

(*f*) *Anātma* [corporeal]—*See Çrīdhara*, 7 ; and *Jīva*, 4.

(*g*) *Pravartamanasya* [persons engaged in (Acts aiming at fruition.)]—*See Çrīdhara*, 9 ; and *Jīva*, 6.

(*h*) *Guṇai* [qualities]—*See Çrīdhara*, 8; and *Jīva*, 5.

[ÇRIDHARA'S GLOSS—V. 16.]

1. If the way to salvation be the observance of rites aiming at future fruition is blamable, then there is another and best means by abstraction from worldly acts and motives. Therefore, what is the necessity for describing the glories of the Supreme Lord ? (This verse clears the point).

2. *Vichakshaṇah* [The discerning persons]—very clever persons only.

3. *Nivṛittitah* [by abstaining from worldly acts and motives]—by putting an end to all worldly acts.

4. *Sukham* [nature (full) of happiness]—the nature of the Supreme Lord, which is expressive of unchangeable happiness. The clever persons named above are able to know the nature of the Supreme Lord in the manner aforesaid, but persons who are not so skilful and prone to perform acts with a view to future fruition, cannot gain such knowledge of the Supreme Lord.

5. *Anantapārasya* [the Eternal and All-pervading Lord's].—The greatness of the Supreme Lord is expressed as regards time by the adjective eternal and as regards place by saying that he has no end.

6. *Chestitam* [the deeds]—*Līlās* (diversions).

7. *Anātma* [corporeal]—proud of corporeal body.

8. *Guṇai* [qualities]—by the qualities of Goodness, &c.

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* न बुद्धिभेदं जनयेदज्ञानां कर्म्मसङ्गिनाम्। जोषयेत् सर्व्वकर्म्माणि विद्वान् युक्तः समाचरन् ॥

9. *Pravartamanasya* [persons engaged in (Acts aiming at fruition)]—therefore roving about men.

[JÎVA GOSVAMIN'S GLOSS—V. 16.]

1. It has clearly been enjoined by this verse that the glories of the Supreme Lord should be described.

2. *Vichakshanah* [The discerning persons]—thyself.

3. *Sukham* [nature (full) of happiness]—O great Vyâsa thou art clever, therefore, after abstaining from all worldly affairs, thou art fit to know about the happiness (devotion) regarding the Supreme Lord.

4. *Anâtma* [corporeal]—devoid of spiritual intellect.

5. *Gunai* [qualities]—worldly matters.

6. *Pravartamanasya* [persons engaged in (Acts aiming at fruition)].—It refers to persons who are engaged in the enjoyment of worldly affairs.

7. *Cheshtitam* [the deeds]—describe the *Lîlâs* (diversions) or acts of the Supreme Lord for the good of such men.

If the person, who discarding his own religion (*a*) adoreth the lotus-like feet of *Hari*, afterwards falleth prematurely from such adoration, (then) doth any evil befall on him in whatever (place) or (*b*) in whichever (condition), he may be (placed)? What object also doth a person who adoreth not (the Supreme Lord) (*d*) gain from (by following) his own religion ? 17.

(*a*) *Svadharmam-Tyaktvâ* [the person who discarding his own religion]—See *Çrîdhara*, 2.

(*b*) *Va* [or].—This is expressive of censure on the opposite side.

(*c*) *Kva* [in whichever (condition)]—does any evil befall on the votary being of an inferior origin ? No ; because he has devotion to the Supreme Lord, his highest aim.

(*d*) *Abhajatâm* [person, who adoreth not].—The persons, who do not adore the Supreme Lord but follow their own religious doctrines, derive no real benefit.

[ÇRÎDHARA'S GLOSS—V. 17.]

1. It has been pointed out in the previous verses that the performance of rites aiming at future fruition, is productive of great evil, and that the Supreme Lord's deeds should be described. This verse enjoins that a person's own religion which is regularly occurring occasional acts or ceremonies or any acts constantly performed to accomplish some object, should be discarded and devotion to Lord Hari inculcated.

2. *Svadharmam-Tyaktvā* [the person who discarding his own religion].—It may be said that if a person renounce his own religion and by perpetual adoration of the Supreme Lord become a successful votary, it is well and good; but if he dies or ceases prematurely to follow the practice of devotion, then the evil of renouncing his own religion may come upon him. This verse removes the dilema and states that there is no likelihood of any evil befalling upon the votary, although he may recede from his devotion or die prematurely.

The wise should try for that (very thing) which (even) the beings roving above and below cannot obtain (*a*). That, however, is happiness (for enjoyment of worldly object) (*b*) which is like misery (*c*), obtained every-where (*d*) from other source (acts of previous birth), by (the course of) time (*e*) whose speed is great. 18.

(*a*) *Uparyyadhah......Prayateta* [The wise......obtain]—*See Çrīdhara*, 1.
(*b*) *Sudkam* [happiness......]—*See Çrīdhara*, 2.
(*c*) *Duhkhavat* [like misery]—*See Çrīdhara*, 4.
(*d*) *Sarvatra* [every-where]—*See Çrīdhara*, 3.
(*e*) Kāla [time]—*See Jīva*. 2.

[ÇRĪDHARA'S GLOSS—V. 18.]

1. There is no doubt that a man following his own religion, can only attain the world of the *Pitris*. Therefore, this verse states that the wise men should try for that thing which is not obtainable by beings who travel above in the world of Brahma and in the material world below. It is, therefore, incumbent on sentient being to try to find out the path of devotion which is not easily obtainable.

2. *Sukham* [happiness......].—The felicity out of the enjoyment of worldly things can be enjoyed by the acts of previous birth.

3. *Sarvatra* [every-where]—Such happiness is obtainable even in Hell and other places of torment.

4. *Duhkhavat* [like misery].—As the misery comes upon a being without any attempt on his part to get it, so, the happiness, out of the enjoyment of worldly things, can be obtained without any exertion on the part of the man who enjoys it. This subject has been treated in a subsequent part of the *Çrīmad-bhāgavata*.

[JIVA GOSVAMIN'S GLOSS—V. 18.]

1. Whatever object is obtained by acts (rites) is useless; in fact, it appears like a real object, but in reality, it is not so; therefore, it is undesirable to perform acts only for worldly benefit.

2. *Kāla* [time].—It signifies the recess from the enjoyment of the acts done in previous birth.

Ah ! (*a*) the person (*b*) who serveth the Giver of Liberation (*c*), doth not, verily, like others (who perform rites) (*d*), enter into the world at any time, and in any manner. The person, appreciating the pleasure (of the Supreme Lord) (*e*), having (once) remembered (enjoyed) the embrace (touch) of Vishṇu's feet, doth not, again, wish to forget (quit) the same. 19.

(*a*) *Anga* [Ah !]—expressive of astonishment.
(*b*) *Janah* [the person]—*See Çrîdhara*, 2.
(*c*) *Mukunda* [the Giver of Liberation].—It means Krishṇa.
(*d*) *Anyavat* [like others...]—*See Çrîdhara*, 3.
(*e*) *Rasagrahah* [appreciating the pleasure......]—*See Çrîdhara*, 4.

[ÇRIDHARA'S GLOSS—V. 19.]

1. This verse is explaining the meaning of the phrase in whatever...... or in whichever...', mentioned in verse 17. (q. v.) of this chapter.

2. *Janah* [the person].—The servant of Krishṇa does not enter the world again, if at any time, or under any circumstance, he is begotten in the womb of the lower beings.

3. *Anyavat* [like others...]—like persons who only perform ceremonies. This is expressive of persons who follow religious doctrines different from the devotional religion of the *Çrîmadbhâgavata.*

4. *Rasagrahah* [appreciating the pleasure......]—subjecting (oneself) to a thing (which means the Supreme Lord) full of flavour ; or showing eagerness for a thing full of flavour.

5. The Supreme Lord also said in the *Bhagavat-gîtâ*, that, again attempt is made for fully attaining perfection and that man is sent again for the adoration of the Supreme Lord, although stupefied with the remembrance of the previous birth. *

Verily (*a*), this Universe is the Supreme Lord Himself, but He is different (from it) (*b*). Thou (thyself) knowest verily, that (Supreme Lord), from whom the Universe hath been maintained, destroyed, and created (*c*), yet (I) have pointed out to thee only a span long (of this subject, that is to say, very small portion of it) (*d*) 20.

(*a*) *Hi* [verily]—*See Çrîdhara*, 3.
(*b*) *Idam......Itarah* [...this ...different...]—*See Çrîdhara*, 2.

* यतते च ततो भूयः संसिद्धौ कुरुनन्दन । पूर्व्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि स इति ।

(*c*) *Jagat-sthāna-nirodha-sambhavāh* [the Universe hath been maintained, destroyed, and created.]—*See Çrīdhara*, 4; and *Jīva*, 2.

(*d*) *Prādeça-mātram Pradarçitam* [(I)......span long...]—*See Jīva*, 3.

[ÇRĪDHARA'S GLOSS—V. 20.]

1. It has been previously stated that the Supreme Lord's deeds should be mainly described in a Scripture. This verse points out what that great Lord is and what are his deeds.

2. *Idam...Itarah* [...... different...].—This world is nothing but the God Himself, but He is quite distinct from this universe, although, the latter is not separate from him ; the reason being that this universe, has been created, maintained and destroyed by the Supreme Lord ; or it can be explained in a different way. This universe is the Supreme Lord and the individual spirit, although seems separate from the Lord, is also the Supreme Lord, that is to say, there is nothing animate or inanimate, beyond the Supreme Lord who is the only real truth.

3. *Hi* [verily].—This particle is indicative of the text of the *Çruti*–'All universe is the Supreme Lord' *

4. *Jagat-sthāna-nirodha-sambhavāh* [the Universe hath been maintained, destroyed, and created]—This is expressive of the Supreme Lord's deeds.

[JĪVA GOSVAMIN'S GLOSS—V. 20.]

1. All the universe is *Brahma*, who has no difference from *Bhagavāna*. Then how is it that His nature is such as described in this verse? The reason is to be found in it. This universe appears like the Supreme Lord, but Bhagavāna cannot be in reality so on account of marked difference.

2. *Jagat.-sthāna-nirodha-sambhvāh* [the Universe hath been maintained, destroyed and created].—Why this universe is like the Supreme Lord and why He is different from it? Because the universe is His work, and therefore, there can be no similarity between the two, as he is the cause and his work is the effect. The *Çruti* also supports this view. 'No equality or similarity with Him is to be found.' †

The discontent of Vyāsa, who is all-knowing also supports the view expressed here.

3. *Prādeça-mātram-pradarçitam* [(I)...... span long......]—Nārada said that he had advised only very briefly.

(O) Unerring-sighted (sage) (*a*) thou thyself knowest (that thy) Spirit is the part of the Supreme Spirit (*b*) who is the greatest of all beings, and (for this reason, although birthless (*c*) (thou hast been) begotten for the good of the Universe. Therefore, do thou enumerate highly the glories of the Most Exalted, (*d*). 21.

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* सर्व्वं खल्विदं ब्रह्मेति ।

† न तत् समश्चाभ्यधिकश्च दृश्यते ।

(*a*) *Amogha-drik* [(O) Unerring-sighted (sage)]—*See Çrîdhara*, 2.
(*b*) *Paramâtmanah Kalâm* [part of the Supreme Spirit]—*See Çrîdhara*, 4.
(*c*) *Ajam* [birthless]—*See Çrîdhara*, 3.
(*d*) *Mahânubhâvâbhyudayah* [the glories of the Most Exalted]—*See Çrîdhara*, 5.

[Çrîdhara's gloss.—V. 21.]

1. No preceptor is necessary to instruct Vyâsa on the subject of which this verse has reference, in asmuch as, he was an incarnation of the Supreme Lord Himself.

2. *Amogha-drik* [(O) Unerring-sighted (sage)]—*Amogha* (अमोघ) successful ; *Drik* (दृक्) knowledge ; hence, He who is full of unerring knowledge.

3. *Ajam* [birthless]—Vyâsa knows himself that although free from birth, he was born on earth for the benefit of this universe.

4. *Paramâtmanah Kalâm* [part of the Supreme Spirit] —It refers to the fact that Vyâsa is the incarnation of the Supreme Lord who is the greatest of all beings. Vyâsa himself knows this fact.

5. *Mahânubhâvâbhyudayah* [the glories of the Most Exalted]—Therefore, let Vyâsa ascertain (describe) the most powerful deeds of the Supreme Lord.

Verily, that act of describing fully the qualities of the Lord, whose glory dispeleth the ignorance of mind (*a*), hath been ascertained by the wise as the eternal object of the austerities, the hearing (of Scriptures), the best of sacrifices, the muttering well (of holy texts), knowledge, and charity, of the (sentient) being. 22.

(*a*) *Uttamah-Çloka* [Lord......mind]—*See Çrîdhara*, 2. p. 39.

[Çrîdhara's gloss.—V. 22.]

1. This verse states that good result of all the austerities, &c., shall be produced by describing the qualities of the Supreme Lord. This act of describing His qualities is the eternal result of all such acts.

(O) Sage, I in the former cycle of Ages (*a*), and on (my) past (previous) birth (*b*), I was begotten of a certain servant-maid of (some) Reciters of the *Vedas* (*c*), and engaged (myself) at (my) boyhood in serving the contemplative saints, desirous to live together (in one place) during the rainy season (*d*). 23.

(*a*) *Purâ* [in the former cycle of Ages]—(*Kalpa* is a day of Brahmâ or 1,000 *Yugas*, a period of four hundred and thirty-two million of years of mortals, measuring the duration of the world).—*See Çrîdhara*, 2.
(*b*) *Atîta-bhave* [on...past...birth]—*See Çrîdhara*, 3.
(*c*) *Vedavâdinâm* [of...Reciters of the *Vedas*]—*See Çrîdhara*, 4.

(*d*) *Prāvṛishi Nirvikshatām Yoginām* [the contemplative saints, desirous to live together (in one place) during the rainy season].—This has reference to one of the three sacrifices named *Chāturmāsya*, belonging to the sub-division called *Haviryajna*, and performed (every four months) at the beginning of the three seasons, namely,—*Vaiçva devam* on the full-moon in Phālguna, *Varuṇ-praghāsāh* in Āshāḍha and *Sākamedhāh* in Kārttika.

[ÇRĪDHARA'S GLOSS—V. 23.]

1. In this verse Nārada proved from the events of his own life that by the association of good men, a person can hear, &c., the narrative of *Hari*.

2. *Purā* [in the former cycle of Ages]– in the previous *Kalpa* (cycle).

3. *Atīta-bhave* [on...past...birth]–previous birth.

4. *Vedavādinām* [of...Reciter of the *Vedas*]—of Brāhmaṇas versed in the *Vedas*.

Those sages, although regarded (every thing) with equal (indifferent) eyes, were kind to a boy (like) me, (who) had subdued his passions (*a*) never held (played with) a toy (*b*) (who was) obliging (*c*), speaking little, serving (*d*), and by whom all fickleness was renounced (*e*). 24.

(*a*) *Dānte* [(who) had subdued his passions]—*See Çrīdhara*, 2.

(*b*) *Adhṛitakrīḍanake* [never held (played with) a toy]—*See Çrīdhara*, 3.

(*c*) *Anuvarttini* [...... obliging]—*See Çrīdhara*, 4.

(*d*) *Çuçrūmāṇe* [serving].—There are five kinds of services, namely,—that of a pupil, a religious pupil, a hired servant, an officer and a slave.

(*e*) *Apetākhilachāpale* [by whom all fickleness was renounced]—*See Çrīdhara*, 1.

[ÇRĪDHARA'S GLOSS—V. 24.]

1. *Apetākhilachāpale* [by whom all fickleness was renounced]—because fickleness was renounced; therefore

2. *Dānte* [(who) had subdued his passions]—he who has restrained his organs of senses.

3. *Adhṛitakrīḍanake* [never held (played with) a toy]—free from all kinds of sports, and

4. *Anuvarttini* [...... obliging]—compliant.

With the assent of the *Brāhmaṇas* (*a*) I once ate the leavings of their food (*b*) by that act of eating (my) sins were thrown off (*c*). Having exerted (by me) thus in eating continually (the remains of food) and the heart becoming pure, the liking of mind for their religion (*d*) (of the Supreme Being) was produced. 25.

(*a*) *Anumoditah* [With the assent of the *Brâhmaṇas*]—(literally) means pleased, applauded, acceptable and assented ; but Çrîdhara interprets it as ordered. See his gloss 2, of this verse.

(*b*) *Uchchhishtalepân* [the leavings of food]—*See Çrîdhara*, 1.

(*c*) *Tadpâstakilbishah* [by that......(my) sins were thrown off]—*See Çrîdhara*, 3.

(*d*) *Âtma* [of mind]—*See Çrîdhara*, 5.

(*e*) *Taddharma* [their religion]—*See Çrîdhara*, 4.

[ÇRÎDHARA'S GLOSS—V. 25.]

1. *Uchchhishtalepân* [the leavings of food].—It refers to the remains of food smeared in a mendicant's bowl or in a vessel for collecting alms.

2. *Anumoditah* [With the assent of the *Brâhmaṇas*].—Being ordered by the *Brâhmaṇas* I used to eat them.

3. *Tadpâstakilbishah* [by that......(my) sins were thown off].—I became sinless from eating the same.

4. *Taddharma* [their religion].—The adoration of the Supreme Lord.

5. *Âtma* [of mind].—liking of the mind is meant.

Ah ! there (I) used to listen every day the heart-stealing (delightful) narrative of (Kṛishṇa) (*a*) by the grace of those, who fully chanted (the same). That (narrative of *Hari*) generated love for the Loving-Glory (Kṛishṇa) (*b*) in me (Nârada) who fully heard it, word per word (*c*) with my (natural) reverence (*d*). 26.

(*a*) *Kṛishṇa-Kathâ* [narrative of *Hari*]—*See Jîva*. 1.

(*b*) *Priya-çrâvasi* [the Loving-Glory...]—„ *Çrîdhara* 3 ; and *Jîva*, 2.

(*c*) *Anupadam* [word per word]— „ „ 2.

(*d*) *Me çraddhayâ*[with my...reverence]— „ 1.

[ÇRÎDHARA'S GLOSS—V. 26.]

1. *Me çraddhayâ* [with my......reverence]—with my natural reverence and not a forced one. There is no tautology in using *Me* (मे) and *Mam a* (मम) in the verse.

2. *Anupadam* [word per word]—step by step.

3. *Priya-çravasi* [the Loving-Glory......]—he whose glory is loving. (It is a name of Kṛishṇa).

[JÎVA GOSVAMIN'S GLOSS—V. 26.]

1. *Kṛishṇa-Kathâ* [the narnative of Kṛishṇa].—The *Lîlâs* (diversions) of the son of Nanda (Kṛishṇa). Unhappiness and dejection, of persons who hear such narrative, are dispelled.

2. *Priya-çravasi* [the Loving-Glory]—*Priya* (प्रिय) subject of every person's love ; *Çravah* (श्रव:) glory ; hence he whose glory is the object of love of all persons.

(O) Great-minded one, then arose the unshaken intelligence (*a*) in me (Nārada), who hath gained liking for Him, (who is) the Loving-Glory (Kṛishṇa) ; by which (intelligence) (*b*), I observed in me (Nārada), (*c*) who is in reality (the part of) the Supreme Lord that this (*d*) body, subtile and grosser (*e*) is a (mere) creation of my own illusion (regarding myself) (*f*). 27.

(*a*) *Ashkalitā-Matih* [unshaken intelligence]—*See Çrīdhara*, 1.
(*b*) *Yayā* [by which......]— „ „ 2.
(*c*) *Mayi* [in me]—*See Jīva*, 3.
(*d*) *Etat* [this......]...*See Çrīdhara*, 4 ; and *Jīva*, 2.
(*e*) *Sadasat* [subtile and grosser]—*See Çrīdhara*, 3 ; and *Jīva*, 1.
(*f*) *Svamāyayā* [my own illusion]—„ „ 5 ; and „ 4 and 5.

[ÇRĪDHARA'S GLOSS—V. 27.]

1. *Askhalitā Matih* [unshaken intelligence].—Nārada said that the firm intelligence generated in him immediately after he had gained a liking for the Supreme Lord.

2. *Yayā* [by which......]—by intelligence.

3. *Sadasat* [subtile and grosser].—Indicative of subtile and grosser (body).

4. *Etat* [this......]—This body.

5. *Svamāyayā* [my own illusion].—Nārada's own ignorance regarding himself. His subtile and grosser body were not real, but a mere creation of his own illusion.

[JĪVA GOSVAMIN'S GLOSS—V. 27.]

1. *Sadasat* [subtile and grosser]–(Jīva Gosvāmin gives a different interpretation). *Sadasat* (सदसत्) means *Vyashti* (व्यष्टि) and *Samashti* (समष्टि). [The formar signifies a distinctive aggregate or an aggregate or whole viewed as consisting of many separate bodies, *e. g*, an object, such as man, viewed as a separate part of a whole or constituting a part of the universal soul composed of parts or individuals ; contra-distinguished from the latter, *Samashti* which means a collective aggregate or one which is viewed as consisting of one thing or as consisted of parts of which each is consubstantially the same with the whole.]

2. *Etat* [this].—It signifies this world or Universe.

3. *Mayi* [in me].—In the sentient being.

4. *Sva* [my own]—relating to me.

5. *Māyayā* [by illusion]—by the Supreme Lord's illusion. Nārada saw the *Vyashti* (the aggregate as described above) of this Universe, which aggregate is a creation of God's illusion.

In this way fully hearing every moment (*a*) the stainless glory of *Hari*, chanted by the high-souled sages, during the two seasons—rainy and autumn, the devotion, which dispeleth Passion and Darkness from my soul, began to generate (in me) (*b*). 28.

(*a*) *Anusavam*[every moment]—*See Çrīdhara*, 2.

(*b*) *Pravrittā* [began to generate...]—*See Jīva*, 2.

[ÇRĪDHARA'S GLOSS—V. 28.]

1. When the sentient being is acquainted with the true nature of himself, then the unflinching devotion which puts an end to the qualities of Passion and Darkness genertes in him.

2. *Anusavam* [every moment].—Three times a day—(Morning, Noon and Evening, when the daily prayers are made and thanksgivings offered).

[JĪVA GOSVAMIN'S GLOSS—V. 28.]

1. This verse relates as to what happened next. The intelligence described in the previous verse is converted into firm devotion which destroys the qualities of Passion and Darkness.

2. *Pravrittā* [began to generate.......]—(the devotion) began to flow like the ever-flowing river.

The Kind to the Poor (sages who were) about to depart (from the place), by their grace, taught (*a*) the most mystic (*b*) knowledge (*c*), spoken by the Supreme Lord Himself, unto me (Narada), (*d*) (who was) infantile, and (who became), in the manner aforesaid, devoted, humble (*e*), bereft of sins, reverential, self-restraint and attending (*f*). 29—30.

(*a*) *Anvavochan* [taught]—*See Çrīdhasa*, 4.

(*b*) *Guhyatamam* [the most mystic]—*See Jīva*, 3.

(*c*) *Jnānam* [knowledge]—*See Çrīdhara*, 3.

(*d*) *Me* [unto me]— ,, ,, 1.

(*e*) *Praçrita* [humble]— ,, ,, 2.

(*f*) [29—30]—*See Jīvā*, 1.

[ÇRĪDHARA'S GLOSS—VV. 29 and 30.]

1. *Me* [unto me]--of myself who was acquainted with the quality of purity and was full of devotion.

2. *Praçrita* [humble]—mild-natured.

3. *Jnānam* [knowledge].—The knowledge regarding the practice of religion, that is to say, knowledge about the religious truth is mystic. The pure self-knowledge derived from the first is more mystic, but the knowledge regarding the Supreme Lord, derived from the self-knowledge is the most mystic, which knowledge is the Scripture, Çrīmadbhāgavata.

4. *Anuvochan* [taught]—taught by the Supreme Lord Himself.

[JĪVA GOSVAMIN'S GLOSS—VV. 29-30.]

1. The verses 29 and 30 are to be construed together.

2. *Jnānam* [knowledge].—It signifies the *Çrīmadbhāgavata* as originally composed in four verses.

3. *Guhyatamam* [the most mystic].—It is more mystic than the knowledge regarding the Supreme Lord.

Verily, by which (knowledge), I became acquainted with (*a*) the Illusion of the Supreme Lord, Vāsudeva (who is) the arranger (of the Universe), and by which (acquaintance with the Illusion, the sentient being) attaineth His feet (*b*).31

(*a*) *Avidam* [became acquainted with]—*See Çrīdhara*, 2; and *Jīva*, 1.

(*b*) *Tatpadam* [His feet]—*See Jīva*, 2.

[ÇRĪDHARA'S GLOSS—V. 31.]

1. This verse points out the difference between the knowledge mentioned in the present verse and the knowledge regarding the *Tvam* (त्वं) object previously referred to.

2. *Avidam* [became acquainted with]—I was able to know.

[JĪVA GOSVAMIN'S GLOSS—V. 31.]

1. *Avidam* [became acquainted with]—became acquainted with in an inferior manner. (This is expressive of the inferiority of the knowledge spoken of in the present verse). According to Jīva Gosvāmin's own opinion it means 'in a Suitable way,' if the word 'Māyā' (मायया) is expressive of *Chitçakti* (चित्शक्ति).

2. *Tatpadam* [His feet].—His lotus-like feet is seen with great pleasure by by a devotee.

(O) *Brāhmaṇa*, the Acts dedicated (*a*) to the all-regulating (*b*) and all-pervading (*c*) Supreme Lord, have been fully ascertained (*d*) to be the (greatest) remedy for the three kinds of pain (*e*). 32.

(*a*) *Bhāvitam* [dedicated]—*See Çrīdhara*, 3.

(*b*) *Içvare* [to the all-regulating]—*See Çrīdhara*, 5; and *Jīva*, 3.

(*c*) *Brahmaṇi* [to the all-pervading]—*See Çrīdhara*, 6.

(*d*) *Saṃsūchitaṃ* [fully ascertained]—*See Jīva*, 2.

(*e*) *Tāpatrayachikitsitaṃ* [remedy for the three kinds of pain]—*See Çrīdhara*, 2; and p. 23.

[ÇRĪDHARA'S GLOSS—V. 32.]

1. This verse refers to the practice of religion dedicated to the Supreme Lord.

2. *Tāpatrayachikitsitaṃ* [remedy for the three kinds of pain].—The three kinds of pain include *Ādhyātmika* (spiritual), &c. (*See* p. 23.). Its remedy or cure.

3. *Bhāvitaṃ* [dedicated].—What is that remedy ?—Acts dedicated to the Supreme Lord.

4. *Bhagavati* [to the Supreme Lord].—What is the nature of the Supreme Lord ?

5. *Içvare* [to the all-regulating].—This expresses the nature of the Supreme Lord.

6. *Brahmaṇi* [to the all-pervading]—unbroken, full.

[JĪVA GOSVAMIN'S GLOSS—V. 32.]

1. This verse states about the beneficial effect which can be derived from the acts dedicated to the Supreme Lord.

2. *Saṃsūchitaṃ* [fully ascertained]—by persons versed in the Scripture.

3. *Içvare* [to the all-regulating]—in the Supreme Spirit, Bhagavān or Brahma.

(O) Observer of Religious Vows, the object which produceth the disease of beings doth not verily cure the disease by that object (*a*), (but if it is) purified (by other things it cureth the disease) (*b*). 33.

(*a*) *Yena...Punāti* [the object...object]—*See Çrīdhara*, 2.

(*b*) *Chikitsitaṃ* [but......purified (by other things...)]—*See Çrīdhara*, 3.

[ÇRĪDHARA'S GLOSS—V. 33.]

1. How can acts allay the pain of mankind ? This as well as the subsequent verse shows by example that they can do so by the different application of things.

2. *Yena......Punāti* [the object...object].—The disease arising from taking a great quantity of clarified butter is not cured by administering it as an antidote.

3. *Chikitsitaṃ* [but...purified (by other things...)]—but when that clarified butter is purified by other object, it will have a specific influence on the said disease.

Similarly (*a*), the performance of Acts (duties of every day life or active devotion) (*b*), is the cause of getting the course of mundane existence. Being dedicated (*c*) to the Supreme Lord (*d*), these (very Acts again) are capable of effecting their own destruction (*e*) 34.

(*a*) *Evam* [Similarly]—*See Çrīdhara*, 1.

(*b*) *Kriyāyogāh* [Acts......].—(Literally) the practical form of the *Yoga* system of philosophy. But Çrīdhara's interpretation has been adopted in the text.

(*c*) *Kalpitāh* [dedicated]—*See Çrīdhara*, 4.

(*d*) *Pare* [to the Supreme Lord]—*See Çrīdhara*, 3.

(*e*) *Ātma-vināçāya kalpante* [are capable of effecting their own destruction]—*See Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 34.]

1. *Evam* [Similarly].—In the same way as the disease is cured.

2. *Ātma-vināçāya kalpante* [are capable of effecting their own destruction]—are capable of putting an end to the effects of Acts.

3. *Pare* [to the Supreme Lord]—to God.

4. *Kalpitāh* [dedicated]—(when) dedicated to the Supreme Lord.

It should be noticed that following is the order by which the highest order of righteousness is attained. Service to great men, act of gaining their favor, reverence for their religion, hearing of the narrative of *Hari*, liking for the narrative of the Supreme Lord, attainment of self-knowledge, unflinching devotion, and knowledge of truth regarding the Supreme Lord. After this the devotee becomes omniscient and attains other attributes of God by the Supreme Lord's grace.

The knowledge (*a*) which is associated with faithful devotion (*b*) is verily subordinate to the Act performed in this (world) for the gratification of the Supreme Lord. 35.

(*a*) *Jnānam* [knowledge]—*See Jīva*, 3.

(*b*) *Bhakti-Yoga* [faithful devotion]—*See Jīva*, 2.

[ÇRĪDHARA'S GLOSS—V. 35.]

1. The effects of Acts, which are derived out of ignorance, are destroyed by knowledge, and the latter is derived from faithful devotion. How is it possible that Acts should destroy Acts ? This verse removes the dilema.

[JĪVA GOSVAMIN'S GLOSS—V. 35.]

1. This verse describes the superiority of Acts which are gratifying to the Lord, *Hari*.

2. *Bhakti-Yoga* [faithful devotion].—It includes the chanting and remembering of *Hari's* deeds.

3. *Jnānam* [knowledge]—knowledge full of devotion regarding the Supreme Lord is subordinate to Acts, that is to say, such knowledge is the natural result of Acts (as described in the verse).

When persons, desirous to learn about the Supreme Lord, become performers of such Acts, then (they) repeatedly utter Kṛishṇa's names expressive of His qualities and (subsequently) remember Him.[36]

[ÇRĪDHARA'S GLOSS—V. 36.]

1. The Acts dedicated to the Supreme Lord generate the faithful devotion. This verse enjoins that the good practices and conduct of the virtuous men should be observed. When the sentinent being knowing about the Supreme Lord, begin to perform Acts, then they utter and remember the names and attributes of Kṛishṇa. The following reference has been made in the *Bhagavat Gītā* as regards the act of learning about the Supreme Lord :

'(O) Son of Kunti (Arjuna) do thou fully dedicate unto me (Kṛishṇa) whatever act do thou perform, whatever do thou eat, whatever burnt-offerings do thou offer, whatever do thou make, and whatever austerities do thou perform. *

[JĪVA GOSVAMIN'S GLOSS—V. 36.]

1. How are Acts destroyed by Acts ? This verse clears this point.

2. Although for the pleasure and satisfaction of the Supreme Lord, acts are performed, yet on account of the votary's natural liking for the Supreme Lord, he repeatedly utters His names like the sages Çaunaka and others.

Om, I meditate upon and repeatedly bend down (*a*) unto thee, *Vāsudeva* (*b*), *Pradyumna* (*c*), *Aniruddha* (*d*) and *Sankarshaṇa* (*e*), (thou art) the Supreme Lord.[37]

(*a*) *Namah Dhīmahi* [I meditate upon and.........bend down]—*See Çrīdhara*, 2.

(*b*) *Vāsudeva* [वासुदेव]—*See* p 5 ; and Kṛishṇa pp. 41-44.

(*c*) *Pradyumna* [प्रद्युम्न].—He was the first born of the 108,000 sons of Kṛishṇa, by Rukmini. He is considered as the incarnation of the Indian Cupid, and differently named Manmatha and Kāma. He was originally the mind-born son of Vishṇu, who is said to have become incarnate in Pradyumna. A detailed description will be found in the *Vishṇu Purāṇa*. *See Jīva*, 2.

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* यत् करोषि यदश्नासि यज्जुहोषि ददासि यत्। यत् तपस्यसि कौन्तेय तत् कुरुष्व मदर्पणमिति ॥

(*d*) *Aniruddha* [अनिरुद्ध]—son of Pradyumna and grandson of Kṛishṇa. Ushā, the daughter of Bāna was extremely enamoured with him. Chitralekhā, her companion, who was skilled in magical art, brought Aniruddha from Dvārakā. The king Bāna getting information through the sentinels that Aniruddha was in the palace, sent a body of men for his arrest, but they could not withstand his prowess and were slain. There upon Bāna by his magical art succeeded in capturing Aniruddha and had him bound in serpent bands. Receiving information from Nārada that Aniruddha had been imprisoned, Kṛishṇa, accompanied with Balarāma and Pradyumna, mounting on Garuḍa set off for the capital of Bāna. A great battle ensued, in which the king Bāna was defeated, but his life had been spared as Çiva interposed in his favor. The bands of snakes on Aniruddha's person were blasted by the breath of Garuḍa. Aniruddha was set free and returned to Dvārakā with Ushā.

(*e*) *Sankarshaṇa* [सङ्कर्षण]—*See* Balarāma p. 39, *note* (*a*).

[ÇRĪDHARA'S GLOSS—V. 37.]

1. The acts of chanting and remembering the Supreme Lord's glories, are causes of devotion to Him.

2. *Namah Dhīmahi* [I meditate upon and......bend down]—I bow down in mind.

[JĪVA GOSVAMIN'S GLOSS—V. 37.]

1. This verse teaches about the holy text, from Çrīnārāyaṇa the author of the *Pancharātra* including the Praṇava (*Om*).

2. *Bhagavān* [the Supreme Lord]—is the deity of the holy text which comprises all the four personages mentioned in the verse. The order in which they should be mentiened is this: Vāsudeva and Sankarshaṇa are in the midst of the right and left sides; Pradyumna on the right of Sankarashaṇa; Aniruddha on the left of Vāsudeva. But the order is reversed in this verse as it here indicates Vāsudeva's four-foldedness, and the construction would be 'to His son and grandson, Pradyumna and Aniruddha.'

That person becometh full of accurate perception (*a*), (regarding the Supreme Lord), who, by thus reciting the text expressive of forms, adoreth the Sacrificial Being (*b*), (whose) body consisteth of forms (mentioned in the sacred text) (*c*), yet without any form (*d*). 38.

(*a*) *Samyag-darçanah* [becometh full of accurate perception...]—*See Çrīdhara*, 2; and *Jīva*, 4.

(*b*) *Yajna-Purusham* [Sacrificial Being]—It is a name of Vishṇu. *See Jīva*, 3.

(*c*) *Mantra-mūrttim* [(whose) body consisteth of forms (mentioned in the sacred text)]—*See Jīva*, 1.

(*d*) *Amūrttikam* [without any form]—*See Çrīdhara*, 1; and *Jīva*, 2.

[Çrîdhara's gloss —V. 38.]

1. *Amürttikam* [without any form]—devoid of any form ; beyond the holy text.

2. *Samyag-darçana* [becometh full of accurate perception......].—That Being who is endued with perfect knowledge.

[Jîva Gasvamin's gloss—V. 38.]

1. *Mantra-mürttim* [(whose) body consisteth of (forms mentioned in) the sacred text...]—endued with forms mentioned in the said holy text.

2. *Amürttikam* [without any form]—devoid of natural forms.

3. *Yajna-Purushah* [Sacrificial Being].—The form which is adored in meditation.

4. *Samyag-darçana* [becometh full of accurate perception...]—becomes full of perception by reason of Supreme Lord's appearance on earth, but not like the *Brahma Darçana* (knowledge regarding the actual sight of the Supreme Lord).

(O) *Brāhmaṇa*, knowing that the sacred precept (regarding) Him (*a*) hath been practised by me, Keçava (*b*) had bestowed on me knowledge (*c*), glory (*d*) and devotion towards Him (*e*). 39.

(*a*) *Svanigamam* [the sacred precept (regarding) Him]—*See Çrîdhara*, 2 ; and *Jîva*, 1.

(*b*) *Keçava* [केशव]—*See* p. 40, *note* (*b*), omitting in (3), the word 'corpse' before 'in water' and add '*Çava* (शव) corpse' after 'in water'.

(*c*) *Jnānam* [knowledge]—*See Jîva*, 2.

(*d*) *Aiçvaryyam* [glory]—*See Jîva*, 3.

(*e*) *Svasmin Bhāvam* [devotion towards Him]—*See Çrîdhara* 3 ; and *Jîva*, 4.

[Çrîdhara's gloss—V. 39.]

1. This verse states that the Supreme Lord imparted knowledge, &c., to Nārada.

2. *Svanigamam* [the sacred precept (regarding) Him.].—His own precept. Keçava knew that his own precept had been practised by Nārada.

3. *Bhāvam* [devotion]—love.

[Jîva Gosvamin's gloss—V. 39.]

1. *Svanigamam* [the sacred precept (regarding) Him]—His essential part or proximate to the great deity.

2. *Jnānam* [knowledge]—first perception about Himself.

3. *Aiçvaryyam* [glory]—the superhuman power of becoming small as an atom, &c.

4. *Svasmin Bhāvam* [devotion towards Him].—Moral apathy for glory generates with the love towards the Supreme Lord.

(O Sage) whose knowledge of the *Vedas* is not scanty (*a*), do thou also fully describe the renowned deeds of the Lord, by which (description of the Lord) (*b*), the desire for knowledge (*c*) of the learned is appeased ; and (the wise men) do not consider that all the sufferings of the soul afflicted, again and again by miseries, can be extinguished by any other (means). 40.

(*a*) *Adabhra* [(O sage) whose knowledge of the *Vedas* is not scanty]—*See Çrīdhara*, 2.

(*b*) *Yena* [by which]—*See Çrīdhara*, 3.

(*c*) *Bubhutsitaṃ* [the desire for knowledge]—*See Çrīdhara*, 4.

[ÇRĪDHARA'S GLOSS—V. 40.]

1. In this verse Nārada is advising Vyāsa to describe fully the glories of the Lord.

2. *Adabhra* [(O sage) whose knowledge of the *Vedas* is not scanty].—He who has got a thorough insight into the *Vedas*.

3. *Yena* [by which]—by the intellectual object.

4. *Bubhutsītaṃ* [the desire for knowledge]—desire for understanding.

FINIS OF THE FIFTH CHAPTER, REGARDING THE PRELIMINARY CONVERSATION OF VYĀSA AND NĀRADA, IN THIS STORY OF NAIMIÇA, IN THE FIRST BOOK, IN THE ÇRĪMADBHĀGAVATA, THE GREAT PURĀṆA, AND THE VYĀSA'S TREATISE OF THE SELF-DENYING DEVOTEES.

CHAPTER VI.

(THE CONVERSATION OF VYĀSA AND NĀRADA.)

Sūta said: (O) *Brāhmaṇa*, having heard this way (about) the birth and deeds of the divine sage, the son of Satyavatī, the glorious Vyāsa, asked him again. 1.

[ÇRĪDHARA'S GLOSS V. 1.]

1. After hearing about the birth and deeds of Nārada, Vyāsa asked him again.

[JIVA GOSVAMIN'S GLOSS.]

Vyāsa asked Nārada again with a view to know further particulars in detail.

Vyāsa said: After the mendicants (*a*), who were thy preceptors of true knowledge (*b*), had entirely gone to live abroad (*c*), then, what didst thou do on attaining the first period of thy life ? 2.

(*a*) *Bhikshuvi* [mendicants]—Religious mendicants, especially Brāhmaṇa of the fourth or mendicant order, that is to say, persons in the fourth *Āçrama* (आश्रम) or at the last stage of their life, when they abandon their house and family and subsist entirely on alms.]

(*b*) *Vijnānadeshtrivi* [preceptors of true knowledge]—*See Çrīdhara*, 3.

(*c*) *Vipravasita* [had entirely gone to live abroad]—*See Çrīdhara*, 2 ; and *Jīva*, 1.

[ÇRĪDHARA'S GLOSS V. 2.]

1. In this and the two subsequent verses, Vyāsa was asking about the career of Nārada, after the latter was instructed in truth, with the object that Vyāsa may follow Nārada's career.

Vipravasita [had entirely gone to live abroad]—After they had gone to the distant country.

3. *Vijnānadeshtrivi* [preceptors of true knowledge] —It means the teachers of Nārada (already mentioned.)

[JIVA GOSVAMIN'S GLOSS V. 2.]

1. *Vipravasita* [had entirely gone to live abroad]—The mendicants after entire ly gone to the foreign parts.

(O) Son of the Self-existent (*a*), by what sort of living didst (thou) pass the subsequent period of thy life ? How didst thou also give up (*b*) this frame (*c*), on the approach of proper time ? 3.

(*a*) *Svāyambhuva* [Son of the Self-existent]—Nārada. See p. 127, para 3.
(*b*) *Udasrākshīh* [didst...give up]—*See Çrīdhara*, 3.
(*c*) *Idaṃ Kalevaraṃ* [this frame]—„ „ 2 ; and *Jīva*, 1.

[ÇRĪDHARA'S GLOSS V. 3.]

1. O son of Brahmā, how didst thou pass the latter part of thy life ?
2. *Idaṃ Kalevaraṃ* [this frame].—This frame procreated from the servant-maid.
3. *Udasrākshīh* [didst...give up]—didst thou quit.

[JĪVA GOSVAMIN'S GLOSS V. 3.]

1. *Idāṃ* [this]—described at present.

(O) Best of Sages, verily, (as) the time separateth (obliterateth) all things (*a*), how is it this time hath not interrupted thy memory of the matters (happened) in the previous cycle (*b*) ? 4.

(*a*) *Sarvanirākṛitih* [the time separateth...all things]—*See Çrīdhara*, 2.
(*b*) *Kalpa* [cycle]—Mundane age. *See* p. 196, note (*a*).

[ÇRĪDHARA'S GLOSS V. 4.]

1. Why has this mundane age not prevailed on to destroy thy memory of the past ?
2. *Sarvanirākṛitih* [the time separateth...all things]—that which destroyeth every thing.

Nārada said : Afterwards, when the mendicants, my preceptors of true knowledge, had entirely gone to live abroad, I, in the first part of (my) age (life) did the following : 5.

My mother (who was) servant-maid, ignorant and woman (*a*), having only one issue (*b*), had fully bound me, her son (who had) no other resort (on earth), by (her) affection. 6.

(*a*) *Mūḍhā Yoshit* [ignorant and woman]—being of the weaker sex. *See Çrīdhara*, 3.
(*b*) *Ekātmajā* [having only one issue]—*See Çrīdhara*, 2.

[Çridhara's gloss V. 6.]

1. This verse states that not being able to cut off the affection of his mother, Nârada had to stay for some time, in the place where his preceptors had left him.

2. *Ekâtmajâ* [having only one issue]—she had no other child but Nârada.

3. *Mûḍhâ Yoshit* [ignorant and woman].—These two adjectives are expressive of the reason for too much affection towards Nârada by his mother.

Being dependent (therefore), though desirous, she was unable to secure my welfare (for making fresh gains as well as keeping what hath been acquired) ; (moreover) the secular persons are, verily, dependent on God like a woman (puppet) made of wood (*a*). 7.

(*a*) *Dârumayî Yoshâ* [a woman...made of wood].—This is expressive of entire dependence of Nârada's mother. (*Çrîdhara*)

Being a boy of five years of age (*a*), and unacquainted with quarters, country and time, I lived in the family of the Brâhmaṇas waiting for that (*b*) (event which caused cessation of my mother's affection). 8.

(*a*) *Panchahâyanah* [five years of age]—*See Çrîdhara*, 3.
(*b*) *Tadâpekshayâ* [waiting for that...]—,, ,, 2.

[Çrîdhara's gloss V. 8.]

1. Thus my mother loved me and being quite ignorant of the secular matters, I lived in the same place where I was.

2. *Tadapekshayâ* [waiting for that......]—I lived in the family of the Brâhmaṇas awaiting the cessation of my mother's affection towards me.

3. *Panchahâyanah* [five years of age]—(Nârada was then) of five years old.

One day at night (when my) innocent (mother) went out of the house for milking a cow, a serpent bit her on the way, being sent by Death (itself), and (when it was) slightly touched by her feet (*a*). 9.

(*a*) *Âsprishtah* [slightly touched]—*See Çrîdhara*, 2.

[Çrîdhara's gloss—V. 9.]

1. The mother of Nârada who went out for milking a cow was bitten by a serpent.

2. *Âsprishtah* [slightly touched]—being trod by the feet slightly.

Then, considering that (*a*) (death of my mother) to be the grace of the Providence, (who is) desirous of the well-being (*b*) of the devotees, I set out for the Northern quarters. 10.

(*a*) *Tat* [that]—*See Çrīdhara*, 1.
(*b*) *Çam Abhīpsataḥ* [...desirous of the well-being]—*See Çrīdhara*, 2.

[ÇRIDHARA'S GLOSS V. 10.]

1. *Tat* [that]—mother's death.

2 *Çam-Abhīpsataḥ* [...desirous of the well-being]—solicitous for the good. I went away considering that event of my mother's death as a dispensation of God.

In that direction (*a*) having alone passed by prosperous (*b*) countries (*c*), cities (*d*), villages (*e*) and pastures (*f*); mines (*g*), hamlets of cultivators (*h*), villages adjacent to mountains (*i*) and parks (*j*); forests (*k*) and gardens (*l*); 11.

Mountains fully adorned with various metals (*m*), and full of trees with branches broken by elephants (*n*); water-courses filled with pure water (*o*), and lakes full of lotus (*p*) (which is) enjoyed by the gods, and adorned with roving black-bees, roused by the wonderful notes (*q*) of those using wings as a vehicle (*r*); 12.

I saw a great forest, dismal (*s*) and most dreadful (in sight) (*t*); and impassable by the thicket of rushes, (solid) bamboos, and reeds, (sonant) bamboos, and *Kusha* grass; 13.

and (which is) the sporting-place (*u*) of serpents, owls, and jackals. 14.

(*a*) *Tatra* [in that direction]—*See Çrīdhara*, 4. (V. 11.).
(*b*) *Sphītān* [prosperous]—*See Çrīdhara*, 2.
(*c*) *Janapadān* [countries]—*See Çrīdhara*, 3. (V. 11.)
(*d*) *Pura* [cities]—*See Çrīdhara*, 5. (V. 11).
(*e*) *Grāma* [villages]—*See Çrīdhara*, 6. (V. 11.)
(*f*) *Braja* [pastures]—" " 7. " 11.
(*g*) *Ākarān* [mines]—" " 8. " 11.
(*h*) *Kheta* [hamlets of cutivators]—*See Çrīdhara*, 9. (V. 11.)
(*i*) *Kharvata* [villages adjacent to mountains]—*See Çrīdhara*, 10. (V. 11.)

(*j*) *Vātīh* [parks]—*See Çrīdhara*, 11 (V. 11).

(*k*) *Vanāni* [forests]—„ „ 12 „ 11.

(*l*.) *Upavanāni* [gardens]—*See Çrīdhara*, 13. (V. 11.).

(*m*) *Chitra-dhātu-vichitrādrīn* [Mountains......metals]—*See Çrīdhara*, 1. (V. 12.)

(*n*) *Ibha-bhagna-bhuja-drumān* [trees...elephants]—*See Çrīdhara*, 2. (V. 12.)

(*o*) *Çiva-jalān* [with pure water]— „ „ 3. „ 12.

(*p*) *Nalinīh* [lakes full of lotus]— „ „ 4. „ 12.

(*q*) *Chitra-svanaih* [wonderful notes]—*See Çrīdhara*, 1. (VV. 13. and 14.)

(*r*) *Patra-rathaih* [those using wings as a vehicle]—birds. *See Çrīdhara*, 2. (VV. 13. and 14.)

(*s*) *Ghoram* [dismal]—*See Çrīdhara*, 4. (VV. 13 and 14.)

(*t*) *Pratibhayākāram* [most dreadful]—*See Çrīdhara*, 5. (VV. 13 and 14.)

(*u*) *Ajiram* [the sporting place]— „ „ 6. (VV. 13 and 14.)

[ÇRĪDHARA'S GLOSS V. 11.]

1. The verses 11, 12, 13, and 14 should be construed together. The object of these verses is to state that Nārada passed through the different places, full of various good and bad qualities, he being unaffected by any of them.

2. *Sphītān* [prosperous]—swelled. (increased)

3. *Janapadān* [countries]—places.

4. *Tatra* [In that direction]—towards that quarters.

5. *Pura* [cities].—Capitals.

6. *Gramā* [villages]—*Bhṛigu* said 'The place where the Brāhmaṇas and their servants live and the place where the *Çūdras* have their dwelling are called '*Grāma*'. *.

7. *Braja* [pastures].—Cow-station.

8. *Ākarān* [mines]—mines for precious stones, &c.

9. *Kheta* [hamlets of cultivators]—villages where cultivators live.

10 *Kharvata* [villages adjacent to mountains]—*Bhṛigu* said 'That place is called—*Kharvata*, where situate villages on one part and cities on another and traversed by rivers and mountains.' †

11. *Vātīh* [parks]—flower garden.

12. *Vanāni* [forests].—It implies trees in natural state.

13. *Upavanāni* [gardens]—planted trees.

[ÇRĪDHARA'S GLOSS—V. 12.]

1. *Chitra-Dhātu-vichitrādrīn* [Mountains......metals].—Mountains adorned with various metals such as gold, silver, &c.

2. *Ibha-bhagna-bhuja-drumān* [trees.........elephants.].—The trees whose branches were broken by the elephants.

3. *Çiva-jalān* [with pure water]—that which is full of good (pure) water.

4. *Nalinīh* [lakes full of lotus].—Lakes in general.

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* विप्राश्च विप्रभृत्याश्च यत्र चैव वसन्ति ते । स तु ग्राम इति प्रोक्तः शूद्राणां वास एव च ॥

† एकतो यत्र तु ग्रामो नगरञ्चैकतः स्थितम् । मिश्रन्तु खर्व्वटं नाम नदीगिरिसमाश्रयम् ॥

[ÇRĪDHARA'S GLOSS—VV. 13 and 14.]

1. *Chitra-svanaih* [wonderful notes]—wonderful (charming) sounds.

2. *Patra-rathaih* [those using wings as a vehicle] – birds. Nārada saw the great forest after having passed by lakes adorned with black-bees flying here and there awakened by the charming notes of the birds.

3. What sort of forest ? It was impassable on account of thickets of *Nala*, bamboo, *Çara*, *Kuça* grass and *Kīchaka*, the latter is of bamboo species and full of large holes.

4. *Ghoram* [dismal]—unbearable.

5. *Pratibhayākāram* [most dreadful]—of very dreadful form or sight.

6. *Ajiram* [sporting place]—play-ground.

I, whose organs of senses and (material) body were wearied (*a*) feeling thirsty, (*b*) and hungry, became relieved of toil by bathing in the lake (within the bed) of a river, drinking water and performing ablusions. (*c*) 15.

(*a*) *Pariçrāntendriyātmā* [whose organs of senses and (material) body were wearied]—*See Çrīdhara*, 1.

(*b*) *Tritparītah* [feeling thirsty] — *See Çrīdhara*, 2.

(*c*) *Upasprishtah* [performing ablusions]— „ 3.

[ÇRĪDHARA'S GLOSS—V. 15.]

1. *Pariçrāntendriyātmā* [whose organs of senses and body were wearied]. —It refers to him (Nārada) whose organs and body became very fatigued.

2. *Tritparītah* [feeling thirsty]—(He who was thirsty.)

3. *Upasprishtah* [performing ablusions]—washing faces, &c.

Having taken shelter (*a*) near (at the foot of) a *Pippala* tree (*b*) in that forest devoid of any human being, I began by (my) intellect (*c*) to meditate upon the Supreme Spirit (*d*) present in (my) mind (*e*) as I had heard about it. 16.

(*a*) *Āçritah* [Having taken shelter]—*See Çrīdhara*, 2.

(*b*) *Pippalopasthe* [near......a *Pippala*-tree]—*Pippala* signifies the well known *Açvattha* tree (*Ficus religiosa*) *Upastha*, (Literally) the lap ; middle part in general ; a secure place ; the organ of generation, specially of a male ; the anus ; the haunch ; heap, near or approximate. Çrīdhara interprets it as 'at the root of *Açvattha*. *See Çrīdhara*, 1.

(*c*) *Ātmanā* [by [my] intellect]—*See Çrīdhara*, 3.

(*d*) *Ātmānam* [the Supreme Spirit]— „ 5.

(*e*) *Ātmastham* [in (my) mind] „ „ 4.

[Çrîdhara's gloss—V. 16.]

1. *Pippalopasthe* [near......a *Pippala-tree*]—at the foot (root) of the *Ficus Religiosa.*

2. *Âcritah* [Having taken shelter]—Having seated.

3. *Âtmanâ* [by (my) intellect]—by intellectual power.

4. *Âtmastham* [in (my) mind]—in the heart.

5. *Âtmânam* [the Supreme Spirit]—Supreme Soul.

Hari appeared slowly (*a*) in my heart , (when I) was meditating upon (His) lotus-like feet by the mind subdued with devotion (*a*), and eyes filled with the particles of tears (by reason of) longing (for seeing the Supreme Lord) (*b*). 17.

(*a*) *Çanaih* [slowly]—by degrees such as feeling smell, &c., the Supreme Lord appeared Himself in the heart.

(*b*) *Bhâva-nirjjita-chetasâ* [by the mind subdued with devotion]—*See Çrîdhara*, 1.

(*c*) *Autkanthyâçrukalâkshasya* [eyes were filled with the particles of tears ......longing for seeing the Supreme Lord]—*See Çrîdhara.* 2.

Çrîdhara's gloss.—V. 17.

1. *Bhâva-nirjjita-chetasâ* [by the mind subdued with devotion]—*Bhâva* means devotion ; *Nirjjita* subdued, hence with mind composed by devotion.

2. *Autkanthyâçru-kalâkshasya* [eyes filled with the particles of tears...... longing (for seeing the Supreme Lord)]—The eyes were full of tears on account of longing for seeing a beloved person or a desirable thing.

(O) Sage, being plunged into the flood of happiness (*a*), ,I who was greatly elated with joy and whose body was full of emotion by reason of the extreme weight of love (for the Supreme Lord (*b*), and in consquence) saw no difference between both (*c*) (the Individual Spirit and the Supreme Spirit). 18.

(*a*) *Ânanda-samplave* [into the flood of happiness]—*See Çrîdhara*, 2.

(*b*) *Premâtibhara-nirbhinna-pulakânga* [whose...love ...]—*See Çrîdhara*, 1.

(*c*) *Ubhaya* [both]—*See Çrîdhara*, 3.

[Çrîdhara's gloss—V. 18.]

1. *Premâtibhara-nirbhinna-pulakânga.* [whose......love... ...].—It refers to Nârada whose love for the Supreme Lord was so extreme that the hairs of his body stood errect with joy.

2. *Ânanda-samplave* [into the flood of happiness]—in the great stream of happiness.

3. *Ubhaya* [both]- the Individual Spirit and the Supreme Spirit.

Suddenly not seeing the form of the Supreme Lord, which is pleasing to the mind (*a*), and (which) removeth sorrow (*b*), I rose (*c*) like a person with distressed mind by reason of bewilderment. [19.]

(*a*) *Manah-kāntam* [pleasing to the mind]—*See Çrīdhara*, 1.
(*b*) *Çuchāpaham* [removeth sorrow]—See *Çrīdhara*, 2.
(*c*) *Uttasthe* [rose]—*See Çrīdhara*, 3

[ÇRĪDHARA'S GLOSS—V. 19.]

1. *Manah-kāntam* [pleasing to the mind]—desirable or agreeable to the mind.
2, *Çuchāpaham* [removeth sorrow]—that which destroys sorrow.
3. *Uttasthe* [rose]—got up.

Being desirous of seeing Him (the Supreme Lord) again, I could not see (Him) even after meditation by concentrating (my) mind within (my) heart (*a*) (then), being unsatisfied, I became like one diseased in mind (*b*). [20.]

(*a*) *Hridi-manah-pranidhāya* [by concentrating (my) mind within (my) heart]— fixing the mind in the heart. (*Çrīdhara.*)
(*b*) *Avitriptah-Āturah-iva* [being unsatisfied, I became like one diseased in mind.]—I, whose satisfaction was not full, became like a mad man. (*Ibid*)

The God, who is beyond the cognisance of speech (*a*), said, as if to alleviate (my) sorrow by solemn and sweet words, unto me (who was) thus striving (to see the Supreme Lord again) in the solitary place. [21.]

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1. *Girām Agocharah* [beyond the cognisance of speech].—The God who is beyond the reach of knowledge. (*Çrīdhara.*)

Ah ! (*a*) thou art unfit to see me in this birth (life) in this (Nether world); because it is difficult that I am to be seen by the inferior contemplative meditators (*b*) whose taints (of secular desires, &c) have not been destroyed (*c*). [22.]

(*a*) *Hanta* [Ah !]—*See Çrīdhara*, 1.
(*b*) *Kuyoginām* [the inferior contemplative meditators].—Viçvanātha Chakravarttī interprets the sentence, inclusive of the word *Durdarçah* as 'I am unobservable even with the great trouble', *See Çrīdhara*, 3.

(*c*) *Aripakva-kashâyâṇâṃ* [whose taints......have not been destroyed]—See *Çrîdhara*, 2.

[ÇRÎDHARA'S GLOSS—V. 22.]

1. *Hanta* [Ah !]—This is expressive of great kindness.

2. *Aripakva-kashâyâṇâṃ* [whose taints......have not been destroyed]—thou art not fit to see me, because the votaries whose taints of *kâma*, &c., have not been extinguished cannot expect to see me.

3. *Kuyogināṃ* [the inferior contemplative meditators]—The persons whose *yoga* (meditation) has not attained its perfection.

(O) Sinless one, (I have) once shown (unto thee) the form (of mine) this (act of once showing it) is on account of thy devotion towards me. The virtuous men who pant after me, gradually quit all (desires) which are in the heart. 23.

ÇRÎDHARA'S GLOSS—V. 23.]

1. Why did God appear before Nârada ? The Lord said, I appeared before thee, only to increase thy love unto me.

2. What is the benefit to be derived by love to God ? The answer is that he who loves the Lord becomes free from all other desires which are in his heart.

Thy firm devotion (*a*) hath generated in me, by serving the virtuous, even for a time not (very) long (*b*). Casting off this blamable (inferior) (*c*) frame (*d*) (of a servant-maid), thou shalt go (to heaven for becoming) my personal attendant (*e*). 24.

(*a*) *Matih* [devotion]—*See Jîva*, 1.

(*b*) *Adîrghayâ* [not (very) long]—*See Çrîdhara*, 1.

(*c*) *Avadyam* [blamable...]— „ „ 2.

(*d*) *Lokam* [frame]— „ „ 3.

(*e*) *Majjanatâṃ* [shalt go...my personal attendant]—*See Çrîdhara*, 4.

ÇRÎDHARA'S GLOSS. V. 24.

1. *Adîrghayâ* [not (very) long]—even serving for a short time.

2. *Avadyam* [blamable......]—fit for blame.

3. *Lokam* [frame]—body.

4. *Majjanatâṃ* [shalt go......my personal attendant]—get the side of me.

[JÎVA GOSVAMIN'S GLOSS—V. 24.]

1. *Matih* [devotion]—it means the unswerving devotion mentioned in the former verse.

2. This verse states about the good result derived from firm devotion.

This devotion (*a*) (firmly) bound in me, shall never be (placed) in difficulty, nor shall thy memory (of this life be so), by my grace, even at the destruction and (subsequent) creation of beings (Universe) (*b*). 25.

(*a*) *Matih* [devotion]—*See Jīva*, 2.

(*b*) *Prajā-sarga-nirodhe* [at the destruction and...creation of beings......]—*See Çrīdhara*, 1.

[ÇRĪDHARA'S GLOSS—V. 25.]

1. *Prajā-sarga-nirodhe* [at the destruction and...creation of beings...]—on account of the creation of beings, the destruction follows as a matter of course, or it may be explained as ' at the destruction of the creation of beings.'

[JĪVA GOSVAMIN'S GLOSS—V. 25.]

1. If devotion is annihilated at an intermediate time, what a devotee should do ? The present verse throws light on this point.

2. *Matih* [devotion]—What to say about devotion ? Even the memory dies out by reason of re-birth.

Saying so far, that Great Being (*a*) the Ruler of all (*b*), (who is of) ethereal (*c*) and unseen forms (*d*), stopped (from speaking). I, who is (thus) graced by Him, saluted (*e*) the Greatest of the greatest Beings by bending down my head. 26.

(*a*) *Mahad-bhūtam* [Great Being]—*See Çrīdhara*, 1.
(*b*) *Içvara* [the Ruler of all]— " " 2.
(*c*) *Nabholingam* [ethereal......form]— " " 3.
(*d*) *Alingam* [unseen forms]— " " 4.
(*e*) *Avanāmam* [saluted]— " " 5.

[ÇRĪDHARA'S GLOSS—V. 26.]

1. *Mahad-bhūtam* [Great Being].—The *Çruti* has described the Supreme Lord as the Great Being. *

2. *Içvara* [the Ruler of all]—What is the nature of this Great Being ? He is the Regulator (Ruler) of all.

3. *Nabholingam* [ethereal......form]—(He) whose form is on the firmament.

4. *Alingam* [unseen form].—although present near, yet cannot be seen.

5. *Avanāmam* [saluted]—bowed down.

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* अस्य महतीभूतस्य निःश्वसितमेतदयहग्वेद इत्यादि ।

Being bereft of bashfulness (*a*), reciting the names of the Eternal (*Hari*) (*b*) and remembering (*c*) His mystic (*d*) and beneficial (*e*) deeds (*f*), being of satisfied mind (*g*) and travelling (all over) the world, (my secular) desires being ceased, becoming prideless (*h*) and unenvious (*i*), I was waiting for the time (*j*). . 27.

(*a*) *Hata-trapah* [Being bereft of bashfulness]—*See Çrîdhara,* 1.
(*b*) *Ananta* [the Eternal......]— „ „ 2.
(*c*) *Smaran* [remembering]—*See Jîva,* 4.
(*d*) *Guhya* [mystic]— „ „ 1.
(*e*) *Bhadrâṇi* [beneficial]— „ „ 2.
(*f*) *Kritâni* [deeds]— „ „ 3.
(*g*) *Tushta-manâh* [satisfied mind]—*See Jîva,* 5.
(*h*) *Vimadah* [prideless]— „ „ 6.
(*i*) *Vimatsarah* [unenvious]— „ „ 7.
(*j*) *Kâlam Pratîkshan* [......waiting for the time]—*See Jîva,* 8.

[ÇRÎDHARA'S GLOSS—V. 27.]

1. *Hatatrapah* [Being bereft of bashfulness].—Having left bashfulness.
2. *Ananta* [the Eternal...].—It is a name of Vishṇu.

[JÎVA GOSVAMIN'S GLOSS—V. 27.]

1. *Guhya* [mystic]—very private or mysterious.
2. *Bhadrâṇi* [beneficial]—best of all.
3. *Kritâni* [deeds]—It refers to the diversions of Krishṇa with several of his beloved ones.
4. *Smaran* [remembering]—only remembering as much as is possible to remember, but not expressing anything beyond that.
5. *Tushta-manâh* [satisfied mind]—being free from all other desires.
6. *Vimadah* [prideless]—free from inebriety from the beginning.
7. *Vimatsara* [unenvious]—devoid of envy.
8. *Kâlam-Pratîkshan* [...waiting for the time].—I was waiting for the grace of the Supreme Lord.

(O) *Brâhmaṇa,* in this way, being devoted to *Krishṇa,* strongly attached (to Him) and of stainless soul, Death appeared (unto me), in (proper) time (*a*), like lightning (*b*) from the hills (*c*). 28.

(*a*) *Kâle* [in......time]—*See Çrîdhara,* 1.
(*b*) *Taḍit* [lightning]— „ „ 2 and 4.
(*c*) *Saudâmanî* [from the hills]—a particular kind of lightning ; or part of the Sudâmâ mountain. *See Çrîdhara,* 3.

[ÇRĪDHARA'S GLOSS—V. 28.]

1. *Kāla* [in......time].—Death during his leisure appeared (unto Nārada).

2. *Tadit* [lightning].—It is expressive of Death's sudden appearance.

3. *Saudāmanī* [from the hills].—This adjective qualifies *Tadit* (lightning) and expresses clearly its nature. *Sudāmā* means garland ; that which has been produced from garland, is called *Saudāmanī* ; in short, that which is like garland. The word Saudāmanī is explained in another way. *Sudāmā* signifies a mountain; that which is produced from any part of such mountain is called Saudāmanī. (This meaning has been adopted in rendering the text.). It is evident that lightning glitters more brightly in the mountains full of various stones (than in an ordinary place).

4. *Tadit* [lightning].—It means near, according to the text of *nirukta*. *

(When) I was led (by the Supreme Lord) to the divine (*a*) and pure (*b*) body (*c*), the acts, by the fruition of which the mortal frame (*d*) is produced, became annihilated (*e*), and the body (composed) of five elements (*f*) fell off (*g*). 29.

(*a*) *Bhagavatīm* [divine]—*See Çrīdhara*, 2 ; and *Jīva*, 1.
(*b*) *Çuddhām* [pure]— „ „ 3 ; and *Jīva*, 2.
(*c*) *Tanum* [body]— „ „ 4.
(*d*) *Āravdha-karma* [acts by the fruition of which this mortal frame is produced]—*See Çrīdhara*, 5.
(*e*) *Nirvāṇah* [annihilated]—*See Çrīdhara*, 6.
(*f*) *Pāncha-bhautikah* [...of five elements]—*See Çrīdhara*, 7.
(*g*) *Nyapatat* [fell off]— „ „ 8.

[ÇRĪDHARA'S GLOSS—V. 29.]

1. In the previous verse it has been said that the Supreme Lord told Nārada that he shall have to quit the blamable form of servant-maid's son and go to heaven to become an attendant of the Supreme Lord.

2. *Bhagavatīm* [divine]—that which stops by the side of the Supreme Lord.

3. *Çuddhām* [pure]—full of the quality of Goodness.

4. *Tanum* [body]—body promised to be given to Nārada by God Himself.

5. *Āravdha-karma* [Acts by the fruition of which this mortal frame is produced].—The acts by which the present body is acquired.

6. *Nirvāṇah* [annihilated]—extinguished.

7. *Pāncha-bhautikah* [...of five elements]—made up of five elements.

8. *Nyapatat* [fell off]—(destroyed).

9. The body of person who stops near the Supreme Lord is pure, eternal and is not the production of Acts.

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* तड़िदन्तिकवज्रयोरिति ।

[JIVA GOSVAMIN'S GLOSS—V. 29.]

1. *Bhagavatîm* [divine]—having been included in the parts of the light of the Supreme Lord's body.

2. *Çuddhâm* [pure]—that in which there is no touch of *Prakriti* (Producer of illusion).

3. *Nyapatat* [fell off]—this indicates that the *Linga Çarîra* (material body) is annihilated; because the material body of the true votaries of the Supreme Lord exist as long as the *prâravdha-karma* continues. Çrîdhara also supports this view.

Through (his) breath (*a*), I entered within (*b*) (the body of) the Lord (Brahmâ), desirous of lying down into (the body of *Nârâyaṇa*) (*c*), who lay on the water of the Ocean of Deluge (*d*), after concentrating (in Himself) this (*e*) (Universe), at the end of the mundane cycle. 30.

(*a*) *Anuprâṇam* [Through......breath]—*See Çrîdhara,* 5.
(*b*) *Antah* [within]— „ „ 4.
(*c*) *Çiçayishoh-Brahmaṇah* [......(*Brahmâ*)—desirous of lying down into the (body of) Nârâyaṇa]—*Çrîdhara,* 3 and 8.
(*d*) *Udanvatah* [the Ocean of Deluge]—*See Çrîdhara,* 2.
(*e*) *Idam* [this (Universe)]— „ „ 1.

[ÇRÎDHARA'S GLOSS—V. 30.]

1. *Idam* [this (Universe)].—It includes the three worlds—Heaven, Earth and the Lower Region, on the destruction of these.

2. *Udanvatah* [the Ocean of deluge].—It means the great ocean at the time of the destruction of these.

3. *Çiçayishoh* [desirous of lying down].—It refers to Lord Brahmâ, who wished to lie down into the body of *Nârâyaṇa,* who stretched Himself on the water of the Universal deluge.

4. *Antah* [within]—inside (the body).

5. *Anuprâṇam* [Through...breath]—I stole into Brahmâ's body through his breath.

6. The *Kûrma Purâṇa* says, 'Afterwards Brahmâ, the soul of the Universe, descending, entering into the body of Vishṇu, and becoming united with the latter, slept the sleep of Vishṇu.' *

7. *Çayâne Ambhasi* [शयाने अम्भसि]—Where these words occur, it can be explained in this way. 'In his own refuge—water.'

8. *Çiçayishoh-Brahmaṇah* [...(Brahmâ)—desirous of lying down into the (body of) Nârâyaṇa.].—This is indicative of non-distinction between Brahmâ and Nârâyaṇa.

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* ततोऽवतीर्य्य विश्वात्मा देहमाविश्य चक्रिणः । अवाप वैष्णवीं निद्रामेकीभूयाथ विष्णुनेति ॥

I, with *Marīchi* (*a*) and other Sages (*b*), was born out of the (different) organs (*c*) of *Brahmā*, who at the end of the four thousand revolutions of Ages (*d*), rising (from his sleep), was desirous of creating this (Universe.). 31.

(*a*) *Marīchi* [मरीचि] —A *Prajāpati*, one of the Brahmarshis or mind-born sons of Brahmā. He was married to Sambhuti (fitness) one of the daughters of Daksha. Their son, Kaçyapa, had an extensive prosperity. He is also described as the chief of the *Maruts*, personified as winds. *See Jīva*, 2.

(*b*) *Ṛishayah* [Sages].—Besides Marīchi, and Nārada, the following are mentioned by Manu:—Atri, Angiras, Pulastya, Pulaha, Kratu, Prachetas, or Daksha, Vasishta and Bhṛigu. *See Manu* c. I. v. 35.

(*c*) *Prānebhyah* [organs]—*See Çrīdhara*, 1.

(*d*) *Sahasrayuga* [four thousand......Ages]—*See Jīva*, 1.

[ÇRĪDHARA'S GLOSS—V. 31.]

1. *Prāṇebhyah* [organs]—Nārada, Marīchi and other sages sprang forth from the different organs of Brahmā.

[JĪVA GOSVAMIN'S GLOSS—V. 31.]

1. *Sahasrayuga* [four thousand...Ages].—The word *Yuga* (Ages) includes four *Yugas*, each of which revolves for a period of a thousand years, hence, four thousand years for the four ages collectively).

2. *Marīchi-miçrāh* [Marīchi and other...]—The birth of Marīchi, &c., should be understood in a peculiar sense. These sages are not subject to birth like ordinary mortals. It is true, they are said to have sprung forth from Brahmā after the destruction of the Universe. They do not actually be born, but awake themselves like Brahmā from sleep after deluge. It must also be noticed that Nārada is considered eternal in every place and in every age ; so it is impossible that he will be subject to ordinary birth, but when such eternal Being is incarnate as a particular fortunate being, then such birth is possible for him.

Being true to vows (*a*), by the grace of the great Vishṇu, (I) rove within and without the Three Worlds (*b*), (my) course being uninterrupted every-where (*c*), 32.

(*a*) *Askandita-vratah* [true to vows]—*See Jīva*, 1.

(*b*) *Trīn-Lokān* [Three-Worlds]—Heaven, Earth, and the Nether region.

(*c*) *See Çrīdhara*, 1.

[ÇRĪDHARA'S GLOSS—V. 32.]

1. The performers of acts (rites) and observers of austerities do not go out, but remain stationary in a particular place. But although observing the vows of *Brahmacharyya*, I, says Nārada, travelled inside, as well as outside of the Universe, and my course was interrupted nowhere.

[JĪVA GOSVAMIN'S GLOSS—V. 32.]

1 *Askandita-vratah* [true to vows]—firm in observing the rules of devotion towards the Supreme Lord.

I wander about (every-where), singing the narrative of *Hari*, by playing on (*a*) this lyre decorated with (*b*) (full of) divine tunes (*c*), (which) has been given (to me) by God (*d*). 33

(*a*) *Mūrchchhayitvā* [by playing on]—*See Çrīdhara*, 6.

(*b*) *Vibhūshitām* [decorated]—*See Çrīdhara*, 5.

(*c*) *Svara-Brahma* [divine tune]—*Svara* has different significations :— sound ; noise ; voice ; tone ; tune ; music ; a primary musical sound ; note of the musical scale or gamut, of which there are seven, commonly thus arranged, (1) *nishāda*, (2) *rishabha*, (3) *gāndhāra*, (4) *shadja*, (5) *madhyama*, (6) *dhaivata*, (7) *panchama*. These notes are described as resembling respectively the notes of an elephant, bull, goat, peacock, curlew, or heron, horse, and Koil. They are designated by their initial letters or syllables thus, *ni*, *ri*, *ga*, *sha*, *ma*, *dha*, *pa*, and the order is sometimes changed, *shadja* being placed first, *panchama* fifth, *nishāda* last. *See Çrīdhara*, 3 and 4 : and *Jīva*, 2.

(*d*) *Deva-Dattām* [given......by God]—*See Çrīdhara*, 2 ; and *Jīva* 1 and 3.

[ÇRĪDHARA'S GLOSS—V. 33.]

1. Why Nārada wanders about ? It appears from this and the three subsequent verses that he does so for the good of mankind by the command of God.

2. *Deva-dattām* [given...by God]—the lyre is said to have been given by God.

3. *Svara* [tune]—These are of seven kinds—*nishāda*, *rishabha*, *gāndhāra*, *shadja*, *madhyama*, *dhaivata* and *panchama*.

4. *Brahma* [divine]—these seven tunes are called *Brahma*, that is to say, they being expressive of God's glory are called divine.

5. *Vibhūshitām* [decorated with]—naturally full of these seven tunes.

6. *Mūrchchhayitvā* [by playing on]—having tuned (for playing the lyre).

[JĪVA GASVAMIN'S GLOSS—V. 33.]

1. *Deva* [God].—It implies Krishṇa ; because it is stated in the *Linga Purāṇa* that Krishṇa Himself caused Nārada to take lyre in his hand.

2. *Svara-Brahma* [divine tune]—The tune is called *Brahma* (God), because the tune in Nārada's lyre has the sudden power of expressing Krishṇa's glories, hence divinity is attributed to the tune.

3. *Deva-dattām* [given...by God]—The object calling the lyre as the gift of God is that its divine tune reminds men the benefits conferred on them by the Supreme Being which in turn induces them to enquire about Him.

His mighty deeds having been chanted fully (by me), *Hari*, whose feet are (sacred, like places of) pilgrimage, and (who is of) loving-glory, appeareth immediately, in my heart, as if a (person) invited (in hospitality). 34.

[ÇRĪDHARA'S GLOSS—V. 34.]

1. Nārada is stating his own necessities by this verse.

[JĪVA GOSVAMIN'S GLOSS—V. 34.]

2. What is the loving-glory of the Supreme Lord? It should be understood by this compound adjective that the benevolence of the Supreme Lord to this effect, that every one should enjoy happiness and suffer no trouble from him. It must be inferred from the wording of this verse that the Supreme Lord by his kindness caused Nārada to take lyre, so also He appeared in the latter's heart.

Verily, the act of describing the deeds of *Hari* is seen (proved to be like) a raft (canœ) in the Ocean of the World (*a*) for (persons whose) minds (are) distressed (*b*) by the incessant desire (*c*) for the enjoyment (*d*) of pleasures produced from the concurrence of material elements. (*e*). 35.

(*a*) *Bhava-Sindhu-plavah* [a raft (canœ) in the Ocean of the World]—the human existence or life is likened to a raft.—*See Çridhara*, 6.
(*b*) *Ātura-chittānām* [...minds...distressed]—„ „ 5.
(*c*) *Ichchhayā* [by......desire]— „ „ 4.
(*d*) *Sparça* [for enjoyment]— „ „ 3.
(*e*) *Mātrā* [pleasure......elements]— „ „ 2.

[ÇRĪDHARA'S GLOSS—V. 35.]

1. This verse states about the necessity of other persons of the world.
2. *Mātrā* [pleasures......elements]—secular matters.
3. *Sparça* [for enjoyment]—by their enjoyment.
4. *Ichchhayā* [by......desire]—desire of such enjoyment.
5. *Ātura-chittānām* [...minds......distressed].—It refers to persons whose minds are so distressed by the desire for the enjoyment of secular things.
6. *Bhava-sindhu-plavah* [a raft (canœ) in the Ocean of the World]—for such persons the act of describing incessantly the career of Hari is like a raft or small ship to cross over the Ocean of Life. This is not only heard but has been clearly proved (by evidence and argument).

The soul, incessantly blasted by lust and avarice, doth not become so much (fully) pacified by self-restraint, &c., the means of contemplative meditation, as by serving the Giver of Liberation (Krisṇa). 36.

[ÇRĪDHARA'S GLOSS—V. 36.]

1. The soul become pacified by serving Krishṇa. The acts of self-control, self-restraint, &c., the means by which contemplative meditation is practised, do not appease the soul so much as by means of serving Krishṇa. When by

serving Him a little, the soul is pacified then, what to say about the effect of describing his glories. ?

(O) Sinless, I have described all these, whatever thou hast asked me (as regards) the mysteries of my birth and deeds, and the means for satisfying thy mind. 37.

[Çrīdhara's gloss—V. 37.]

1. Nārada said that the means for the satisfaction of Vyāsa's mind, is also described.

The glorious sage, without having any personal motive or necessity (*a*), thus addressing the son of Vāsavī (*b*) and bidding (him) farewell (*c*), went away playing on his lute. 38.

(*a*) *Yādrichchhikah* [without having any personal motive or necessity]—*See Çrīdhara*, 2.

(*b*) *Vāsavī-sutam* [son of Vāsavī].—It means Vyāsa. Vāsavī is another name of Satyavatī, mother of Vyāsa.

(*c*) *Āmantrya* [bidding farewell]—*See Çrīdhara*, 1.

[Çrīdhara's gloss—V. 28.]

1. *Āmantrya* [bidding farewell]—(taking leave.)

2. *Yādrichchhikah* [without having any personal motive or necessity]—Nārada had no necessity or intention of his own.

Ah! blest is this Divine Sage, because by singing with the string (of his lute), the glories (of the Lord who), holdeth bow of horn, (Nārada himself) becoming inebriated, (with joy), gladdeneth this distressed Universe. 39.

[Çrīdhara's gloss—V. 39.]

1. This verse states about the praise due to the fortunate person who chants the glories of the Supreme Lord.

FINIS OF THE SIXTH CHAPTER, NAMED THE CONVERSATION OF VYĀSA AND NĀRADA, IN THIS STORY OF NAIMIÇA, IN THE FIRST BOOK, IN THE ÇRĪMAD-BHĀGAVATA, THE GREAT PURĀṆA, AND THE VYĀSA'S TREATISE OF THE SELF-DENYING DEVOTEES.

CHAPTER VII.

(THE PUNISHMENT OF AÇVATTHĀMĀ).

O Sūta, said Çaunaka, on the departure of Nārada, what did (that) great and glorious *Bādarāyaṇa* (*a*) do next, having thus heard (about) his (Nārada's) views (*b*). ? 1.

(*a*) *Bādarāyaṇah* [बादरायणः]—Vyāsa. *Se* p. 32. *note* (*a*).

(*b*) *Tadabhipretam Çrutavān* [having.........views]—after hearing about the suggestions of Nārada.

Sūta said : there is a hermitage called the *Çamyāprāsah* (most conducive of) increasing the rites (*a*) of sages, on the west bank of the *Sarasvatī*, the presiding deity of which is *Brahman* (*b*). 2.

(*a*) *Satra-varddhanah* [most......rites]—*See Çrīdhara*, 2.

(*b*) *Brahmanadyām* [the presiding deity of which is Brahman]—*See Çrīdhara*, 1.

[Çrīdhara's gloss—V. 2.]

1. *Brahmanadyām* [the presiding deity of which is Brahman].—The river of which Brahman is the presiding deity ; or the river full of Brāhmaṇas.
2. *Satra-varddhanah* [most......rites]—that which increases acts (rites).

Sitting in that hermitage of his, adorned with clusters of plum-trees (*a*), Vyāsa, sipping water (from the palm of his hand) (*b*), concentrated (*c*) his mind. 3.

(*a*) *Badarī* [plum-tree]—*See Çrīdhara*, 1.

(*b*) *Apah upaspriçya* [sipping water (from the palm of his hand)].—It refers to the process of *Āchamana* (आचमन) sipping water before the performance of any religious ceremonies, before taking meals, &c., from the palm of the hand. It is usual to spit out the water again. The ceremony also includes touching the body in various parts. It also means rinsing the mouth.

(*c*) *Praṇidadhyau* [concentrated]—*See Çrīdhara*, 2.

[ÇRIDHARA'S GLOSS—V. 3.]

1. *Badarî* [plum-trees]—covered with plum-trees.

2. *Pranidhâya* [concentrated].—Vyâsa in a condition of *Samâdhi* meditated upon as taught by Nârada.

The stainless mind having been fully concentrated (*a*) by means of devotion (*b*), (Vyâsa) perceived the Primeval (Supreme) Being (*c*) and Illusion (*d*), whose refuge is His feet (*e*). 4.

(*a*) *Pranihite* [having been fully concentrated]—*See Çrîdhara*, 1 : and *Jîva*, 2.

(*b*) *Bhakti-yogena* [by means of devotion [—*See Jîva*, 1.

(*c*) *Pûrvam-Purusham* [Primeval.........Being]—*See Çrîdhara*, 2 ; and *Jîva*, 3.

(*d*) *Mâyâm* [Illusion].—Extraordinary or supernatural power ; wonderful power ; for the meaning of the word in the text, *See Jîva* 4.

(*e*) *Tadapâçrayâm* [whose refuge is His feet]—*See Çrîdhara* 3 ; and *Jîva*, 4.

[ÇRIDHARA'S GLOSS—V. 4.]

1. *Pranihite* [having been fully concentrated]—motionless (fixed). In what way concentrated ? By means of devotion, the mind becoming pure.

2, *Pûrvam-Purusham* [Primeval......Being].—The first Being, the God (who was seen by Vyâsa). In some books the word *Pûrna* (पूर्णं) instead of *Pûrvam* (पूर्व्वं) is found.

3. *Tadapâçrayâm* [whose refuge is His feet]—dependent on God. Mâyâ (Illusion) who is dependent on God.

[JÎVA GOSVAMIN'S GLOSS—V. 4.]

1. *Bhakti-yogena* [by means of devotion]—by devotion. The superiority of devotion is shown in many places. It is said, Krishna gives salvation but under no circumstance bestows devotion. In another it is said that 'the devotion is generated out of devotion.' In all such places the superiority of devotion is maintained.

2. *Pranihite* [having been fully concentrated]—having been in a state of *Samâdhi* (complete abstraction). Nârada also instructed Vyâsa to be in such a state of meditation.

3. *Pûrvam-Purusham* [Primeval......Being]—it should be understood that Vyâsa saw Krishna in His real form. For instance when it is said 'I have seen the full moon', it means nothing but the moon full of brightness. In the subsequent part of the *Çrîmadbhâgavata*, Krishna has been described as the Primeval Being, who is beyond the reach of *Prakriti* and who Himself dispels illusion and dwells in pure soul like Himself.

4. *Mâyâmcha-Tadapâçrayâm* [Illusion, whose refuge is His feet]—by this it signifies that which has an inferior refuge in Him. It appears that

Māyā (Illusion) is in disguise, but not in Supreme Being's real form. It has been described subsequently that the Illusion retires from the Supreme Lord fully subdued.

No distinction between *Purusha* and *Brahma* can be noticed. The presiding deity over Illusion—*Purusha* as well as *Brahma* are nothing but the parts of the Supreme Lord.

Fully deluded (*a*) by which (Illusion), the Individual Spirit, considered itself as endued with the three qualities (of Goodness, Passion, and Darkness), although beyond them (*b*) overpowered by the evils (*c*) created by them (qualities aforesaid). 5.

(*a*) *Sammohitah* [Fully deluded]—*See Çrīdhara*, 2 ; and *Jīva*, 2.
(*b*) *Parah* [although beyond them]—*See Jīva*, 3.
(*c*) *Anartham* [evils]— „ „ 4.

[ÇRĪDHARA'S GLOSS—V. 5.]

1. Vyāsa observed the world created by the Illusion of God.

2. *Sammohitah* [Fully deluded].—Being under the cover of Illusion, the Individual Spirit, although beyond the reach of the qualities of Goodness, Passion, and Darkness, yet it is seized by the evils produced by these qualities.

[JĪVA GOSVAMIN'S GLOSS—V. 5.]

1. This verse states about the difference which Nārada perceived between the Individual Spirit and the Supreme Spirit by reason of verbal distinction and particular necessity.

2. *Sammohitah* [Fully deluded].—The Individual Spirit is sensation or knowledge itself, but being enamoured of Illusion, it considers itself full of the three qualities of Goodness, Passion and Darkness.

3. *Parah* [although beyond them]—although quite distinct from the material objects composed of such qualities, yet the Individual Spirit considers itself as material object in form of material body, &c.

4. *Anartham* [evils].—It suffers the secular miseries produced by reason of such act of thinking. The application of the words '*Yayā Sammohitah*' (fully deluded) and *Manute* (considereth) is very appropriate. Such application of words clearly discloses the true nature of the Individual Spirit which is sensation or knowledge itself. The fact of its being deluded by Illusion and considering itself as a material thing composed of the three qualities abovenamed, is expressive of its particular condition only. The *Bhagavat-Gītā* says 'Ignorance covereth knowledge, hence living Beings become full of delusion'. *

अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तव इति ।

He (also observed) the means of unflinching (*a*) devotion (*b*) which pacifieth all evils (*c*), in Him who hath subdued the knowledge derived from the senses (*d*). (There-upon) the learned Vyâsa composed the Scripture of the worshippers of Kṛishṇa for ignorant persons (*e*). 6.

(*a*) *Sâkshât* [unflinching]—*See Jîva*, 5.
(*b*) *Bhakti-yogaṃ* [the means of......devotion]—*See Jîva*, 2.
(*c*) *Anarthopaçamaṃ* [which pacifieth all evils]—„ „ 3.
(*d*) *Adhokshaje* [in Him......senses]—*See* p. 52. (*note*) (*b*).
(*e*) *Sâtvata-saṃhitâṃ* [the Scripture......persons]—*See Çrîdhara*, 2.

[ÇRIDHARA'S GLOSS.—V. 6.]

1. Vyâsa also observed the means of devotion in Kṛishṇa. This devotion dispels all undesirable things (evils). He perceived all these himself.

2. *Sâtvata.saṃhitâṃ* [the Scripture......persons]—and for persons who are ignorant, he composed the *Çrîmadbhâgavata*. The present and the subsequent two verses express in brief the meaning of the *Çrîmadbhâgavata*. Thus, it has been stated, that, God is all-powerful, omniscient, full of the greatest happiness, eternal and controller of illusion by His power of knowledge. The sentient being (*Jîva*) is full of quite opposite nature from God. He is under the influence of illusion, therefore,bereft of his real nature, that is to say, his real nature being unexpressive. The final beatitude is attained by the knowledge gained by devotion to the Supreme Lord.

3. Vishṇu Svâmî said : 'God is full of the power of complaisant knowledge, existent, and full of sensation and happiness, and *Jîva* (sentient being) is covered with ignorance and the resting place of all miseries. *

4. Again : 'He is the Supreme Being to whom Illusion is subordinate, and he is sentient being who is distressed by that illusion. In God prevails the greatest happiness and in sentient being the misery is patent. Let us bend down upon that *Nara-Hari*. †

[JIVA GOSVAMIN'S GLOSS—V. 6.]

1. This verse states about the object of publishing the *Vaishṇava* Scripture, *Çrîmadbhâgavata*.

2. *Bhakti-yogaṃ* [the means of......devotion].—This implies the practice of devotion by hearing, chanting, &c., but not the actual devotional love for the Supreme Being. The practice of devotion is dependent on instruction from others ; whereas the love for the Supreme Lord can be obtained only by the grace of Him.

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* ह्लादिन्या संविदाश्लिष्टः सच्चिदानन्द ईश्वरः । स्वाविद्यासंवृतो जीवः संक्लेशनिकराकरः ॥

† स ईशो यद्वशे माया स जीवो यस्तयार्दितः । स्वाविर्भूतपरानन्दः स्वाविर्भूतसुदुःखभूः ॥
स्वादृगुत्थविपर्यासभवभेदजभीशुचः । यन्मायया जुषन्नास्ते तमिमं नृहरिं नुमः ॥

3. *Anarthopaçamam* [which pacifieth all evils]—but the devotion is a direct eradication of evil, because, it is associated with love on account of the Supreme Lord's grace. It is true, evils are also eradicated by knowledge, but it is dependent on devotion.

4. The words can be explained in another way. *Anartha* secular power; *Upaçamam* that which puts an end.

5. *Sâkshât* [unflinching]—without any interruption.

Which (*a*) (Scripture) being heard, verily, it generateth (*b*) the devotion (*c*) of beings, (which) abandoneth (dispeleth) grief, delusion and fear (*d*), in the Great Being (*e*) Kṛishṇa. 7.

(*a*) *Yasyâm* [which]—See *Çrîdhara*, 2.
(*b*) *Utpadyate* [generateth]—*See Jîva*, 3.
(*c*) *Bhaktih* [devotion]—*See Jîva*, 2.
(*d*) *Çoka-moha-bhayâpahâ* [(which)......fear]—*See Jîva*, 4.
(*e*) *Parama Purushe* [in the Great Being]— „ „ 5.

[ÇRÎDHARA 'S GLOSS—V. 7.]

1. This verse states about the evil-destroying power of the *Çrîmadbhâgavata.*

2. *Yasyâm* [which]—the Scripture (*Çrîmadbhâgavata*). When devotion to Kṛishṇa generates at the time of hearing the recitation of the *Çrîmadbhâgavata*, then what to say when the hearing of such recitation is complete ?

[JÎVA GOSVAMIN'S GLOSS—V. 7.]

1. With a view to explain the necessity of a Scripture like *Çrîmadbhâgavata* and also to bringing into prominence the formerly mentioned Eternal Being Kṛishṇa and the benefit to be derived from *Çrîmadbhâgavata* is pointed out together with an insight into other matters in connection with the Supreme Lord.

2. *Bhaktih* [devotion]—it implies love because it is by devotion, the practice of hearing the recitation is effected.

3. *Utpadyate* [generateth]—appears or is produced.

4. *Çoka-moha-bhayâpahâ* [(which)...fear].—These are the accompanying good result of hearing the recitation of the *Çrîmadbhâgavata* by reason of devotion which is produced by hearing such recitation. The reminiscence of grief, &c., is eradicated. Ṛishavadeva said, 'As long as love is not generated in me (to Vâsudeva) the corporeal connection is not released.

5. *Parama Purushe* [in the Great Being].—The Eternal Being previously mentioned.

That sage, having composed the Scripture relating to the Supreme Lord and correcting (or arranging the same) (*a*) caused it to be read by his son Çuka, who was engaged in the practice of abstraction from worldly matters (*b*). 8.

(*a*) *Anukramya* [correcting]—making corrections.
(*b*) *Nivṛittiniratam* [engaged......matters]— *See Jīva*, 2.

[JIVA GOSVAMIN'S GLOSS—V. 3.]

1. With a view that Çuka may enjoy the greatest happiness, Vyāsa caused the *Çrīmadbhāgavata* to be read by his son.

2. *Nivṛittiniratam* [engaged......matters]—Çuka, having been deeply engaged in the divine happiness, completely abstracted his mind from secular matters.

Çaunaka said: For what reason that sage, engaged in practising abstraction from the worldly matters; indifferent in everything and delighted in his soul, had learnt the vast (Scripture)? 9.

Suta said: The sages, delighted in their soul, though free from pride (*a*), evince unflinching (*b*) devotion to the Lord of High Rank (Krishṇa), because *Hari* hath the quality of being thus (drawing such men towards Him) (*c*). 10.

(*a*) *Nirgranthāh* [free from pride]—*See Çrīdhara*, 1 and 2. ; and *Jīva*, 1
(*b*) *Ahaitukīm* [unflinching]—free from the desire of fruition.
(*c*) *Itthambhūtaguṇah* [the quality of being thus......]—*See Çrīdhara*, 3 ; and *Jīva*, 2.

[ÇRIDHARA'S GLOSS—V. 10.]

1. *Nirgranthāh* [free from pride]—persons, who have passed the reach of books, that is to say, who do not feel the necessity of studying books. It is stated in the *Bhagavat-Gītā*. 'O Arjuna, when thy intellect shall be completely free from delusion then thou shalt attain the renunciation of whatever thou hast heard and whatever thou shalt hear' *

2. The word can be explained in another way :'persons whose knot of heart has been annihilated'.

3. *Itthambhūtaguṇah* [the quality of being thus......].—This accounts for the necessity of devotion for persons who have already attained the final beatitude.

[JIVA GOSVAMIN'S GLOSS—V. 10.]

1. *Nirgranthāh* [free from pride].—He, who is beyond the rules and prohibition. He, who is free from pride likened to knot.

2. *Itthambhūtaguṇah* [the quality of being thus......]—Hari has the power of drawing towards him persons who are delighted in their soul.

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* यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति । तदा गन्तासि निर्व्वेदं श्रोतव्यस्य श्रुतस्यचेति ॥

Being attracted by the attributes of Hari (*a*), the glorious son of Bādarāyaṇa (*b*), studied (*c*) the great (*d*) narrative ; for that reason he always became favourite of the votaries of Vishṇu (*e*). 11.

(*a*) *Guṇākshiptamatih* [Being attracted by the attributes of *Hari*]—*See Jīva*, 1.

(*b*) *Bādarāyaṇih* [son of Bādarāyaṇa].—Son of Vyāsa, Çuka, See pp. 27, *note* (*c*) ; 32 *note* (*a*).

(*c*) *Adhyagāt* [studied]—*See Çrīdhara*, 2 ; and *Jīva*, 2.

(*d*) *Mahat* [great]—*See Jīva*, 3.

(*e*) *Vishṇu-jana-priyah* [favourite of the votaries of Vishṇu]—*See Çrīdhara*, 3 ; and *Jīva*, 4.

[ÇRĪDHARA'S GLOSS—V. 11.]

1. Let Çuka evince his devotion towards the Supreme Lord, if he likes, but what was the necessity of his learning this Scripture ? This verse explains the reason.

2. *Adhyagāt* [studied]—read.

3. *Vishṇu-jana-priyah* [favourite of the votaries of Vishṇu].—He whose favourites were the votaries of Vishṇu or who became desirous to receive the visits of the votaries by reason of religious discussion.

[JĪVA GOSVAMIN'S GLOSS—V. 11.]

1. *Guṇākshiptamatih* [Being attracted by the attributes of *Hari*]—by little study of the *Çrīmadbhāgavata* from Vyāsa, the mind of Çuka felt the divine felicity.

2. *Adhyagāt* [studied]—Studied subsequently.

3. *Mahat* [great].—Although the Scripture is very big.

4. *Vishṇu-jana-priyah* [favourite of the votaries of *Vishṇu*].—Afterwards Çuka became favourite of the votaries, or the votaries became favourite of Çuka, by reason of their love for the narrative of *Vishṇu*. It appears from the *Brahma-vaivarta Purāṇa* that Çuka knew beforehand the superhuman power of Kṛishṇa in dispelling the illusion, also, subsequently he knew this fact by the assistance of Vyāsa. It is said, that the latter caused his son to hear the recitation of a particular verse. Çuka seemed to have lamented over his acquired piety though very great considering it to be very interesting and his father took this opportunity to induce Çuka to study the whole of the *Çrīmadbhāgavata*. This circumstance clearly shows the superiority of the *Çrīmadbhāgavata* as a Scripture of great renown.

I shall now describe (unto thee about) the birth, deeds and death (*a*) of the Royal sage *Parīkshit*, and the act of setting out on the great journey (renouncing worldly affairs) (*b*) by the sons of Pāṇdu, in such a manner as would arise the narrative of Kṛishṇa (*c*). 12.

(*a*) *Vilâpanam* [death]—See *Çrîdhara*, 2.
(*b*) *Samsthâm* [the act......affairs]— *See Çrîdhara*, 3.
(*c*) *Krishnakathodayam* [in......Krishna]—*See Çrîdhara*, 4 ; and *Jîva*, 1.

[ÇRÎDHARA'S GLOSS—V. 12.]

1. This verse replies to the question put previously (BK. I. c. IV. v. 7.).

2. *Vilâpanam* [death]—final beatitude or departing this life.

3. *Samsthâm* [the act......affairs].—It is called *Mahâ-prasthân* 'great departure', (departing this life from which there is no return).

4. *Krishnakathodayam* [in......Krishna]—in such a way as would arise the narrative of Krishna.

[JIVA GOSVAMIN'S GLOSS V. 12.]

1. *Krishnakathodayam* [in......Krishna]—from which arose the narrative of Krishna. This indicates the beginning of the narrative of Krishna.

When, the warriors of the *Kauravas* and *Pândavas* (*a*), had received, in battle (*b*), the warrior's fate (*c*),and afterwards (*d*), when the thigh of the son of Dhritarâshtra (*e*) was broken by the blow of the mace (*f*) hurled by *Vrikodara* (*g*); 13.

When, considering (*h*) the censurable (*i*) act fully blamed by all to be pleasing to his supporter (*j*), although (in reality) it was distasteful to him (*k*), the son of *Drona* (*l*) presented (to his supporter) the heads of the sleeping sons of *Krishnâ* (*m*); 14.

Then, hearing about the slaughter of her infant sons, the mother being burdened with unbearable (*n*) grief, and with eyes full of particles of tears (*o*), began to wail. On this, the (Hero) decorated with a diadem (*p*) said : 15.

(*a*) *Kauravasrinjayânâm* [of the Kauravas and Pândavas]—*See Çrîdhara*, 3 (V. 13.); and pp. 175-176 *note* (*c*).

1. The *Kauravas* are the sons of Dhritarâshtra, and his wife Gândhârî. At an early period they became jealous of their cousins, the Pândavas, who were brought up with them in their father's palace. Duryyodhana was the eldest of the Kauravas.

2. The Pândava is the patronymic from Pându, applied first to his five sons,—Yudhishthira, Bhîma, Arjuna, Nakula, Sahadeva, and then generally to their party or army, and also to Arjuna in particular.

The following genealogy will show the respective connections of the two clans:

(1) Atri, one of the seven Ṛishis or sages.

(2) Soma (Chandra) the moon.

(3) Budha (Mercury) married to Ilā, daughter of Ikshāku.

(4) Pururavas (Aila) married to Urvaçī

(5) Āyus

(6) Nahusha

(7) Yayāti (married to Çarmishthā and Devayānī.)

[*Here the Puru and Yadu lines commenced.*]

(8) Puru (king in *Pratisthāna*)
(9) Dushmanta (married to Çakuntalā)
(10) Bharata
(11) Hastin (builder of Hastināpura).
(12) Kuru
(13) Çāntanu (married Satyavatī)

(8) Yadu
(9) Vrishṇi
(10) Devavrata
(11) Andhaka
(12) Sura
(13) Vasudeva, brother of Kunti

(14) Krishṇa (by Devakī) (14) Balarāma (by Rohiṇī)
[*family became extinct after the death of Krishṇa's children*].

(14) Chitrangada (his son died childless).
(14) Vichitra-vīrya (his son died) childless)
(14) Vyāsa (son of Satyavatī).
(14) Bhīshma (son of Gangā)

[*by the two widows of Vichitravīrya*]

[*by Satyavatī*]. [*by Ambālikā*] [*by a slave-girl*]

(15) Dritarāshtra (married Gāndhārī)
(15) Pāṇdu, had two wives: (1) *Kunti* (Pṛithā)......(2) *Mādrī*
(15) Vidura

(16) Duryyodhana and ninety-nine other sons

(16) Karṇa (16) Yudhishthira (16) Bhīma (16) Arjuna (16) Nakula (16) Sahadeva

(17) Abhimanyu

(18) Parīkshit

Thus it will be seen that Parīkshit is the eighteenth in order of descent from the original ancestor.

(*b*) *Mridhe* [in battle]—*See Çrīdhara*, 2. (V. 13).
(*c*) *Vīragatiṃ* [the warrior's fate]—*See Çrīdhara*, 4. (V. 13).
(*d*) Atho [afterwards]—*See Çrīdhara*, 5. (V. 13.).

(*e*) *Dhritarâshtra-putra* [son of Dhritarâshtra].—Duryyodhana is meant.
(*f*) *Gadâbhimarça* [by the blow of the mace]—*See Çrîdhara*, 7. (V. 13.).
(*g*) *Vrikodara* [वृकोदर]—' wolf-bellied.' It is the name of Bhîma, the second son of Pâṇdu, so called from his great appetite.
(*h*) *Sma* [considering]—*See Çrîdhara*, 2. (V. 14).
(*i*) *Jugupsitaṃ* [censurable]—*See Çrîdhara*, 4. (V. 14).
(*j*) *Vipriyam-eva* [although...him]—*See Çrîdhara*, 3. (V. 14).
(*k*) *Bharttuh* [supporter]— „ „ 1. (V. 14).
(*l*) *Drauṇih* [son of Droṇa].—Açvatthâmâ is meant.
(*m*) *Krishṇâ* [कृष्णा].—An epithet of Draupadî.
(*n*) *Ghoraṃ* [unbearable]—*See Çrîdhara*, 1. (V. 15).
(*o*) *Bâshpakalâkulâkshî* [with...tears]—*See Çrîdhara*, 2, (V. 15).
(*p*) *Kirîtamâlî* [(hero) decorated with a diadem].—It is a name of Arjuna. *See Çrîdhara*, 3. (V. 15).

[Çrîdhara's gloss—V. 13.]

1. This verse is an introductory to the description of Parîkshit's birth. It is to be construed with the verse, 15.
2. *Mridhe* [in battle]—during the fighting.
3. *Kauravasrinjayânâṃ* [of the Kauravas and the Pâṇdavas].—The *Pâṇdavas* are included in the *Kaurava* clan. As *Dhrishtadyumna*, who descended from the family of Srinjaya, was the commander-in-chief of the Pâṇdavas, hence were called *Srinjayânâṃ*.
4. *Vîragatiṃ* [the warrior's fate]—reached heaven.
5. *Atho* [afterwards]—subsequently.
6. *Vrikodarâviddha* [hurled by Vrikodara]—flung by him.
7. *Gadâbhimarça* [by the blow of the mace]—by the stroke of the mace, the thigh (of Duryyodhana was) smashed.

[Çrîdhara's gloss—V. 14.]

1. *Bharttuh* [supporter].—Duryyodhana is meant.
2. *Sma* [considering]—supposing, probably ; considering this act is to be liked by Duryyodhana.
3. *Vipriyam-eva* [although...him].—The act was also distasteful to Duryyodhana.
4. *Jugupsitaṃ* [censurable]—because the act was blamable.

[Çrîdhara's gloss—V. 15.]

1. *Ghoraṃ* [unbearable]—that which can be borne with difficulty.
2. *Bâspakalâkulâkshî* [with...tears].—It refers to Draupadî, whose eyes were filled with the particles of tears.
3. *Kirîtamâlî* [(hero) decorated with a diadem)].—Although diadem is a single object, yet its crests are many, hence the word is termed *Kirîtamâlî*.

(O) Beloved one (*a*), (I) shall, then, wipe away (*b*) thy (tears of) sorrow (*c*) when (*d*) (I) shall present (thee), by the arrow, released from (my) bow (*e*), the head of the

meanest of Brāhmaṇas (*f*), whose bow was stretched to take another's life (*g*) ; and having ascended (*h*) on which (head) (*i*) thou shalt bathe,(after) cremating (the corpse of) thy sons. 16.

(*a*) *Bhadre* [(O.) Beloved one].—This is often used as a vocative singular in feminine gender, and a familiar mode of address in the sense of 'my good lady, or ' my dear madam.'

(*b*) *Pramṛijāmi* [wipe away]—fully rub out.

(*c*) *Çuchaḥ* [sorrow]—tears of sorrow.

(*d*) *Yat* [when]—at which time.

(*e*) *Gāṇḍīvamuktaiḥ* [by the arrow released from...bow]—*See Çrīdhara*, 3.

(*f*) *Brahmabandhoḥ* [the meanest of Brāhmaṇas]— „ „ 1.

(*g*) *Ātatāyinaḥ* [whose bow was stretched to take another's life]—*See Çrīdhara*, 2.

(*h*) *Ākramya* [having ascended]—*See Çrīdhāra*, 4.

(*i*) *Yat* [which]—the head.

[ÇRĪDHARA'S GLOSS—V. 16.]

1. *Brahmabandhoḥ* [the meanest of Brāhmaṇas].—Brāhmaṇa of the lowest order.

2. *Ātatāyinaḥ* [whose bow was stretched to take another's life].—The following six persons are denominated *Ātatāyina* (felon) :—the person who sets a house on fire with a view to take away human life ; administers poison to other men ; who is armed with a deadly weapon ; stealer of another's wealth ; usurper of another's land ; and the enticer of another's wife. But here it means 'the holder of the weapon' and the term is here properly applied to Açvatthāmā on account of his making away with the sleeping sons of Arjuna.

3. *Gāṇḍīvamuktaiḥ* [by the arrow released from......bow]—by launching the javelin from the bow I am determined to bring the head of Açvatthāmā.

4. *Ākramya* [having ascended]—having made the head a seat for bathing.

Having thus consoled his darling with pleasing (*a*) and varied words (*b*), that (*c*) stern-bowed (Arjuna) (*d*), having an ensign of a monkey (*e*), and whose friend and charioteer was the Imperishable (*f*) (Krishṇa), mailing himself with armour (*g*), chased after (*h*) (his) preceptor's son (*i*) by (riding on) his chariot. 17.

(*a*) *Valgu* [pleasing]—nice.

(*b*) *Jalpaiḥ* [words]—expressions.

(*c*) *Saḥ* [that].—It refers to Arjuna

(*d*) *Ugradhanvā* [stern-bowed]—*See Çrīdhara*, 4.

(*e*) *Kapidhvajaḥ* [having......ensign]— „ 2.

(*f*) *Achyuta-mitra-sûtah* [whose...Imperishable]—*See Çrîdhara,* 1.
(*g*) *Damçitah* [mailing......]— " " 3.
(*h*) *Anvâdravat* [chased after]— " " 5.
(*i*) *Guru-putram* [preceptor's son].—Açvatthâmâ, son of Droṇa who was the preceptor of the Pâṇḍavas and the Kauravas.

[Çrîdhara's gloss—V. 17.]

1. *Achyuta-mitra-sûtah* [whose......Imperishable].—Krishṇa was Arjuna's friend and charioteer.

2. *Kapidhvajah* [having......ensign]—in whose flag Hanumâna (the monkey) appears as symbol.

3. *Damçitah* [mailing (himself with armour)]—having armed himself with armour.

4. *Ugradhanvâ* [stern-bowed]—whose bow is terrible.

5. *Anvâdravat* [chased after]—drove fast after his preceptor's son in a chariot.

From a distance observing him (Arjuna), in his chariot, approaching (Açvatthama) (*a*), that (*b*) killer of boys (*c*), being of depressed mind (*d*), with a desire to save his life (*e*), began to run away (*f*) like Brahma (or Sol) afraid of Rudra (*h*), as long as he could (go) (*g*), over the wide world. 18.

(*a*) *Âpatantam* [approaching ......]—*See Çrîdhara,* 1.
(*b*) *Sah* [that]— " " 2.
(*c*) *Kumârahâ* [killer of boys]— " " 3.
(*d*) *Udvignamanâh* [being of depressed mind]—*See Çrîdhara,* 4.
(*e*) *Prâṇaparîpsuh* [with a desire to save his life]— " 5.
(*f*) *Parâdravat* [......run away]— " " 7.
(*g*) *Yâvadgamam* [as long as he could (go).]— " " 6.
(*h*) *Rudra-bhayât-kah-yathâ* [like Brahma (or Sol) afraid of Rudra]—*See Çrîdhara,* 8.

[Çrîdhara's gloss—V. 18.]

1. *Âpatantam* [approaching......]—running at a full speed towards Açvatthâmâ.

2. *Sah* [that]—son of Droṇa, Açvatthâmâ.

3. *Kumârahâ* [killer of boys]—killer of Arjuna's sons.

4. *Udvignamanâh* [being of depressed mind]—with a trembling heart.

5. *Prâṇaparîpsuh* [with a view to save his life]—with a desire to save his life only, but not his glory.

6. *Yâvadgamam* [as long as he could (go)]—as long as Açvatthâmâ could go.

7. *Parâdravat* [...run away]—(Açvatthâmâ) fled from Arjuna, and ran over the world.



NO. 5. *S. M. Datta's Çrîmadbhâgavata*] [*From the sketch of M. N. Chatterjee.*

AÇVATTHĀMĀ—BRAHMĀSTRA—KRISHṆA—ARJUNA.

From a distance observing him (Arjuna), in his chariot, approaching (Açvatthāmā), that killer of boys, being of depressed mind, with a desire to save his life, began to run away like Brahmā (or Sol) ... he would (go) over the wide world. 18. (c. VII. Bk. I. p. 236. ; *see also*

8. *Rudra-bhayāt-kah-yathā* [like Brahmā (or Sol) afraid of Rudra].—It is said, that, Brahmā in the guise of an antilope wanted to have a carnal intercourse with his daughter, but he had to flee himself from the wrath of Çiva for this ignoble attempt.

9. In some of the manuscripts the word *Arka* (अर्कः) is to be found instead of *kah* (कः) there the allusion is to the circumstance related in the *Vāmana Purāṇa*, where it is said, that, Çiva was once pleased with a man-eater named Vidyunmālī for his unflinching devotion to him, and rewarded the votary with a baloon made of gold. The man-eater chased the sun all over the firmament and by the bright ray of his baloon dispelled darkness, the effect of such act being that there was no night-fall in the Universe, the sun, seeing that his power is thus weakened, caused the golden baloon of the man-eater to be melted down on earth by the heat of his ray. On hearing this Çiva was incensed. Being unequal to withstand the effect of such ire, he fell down on earth in Benares, being known by *Lolarka* (slaken sun).

Seeing himself (quite) destitute of refuge (*a*), the son of Brāhmaṇa (*b*), whose horse was tired (*c*), considered the weapon (named) the *Brahma-çirah* (*d*) (the Head of Brahmā) as the only means of saving himself. 19.

(*a*) *Açaraṇam* [...destitute of refuge]—*See Çrīdhara*, 1.

(*b*) *Çrānta-vājinam* [whose horse was tired]—*See Çrīdhara*, 2.

(*c*) *Astram-Brahma-çirah* [the weapon......*Brahma-çirah*......].—It is the name of the mystical weapon named *Brahma-çira*.

[ÇRĪDHARA'S GLOSS—V. 19.]

1. *Açaraṇam* [......destitute of refuge]—being without a defender. Is it not the act of running away (from Arjuna) the means of his self-defence ?—No ; even having recourse to that he felt weary.

2. *Çrānta-vājinam* [whose horse was tired].—Açvatthāmā's horse was fatigued (hence unable to run fast).

Thereupon, on the approach of danger to life (*a*), although unaware of accomplishing thoroughly (*b*), he aimed at (Arjuna) (*c*) that (*d*) (weapon), after sipping water and concentrating (his mind) (*e*). 20.

(*a*) *Prāṇakṛichchhra* [danger to life].—This is the cause of Açvatthāmā's directing a weapon towards his adversary, although he was incapable to use it properly.

(*b*) *Saṃhāraṃ-ajānan-api* [although unaware of accomplishing thoroughly]—although ignorant of using that weapon.

(*c*) *Sandadhe* [aimed at]—put the weapon (arrow) on the bow.

(*d*) *Tat* [that].—It means *Brahmāstra*.

(*e*) *Samāhitah* [concentrating]—abstraction of mind ; meditating upon.

Then, seeing the terrible ray (from that weapon) visible on all directions and (viewing) the danger to life (therefrom), the conquering (Arjuna), verily, said unto Krishṇa : 21.

(O) Krishṇa, (O) Krishṇa, (O) Great-armed, (O) Dispeller of Votaries' fear, thou art the (source of) emancipation of the soul (causing exemption from further transmigration) (*a*) of those (persons who) are being burnt by secular matters. 22.

(*a*) *Apavargah* [the emancipation] —the destroyer of that secular matter.

(*b*) *Samsriteh-dahyamânânâm* [......are being burnt by secular matters]—*See Çrîdhara*, 2.

[Çrîdhara's gloss—V. 22.]

1. This and the subsequent three verses contain eulogy to Krishṇa, before stating the proposed subject.

2. *Samsriteh-dahyamânânâm* [......are being burnt by the secular matters] —persons who are distressed by the troubles of repeated births and deaths.

Thou art the primitive (*a*) Supreme Being (*b*), beyond Nature (*c*), and visibly manifested God (*d*), (who) existeth in thyself (full of) eternal happiness (*e*), having thrown off Illusion (*f*), by (thy) intellectual power (*g*). 23.

(*a*) *Âdyah* [primitive]—*See Çrîdhara*, 2.

(*b*) *Purushah* [Supreme Being].—It means the Supreme Spirit, or soul of the Universe ; God, identified variously with Brahmâ, Vishṇu, Çiva and Durgâ. It also means soul, which according to the *Sâmkhya* philosophy is neither a production nor productive. *See Jîva*, 7.

(*c*) *Prakriti* [Nature]—the original or natural form of anything, natural state, or primary substance (opposed to *vikriti*, change) ; cause, origin, or original source. In *Sâmkhya* philosophy it corresponds with *Pradhâna*, the evolver of all material appearances. *See Çrîdhara*, 1 ; and *Jîva*, 6, and also pp. 130-134 *note* (*d*).

(*d*) *Sâkshât-Içvarah* [visibly manifested God]—*See Jîva*, 2.

(*e*) *Kaivalya* [eternal happiness]—perfect insolation ; abstraction ; detachment from all other connections ; detachment of soul from further transmigrations ; becoming one with the Supreme Lord; emancipation ; or beatitude.

(*f*) *Mâyâm-vyudasya-âtmani-sthitah* [...existeth...Illusion]—*See Çrîdhara*, 3 ; and *Jîva*, 4.

(*g*) *Chichchhaktyâ* [by...intellectual power]—*See Jîva*, 8.

[ÇRĪDHARA'S GLOSS—V. 23.]

1. *Prakriteh parah* [beyond Nature].—Krishṇa is the god manifested; because he is beyond the reach of Nature.

2. *Ādyah* [primitive]—because He is the cause of every thing.

3. *Māyām-vyudasya ātmani-sthitah* [...existeth...Illusion].—This is expressive of the Supreme Lord's power, although He is the cause of every thing. He, subduing the effects of Illusion, lives in his own form which is full of eternal happiness. (He keeps Himself aloof from all other connections.).

[JĪVA GOSVAMIN'S GLOSS—V. 23.]

1. It has been shown in previous verse that the world (secular matter) which is the mere creation of Illusion is destroyed by the Supreme Lord. This verse points out a greater power than Illusion.

2. *Sākshāt-Īçvarah* [visibly manifested God].—Thou art the manifest *Bhagavāna* (Supreme Lord) as well as the Eternal Being.

3. *Prakriteh-Parah* [beyond Nature]—hence there is no connection with Nature.

4. *Māyām-vyudasya* [having thrown off Illusion].—The temporary power (by reason of Illusion) is thrown off by the eternal power of the Supreme Lord.

5. *Kaivalya* [eternal happiness].—Lord's real self is full of perceptible happiness; hence it means the happiness which can be directly felt.

6. *Prakriti* [Nature].—The three qualities of *Māyā* (Illusion).

7. *Purushah* [Supreme Being].—Being the Creator of Illusion, God has been described as having intimate connection with Illusion; but in reality, He is above its influence. Kapila said: ' The Supreme Being is without beginning, spirit, and beyond Nature, all-pervading, full of great light, and the Universe is pervaded by Him. *

8. *Chichchhaktyā* [by...intellectual power].—The Illusion, which is naturally at a distance from the Supreme Lord, is thrown at a greater distance by His intellectual power, Çuka said: ' The place where the qualities of Passion, and Darkness, and the mixture of both the qualities—Goodness, and the Supremacy of death cannot go. Even Illusion cannot enter there, what to say of others? and the place where the votaries of *Hari* adored by gods and demons live.' †

Thou art the very Being (*a*), by thy power dost thou ordain the good furnished with the characteristics of Religion, Wealth and Enjoyment (of secular things) of the sentient beings, whose minds are deluded by Illusion. 24.

(*a*) *Sah-eva-tvam* [Thou art the very Being].—It refers to Krishṇa. *See Çrīdhara*, 1.

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* अनादिरात्मा पुरुषो निर्गुणः प्रकृतेः परः । प्रत्यग्धामा स्वयंज्योतिर्विश्वं येन समन्वितम् ॥

† प्रवर्त्तते यत्र रजस्तमस्तयोः सत्वञ्चमिश्रं न च कालविक्रमः ।
न यत्र माया किमुतापरे हरेरनुव्रता यत्र सुरासुरार्च्चिता इति ॥

[ÇRÎDHARA'S GLOSS—V. 24.]

1. This verse states that Krishṇa is also the giver of three things—Religion, Wealth and Enjoyment of worldly things.

This incarnation of thine, like others, is for the purpose of lessening the weight (of misery) of this earth, for fully meditating upon thee, again and again, by (thy) relations and persons, who have no other feeling (than devotion) towards thee. 25.

(O) the God of gods, I do not understand this that wherefore, what can it be, or whence, is coming this all-pervading and very strong ray. 26.

The glorious Supreme Lord said : This Brahmâ's missile (*a*), shown (hurled) only, by the son of Droṇa, on the approach of the annihilation of his life, because he doth not know to bring (it back) together (after being flung, but this thou) knowest. 27.

(*a*) *Brâhmâstram* [Brahmâ's missile].—It is a fabled weapon supposed to be the gift of Brahmâ, which causes infallible destruction.

[ÇRÎDHARA'S GLOSS—V. 27.]

1. (Krishṇa said :) This is the weapon hurled by the son of Droṇa who has hurled it, only seeing the approach of death. He does not know how to use it, inasmuch as, he has not the skill of drawing it back, after the weapon was hurled by him against his adversary.

Verily, no other weapon is capable of weakening (its force) (*a*) ; thou art the knower of (the science of) weapon (*b*) ; therefore do thou counteract (*c*) this extreme (*d*) ray of the weapon by the weapon's ray (only) (*e*). 28.

(*a*) *Pratyavakarçanam* [capable of weakening]—*See Çrîdhara*, 1.

(*b*) *Astrajnah* [knower of......weapon]—because Arjuna had acquired the science of wielding weapon.

(*c*) *Jahi* [counteract]—*See Çrîdhara*, 2.

(*d*) *Unnaddham* [extreme]—very great.

(*e*) *Astra-tejasâ* [by the weapon's ray (only)]—by Brahmâ's missile.

[ÇRÎDHARA'S GLOSS—V. 28.]

1. *Pratyavakarçanam* [capable of weakening].—That which weakens ; that which puts an end to.

2. *Jahi* [counteract]—destroy. The weapon hurled by Arjuna will destroy the effect of the weapon from Açvatthāmā, then, the weapon of Açvatthāmā will become appeased.

Having heard what is said by the Supreme Lord, sipping water (*a*), and walking round (*b*) Him (Kṛishṇa) (*c*), (the hero) born under the star *Falgunī* (*d*), the slayer of enemy's warriors (*e*), aimed the weapon of Brahmā (at the similar) weapon (hurled by Açvatthāmā, with a view to neutralise its effect.) (*f*). 29.

(*a*) *Spṛishtvāpah* [sipping water]—See *Çrīdhara*, 3.
(*b*) *Parikramya* [walking round]—going about.
(*c*) *Tam* [Him].—Kṛishṇa.
(*d*) *Fālgunah* [(the hero) born under the star *Falgunī*]—See *Çrīdhara*, 2.
(*e*) *Paravīrahā* [the slayer of enemy's warriors]— „ „ 1.
(*f*) *Brāhmāya* [(at the similar) weapon......effect]— „ „ 4.

[ÇRĪDHARA'S GLOSS—V. 29.]

1. *Paravīrahā* [the slayer of enemy's warriors].—He who kills the warriors on the side of an enemy.

2. *Fālgunah* [(the hero) born under the star *Falgunī*].—It refers to Arjuna (who was born at the night when the auspicious star Falgunī appeared in the sky.).

3. *Spṛishtvāpah* [sipping water]—touching water with a view to sipping.

4. *Brāhmāya* [(at the similar) weapon......effect]—with a view to stop the effect of the weapon of Brahmā.

Fully covered with arrows (*a*) the flames of both the (weapons) (*b*), coming in contact with each other and spreading over the Heaven, Earth (*c*), and Firmament (*d*), increased like the fire and sun (at the time of the destruction of the Universe) (*e*). 30.

(*a*) *Çara-samvṛite* [Fully covered with arrows.]—See *Çrīdhara*, 2.
(*b*) *Ubhayoh* [both]— „ „ 1.
(*c*) *Rodasī* [......the Heaven, Earth]— „ „ 3.
(*d*) *Kham* [firmament]—the sky.
(*e*) *Arkabahni-vat* [like the fire and sun......]—See *Çrīdhara*, 4.

[ÇRĪDHARA'S GLOSS—V. 30.]

1. *Ubhayoh* [both].—It means the weapons hurled by Açvatthāmā as well as Arjuna.

2. *Çara-samvrite* [Fully covered with arrows]—completely surrounded by the arrows.

3. *Rodasî* [......the Heaven, Earth].—How increased ?—by spreading over the Heaven and Earth, and

4. *Arkavahni-vat* [like the fire and sun......]—like the union of fire on earth from the mouth of Samkarshaṇa and the ray of the sun above.

(Afterwards), being burnt (*a*) all the created beings, (and) seeing that the great flames of their (*b*) weapons are also completely burning (*c*) the Three-worlds (*d*), considered (such flames) to be the fire at the dissolution of the Universe (*e*). 31.

(*a*) *Dahyamânâh* [being burnt]—*See Çrîdhara*, 1 ; and *Jîva*, 2.

(*b*) *Tayoh* [their].—Açvatthâmâ's and Arjuna's.

(*c*) *Pradahat* [completely burning]—*See Jîva*, 1.

(*d*) *Trîn-Lokân* [Three-worlds]—1. It includes Heaven, Earth and the Nether region.

[THE FOURTEEN WORLDS.]

2. But, the fuller classification enumerates fourteen, seven descending one below the other and constituting together the lower worlds, called collectively the *Pâtâla*, which is the abode of the *Nâgas* or serpents and demons. These are enumerated as follow :—(1) *Atala*, *Vi-tala*, *Su-tala* *Rasâ-tala*, *Talâtala*, *Mahâtala* and *Pâtâla*. According to *Mahâbhârata*, *Pâtâla* is also a town in the world of serpent race. And seven higher regions rising one above the other as follow :—(1) '*Bhûr-loka*, the earth ; (2) *Bhûvar-loka*, the space between the earth and the sun, the region of the *Munis*, *Siddhas*, &c. ; (3) *Svar-loka*, the heaven, of Indra above the sun, or between the sun and the polar star ; (4) *Mahar-loka*, said to be one *Crore* of *Yojanas* above the polar star and to be the abode of Bhrigu and other saints who survive the destruction of the three worlds situated below ; during the conflagration of these lower worlds the saints ascend to (5) *Janar-loka*, which is described as the abode of Bramâ's sons, Sanatkumâra, &c. ; (6) *Tapar-loka*, where the deified Vairâgins reside ; (7) *Satya* or *Brahma-loka* or the abode of Brahmâ, translation to which world exempts beings from further births ; the first three worlds are destroyed at the end of each *Kalpa* or day of Brahmâ, the last three at the end of his life or of 100 of his years ; the fourth *loka* is equally permanent, but uninhabitable from heat at the time that the first three are burning.

[THE DIFFERENT ENUMERATION.]

3. Another enumeration calls these seven worlds :—earth, sky, heaven, middle region, place of births, mansion of the blessed and the abode of truth, placing the sons of Brahmâ in the sixth division and affirming the fifth or *Janar-loka* to be that where animals are destroyed in the general conflagration and born again.

(e) *Sāmvarttakam* [the fire at the destruction of the Universe]—*See Çrīdhara,* 2.

[ÇRĪDHARA'S GLOSS—V. 31.]

1. *Dahyamānāh* [being burnt]—being burnt by Açvatthāmā and Arjuna.
2. *Sāmvarttakam* [the fire at the destruction of the Universe]—the fire at the time of the final dissolution of this world.

[JIVA GOSVAMIN'S GLOSS—V. 31.]

1. *Pradahat* [completely burning]—engaged in burning.
2. *Dahyamānāh* [being burnt]—having commenced to burn, expressing nearness and presence of the flame. This is according to *Pāṇini.*

Beholding that calamity of the created beings, the destruction of the worlds (being imminent) (*a*) and (understanding) the pleasure of Vāsudeva (*b*), Arjuna withdrew (*c*) both (the weapons) (*d*). 32.

(*a*) *Loka-vyatikaram* [destruction of the worlds]—See *Çrīdhara,* 1.
(*b*) *Vāsudevasya-matam* [the pleasure of Vāsudeva] — „ „ 2.
(*c*) *Samjahāra* [withdrew]— „ „ 4.
(*d*) *Dvayam* [both]— „ „ 3.

[ÇRĪDHARA'S GLOSS.—V. 32.]

1. *Loka-vyatikaram* [destruction of the worlds]—the change or final dissolution of the Universe.
2. *Vāsudevasya-matam* [the pleasure of Vāsudeva].—Understanding what Krishṇa desired Arjuna to accomplish.
3. *Dvayam* [both]—both the weapons of Açvatthāmā and Arjuna.
4. *Samjahāra* [withdrew]—put an end to.

[JĪVA GOSVAMIN'S GLOSS—V. 32.]

1. Arjuna was first directed by Krishṇa to repel the weapon of Açvatthāmā by his own, but he was not ordered to withdraw it. Then how was it possible for him to withdraw the weapon of the opposite party when the final dissolution was at hand? He adopted the means of destroying it by putting together both the weapons; but their union became productive of misfortune to the created beings. The Lord advised Arjuna who was in dilemma as how to withdraw both of them.

Thereupon, Arjuna, (whose) eyes (became) of coppery red colour by (reason of) indignation (*a*), having reached immediately the cruel son of Gautamī (*b*), bound him with rope like a beast (*c*). 33.

(*a*) *Amarshatāmrākshah* [...eyes...indignation]—*See Çrīdhara,* 2.
(*b*) *Gautamī-Sutam* [son of Gautamī].—It refers to Açvatthāmā whose mother's name was Gautamī. *See Çrīdhara,* 1.
(*c*) *Paçum-yathā* [like a beast]—*See Çrīdhara,* 3.

[Çrîdhara's gloss—V. 33.]

1. *Gautamî-sutam* [son of Gautamî].—Kripî is called Gautamî, because she was born of the Gautama race. Her son is meant here.

2. *Amarshatâmrâkshah*] ......eyes......indignation].—He whose eyes were copper coloured in rage.

3. *Paçum-yathâ* [like a beast].—This is expressive of unkindness shown by Arjuna (towards Açvatthâmâ). As the person, engaged in *Yajna*, ties a sacrificial animal so Arjuna tied Açvatthâmâ with a piece of rope.

(Then), the lotus-eyed Supreme Lord said, (as if) being extremely enraged (*a*) unto Arjuna who was desirous of removing (*b*) by force, towards the camp (*c*), the enemy (*d*), having tied with a rope : 34.

(*a*) *Prakupitah-iva* [(as if) being enraged]—*See Çrîdhara*, 4.
(*b*) *Ninîshantam* [......desirous of removing]—„ „ 3.
(*c*) *Çibirâya* [towards the camp.]—(literally) a camp, a royal camp, an entrenchment for the protection of an army ; (here) Royal residence. *See Çrîdhara*, 2.
Ripum [enemy].—Açvatthâmâ.

[Çrîdhara's gloss—V. 34.]

1. This and the subsequent five verses state about Arjuna's righteousness, even when he was sorrowful (for the death of his sons) and enraged (at the conduct of Açvatthâmâ.).

2. *Çibirâya* [towards the camp]—towards the place of Royal residence.

3. *Ninîshantam* [......desirous of removing]—desirous of taking (Açvatthâmâ) to that place.

4. *Prakupitah-iva* [(as if) being enraged]—like an enraged person.

(O) Son of Prithâ (*a*), (thou art) not fit to save the (person) who hath slaughtered the innocent (*b*) boys sleeping at night. Kill this meanest of Brâhmaṇas. 35.

(*a*) *Pârtha* [son of Prithâ].—It is a metronymic of Yudhishthira, Bhîmasena and Arjuna. Here it refers to Arjuna.
(*b*) *Anâgasah* [innocent]—faultless, stainless and the like ; *Çrîdhara*).

(The persons) acquainted with religion, do not kill (even) an enemy (who is) intoxicated (*a*), heedless (*b*), insane (*c*), sleeping, child, female, inactive (*d*), refugee (*e*), frightened and (whose) chariot is broken (*f*). 36.

(*a*) *Matta* [intoxicated]—*See Çrīdhara*, 2.
(*b*) *Pramatta* [heedless]— „ „ 3.
(*c*) *Unmatta* [insane]— „ „ 4.
(*d*) *Jaḍa* [inactive]—without any energy.
(*e*) *Prapanna* [refugee]—one who flies to a shelter or place of safety.
(*f*) *Viratha* [......chariot is broken]—person having broken chariot.

[ÇRĪDHARA'S GLOSS—V. 36.]

1. This verse clearly points out that it is an impious act to kill even an enemy who is sleeping or a child, (&c.,).

2. *Matta* [intoxicated]—is drunk by taking an intoxicating things.

3. *Pramatta* [heedless]—careless. (Unprepared is the more appropriate word).

4. *Unmatta* [insane]—mad ; affected by strong vital airs.

Killing of that (*a*) wicked person, destitute of compassion, who fully maintaineth his life by the life of others, is verily for his benefit (*b*), because a being goeth to the Lower region on account of the fault (arising from non-expiation of crimes by suffering punishment). (*c*). 37.

(*a*) *Tadvadhah* [Killing of that......]—*See Çrīdhara*, 1.
(*b*) *Çreyah* [benefit]— „ „ 2.
(*c*) *Doshāt-Pumān-adhah-yāti* [a being......punishment]—*See Çrīdhara*, 3.

[ÇRĪDHARA'S GLOSS—V. 37.]

1. *Tadvadhah* [Killing of that.........]—It means the act of inflicting punishment is for his

2. *Çreyah* [benefit]—*Purushārtha* (good).

3, *Doshāt-Pumān-adhah-yāti* [a being......punishment]—because a person goes to the region of torment for want of punishment and consequent atonement for his crime. The text of Smṛiti Scripture says :—'Man after being punished by the king for the sins committed and becoming sinless attaineth Heaven (as) a well-doing person does. *

I have also heard thee to promise unto *Pānchālī* (*a*) to this effect 'O esteemed (lady), I will bring unto thee the head of him who is the killer of thy sons.' 38.

(*a*) *Pānchālī* [पाञ्चाली].—Draupadī the wife of the five Pāṇḍava princes.

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* राजभिर्धृतदण्डास्तु कृत्वा पापानि मानवाः । विधूतकल्मषा यान्ति स्वर्गं सुकृतिनो यथा इति ॥

(O) Brave, do thou, therefore, kill this sinful (person who is an) enemy and (who) hath killed (thy) own relations. (This) defiler of his race hath also committed (acts) disagreeable to his supporter. 39.

Although thus urged (*a*) by Krishṇa the Tester of piety, yet the son of Prithā (*b*) did not wish to kill the son of (his) preceptor (*c*), though the latter was killer of his (Arjuna's) boys (*d*), because he was magnanimous (*e*). 40.

(*a*) *Choditah* [urged]—*See Çrîdhara*, 1.

(*b*) *Pârthah* [son of Prithā].—Arjuna.

(*c*) *Guru-sutam* [son of (his) preceptor].—Droṇa was the preceptor of the *Pāṇḍavas* and *Kauravas*. His son Açatthāmā is meant in the text.

(*d*) *Âtmahanam* [killer of......boys]—*See Çrîdhara*, 2.

(*e*) *Mahân* [magnanimous]—(because Arjuna was) great.

[Çrîdhara's gloss—V. 40.]

1. *Choditah* [urged].—Although directed by Krishṇa, yet Arjuna did not (obey His command).

2. *Âtmahanam* [killer of......boys]—slaughterer of sons.

Thereafter, reaching his camp, (Arjuna) whose favourite and charioteer was Govinda (*a*), presented that (Açvatthāmā) to his darling (*b*) (who was) weeping (*c*) at the demise of her sons. 41.

(*a*) *Govinda-priya-sârathih* [whose...Govinda].—Being finder and protector of cows, Krishṇa is called Govinda. *See Çrîdhara*, 1. (The word is fully explained hereafter under v. 21, c. VIII. Post.)

(*b*) *Priyâ* [darling].—Draupadî.

(*c*) *Çochantyâ* [weeping]—*See Çrîdhara*, 2.

[Çrîdhara's gloss—V. 41.]

1. *Govinda-Priya-Sârathih* [whose......Govinda]—(It means Arjuna) whose favourite and charioteer was Krishṇa.

2. *Çochantyâ* [weeping]—weeping in remembrance (of the death of her sons).

Seeing the son of the preceptor (*a*) thus brought bound in rope like a beast, with speechless face (*b*) by (reason of committing the) ignoble act (*c*), the amiable-natured (*d*) Krishṇā (*e*) kindly saluted (him), though (*f*) (he was) an injurer (*g*). 42.



NO. 7. *S. M. Dutta's Çrimadbhâgavata.*] [*From the sketch of M. N. Chatterjee.*

AÇVATTHÂMÂ (*as prisoner bound in rope*)

ARJUNA—DRAUPADÎ—KṚISHṆA—YUDHISHTHIRA, &c.

Thereafter, reaching his camp, (Arjuna whose favourite and charioteer was Govinda, presented that (Açvatthâmâ) to his darling (who was) weeping at the demise of her sons. (c. VII. v. 41, p. 246 and *see* also pp. 246 to 252.)

(*a*) *Guroh-sutam* [the son of the preceptor].—Açvatthāmā.
(*b*) *Avānmukham* [with speechless face]—*See Çrīdhara*, 2.
(*c*) *Karmma-jugupsitena* [by......ignoble act]—*See Çrīdhara*, 1.
(*d*) *Vāma-Svabhāvā* [amiable-natured]—whose nature was amiable.
(*e*) *Krishnā* [कृष्णा].—Draupadī.
(*f*) *Cha* [though]—*See Çrīdhara*, 3.
(*g*) *Apakritam* [......injurer]—to the injurer.

[ÇRĪDHARA'S GLOSS—V. 42.]

1. *Karmma-jugupsitena* [by...blamable act]—on account of the fault for committing blamable act.

2. *Avānmukham* [with speechless face.].—with lowly face.

3. *Cha* [though].—The particle *Cha* (च) in this and in the next verse is expressive of respect towards Açvatthāmā (who was not only Brāhmaṇa but also the preceptor's son).

Being unable to bear (the sight of) being this (Açvatthāmā) in (a state of) captivity, the chaste (lady) also said 'Release him, release (him) ; Brāhmaṇa is always (venerable as a) preceptor. 43.

That glorious Droṇa (*a*), by whose kindness thou hast learnt the Science of Archery (*b*) with (its) mysteries (*c*), and the weapons with (their ways of) sending forth (*d*) and withdrawal (*e*), existeth in this (*f*) form of a progeny (*g*) ; half of his body Kripi (*h*) (his) wife (*i*) also existeth. She brought forth heroes (and for this reason) did not follow (her husband on the funeral pyre (*j*). 44-45.

(*a*) *Droṇa* [द्रोण]—Father of Açvatthāmā and preceptor of the Kauravas and the Pāṇdavas.

(*b*) *Dhanurvedah* [Science of Archery].—Name of a treatise on Archery, regarded as an *Upa-veda* connected with the *Yajur-veda* and ascribed to Viçvāmitra, or according to others to Bhrigu.

(*c*) *Sarahasyah* [with its mysteries]—*See Çrīdhara.* 1. (v. 44).
(*d*) *Visarga* [......sending forth]— „ „ 2. „
(*e*) *Upasamyamah* [withdrawal]— „ „ 3. „
(*f*) *Eshah* [this].—In some of the manuscripts the word '*eva*' (like), instead of '*esha*' (this) is found.

(*g*) *Prajārūpena* [in......form of a progeny].—This refers to Açvatthāmā.

(*h*) *Kripī* [कृपी].—She was the wife of Droṇa, mother of Açvatthāmā, daughter of Satyadriti, who was proficient in military science. Being enamoured of the nymph Urvaçī, he became the father of two children, a boy and a girl.

Râjâ Çântanu went in a hunting excursion and found these children exposed in a clump of *sara* grass. He took them to his care and brought them up. As they were nurtured through *kripâ* (pity), the boy was called Kripa and the girl Kripî, the latter was married to Droṇa, the preceptor of the Pâṇdavas and Kauravas.

(*i*) *Tasya-âtmanah-arddham* [half......wife]—See *Çrîdhara*, 1. (v. 45).

(*j*) *Anvagât* [......follow]— " " 2. ".

[ÇRIDHARA'S GLOSS—V. 44.]

1. *Sarahasyah* [with its mysteries]—with the holy text by which the weapons could be hidden.

2. *Visarga* [......sending forth]—act of applying.

3. *Upasamyamah* [......withdrawal]—act of withdrawing.

[ÇRIDHARA'S GLOSS – V. 45.]

1. *Tasya-âtmanah-arddham* [half...wife]—half of the body of that Droṇa was Kripî ; because she is half of his body, therefore, she is his wife. The *Çruti* says 'That which is wife is half of the body' * (that is to say wife is half of the husband's body). Again, 'the husband and wife together shall hold the fire.' † This and other verses of the *Çruti* prove the equality of authority of husband and wife.

2. *Anvagât* [...follow].—How does a wife exist on the departure of her Lord from earth ? Being mother of warrior, Kripî did not ascend the funeral pyre of her husband (hence she was alive).

(O) Virtuous, (O) Fortunate (one), therefore, the race of the preceptor (*a*), (which is) repeatedly adorable, and worthy of praise, is unfit to receive affliction (*b*) from thee. 46.

(*a*) *Gauravam Kulam* [the race of the preceptor...]— family of the preceptor (*Çrîdhara*).

(*b*) *Vrijinam* [affliction]—(such family) is unfit to be distressed by Arjuna, &c., on the other hand they should be adored and praised (*Çrîdhara*).

As I, whose sons have died, being aggrieved, am weeping incessantly, having tears on the face, so (let) his (Açvatthâmâ's) mother, Gautamí, to whom husband was her God, may not weep. 47.

The Brâhmaṇa race which is incensed by the Royal tribe (*a*), having unformed minds (*b*), soon fully consumeth (*c*), that tribe (*d*) with all kinsmen (*e*), (after) having placed it in sorrow (*f*). 48.

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* अर्द्धो वा एष आत्मनो यत् पत्नी इति ।

† जायापती अग्निमादधीयाताम् ।

(*a*) *Rājanyaih* [by...tribe]—by persons belonging to the military class ; the Kshatriyas.

(*b*) *Akritātmabhih* [having...mind].—Philosophically this word signifies the mind not yet identified with the Supreme Lord ; (here it means) the unsubdued mind.

(*c*) *Pradahati* [fully consumeth]—*See Çrīdhara,* 5.

(*d*) *Tat-kulam* [that tribe]— „ „ 2.

(*e*) *Sānubandham* [with all kinsmen]—*See Çrīdhara,* 3.

(*f*) *Çuchārpitam* [having placed it in sorrow]— „ 4.

[ÇRĪDHARA'S GLOSS—V. 48.]

1. This verse states about the bad effect of offending the Brāhmaṇas.
2. *Tat-kulam* [that tribe]—race of the royal tribe.
3. *Sānubandham* [with all kinsmen]—with all the members of a family.
4. *Çuchārpitam* [having placed it in sorrow]—being pervaded by grief ; or being full of sorrow.
5. *Pradahati* [fully consumeth]—the nominative of this verb is Brahma-kula (ब्रह्मकुल) the race of Brāhmaṇas.

Sūta said : (O) Twice-borns (*a*), the king (who is) the Son of Dharma (*b*), and also Nakula (*c*), Sahadeva (*d*), Sātyaki (*e*), Dhananjaya (*f*), the glorious Son of Devakī (*g*), and other men and women all approved (gladly) (*h*) the pious (*i*), reasonable (*j*), full of kindness (*k*), guileless (*l*), equable (*m*) and the great (*n*) words of the Queen (*o*). 49-50.

(*a*) *Dvijāh* [Twice-borns].—Çaunaka and others. *See note Varṇa,* p. 69, para, 5.

(*b*) *Dharmasutah* [the Son of Dharma].—Yudhishthira, the eldest of the Pāṇdava princes. *See* p. 165 *note* (c). (*g*) *notes Prithā* under verses 3-4. c. VIII. *Post.*

(c) *Nakulah* [नकुल:]—one of the sons of Pāṇdu by his wife Mādrī, though in fact begotten by Nāsatya, the elder of the two Açvinīs. He is half-brother to Sahadeva, son of Dasra, by the same mother, and nominal brother to the three other Pāṇdavas. He is always referred to as one of the wisest of mortals.

(*d*) *Sahadevah* [सहदेव:]— He is the fifth and youngest son of Pāṇdu by his wife Mādrī, but in reality he was mystically begotten by Dasra, the younger of the two Açvinīs. He was renowned for his masculine beauty. Droṇa taught him Astronomy and the use of the sword. When the Pāṇdavas applied for services to king Virāta, Sahadeva was the master of the cattle caster of nativities and teller of fortune.

(*e*) *Yuyudhānah* [युयुधान:].—It is another name of Sātyaki, the grandson of Sini (*Çrīdhara,* v. 50.).

(*f*) *Dhananjayah* [धनञ्जय:].—The word means 'the Conqueror of Wealth'. It is a name of Arjuna, the third of the Pāṇdava princes.

(*g*) *Devakīputrah* [son of Devakī].—It refers to Krishṇa. (q. v. *pp*, 41-44).

(*h*) *Pratyanandat* [approved]—*See Çrīdhara*, 8.

(*i*) *Dharmyam* [pious]— „ „ 2.

(*j*) *Nyāyyam* [reasonable]— „ „ 3.

(*k*) *Sakaruṇam* [full of kindness]— „ 4.

(*l*) *Nirvyalīkam* [guileless]— „ „ 5.

(*m*) *Samam* [equable]— „ „ 6.

(*n*) *Mahat* [great] — „ „ 7.

(*o*) *Rājnyāh* [of the Queen]—the queen here referred to is Draupadī.

[ÇRĪDHARA'S GLOSS—V. 49.]

1. The six qualities of Draupadī's speech unobservable in the previous six verses in which are embodied her statements.

2. *Dharmyam* [pious].—That which is not against religion or virtue (v. 43. *ante*. q. v.).

3. *Nyāyyam* [reasonable]—that which is not against equity. (v. 44. *ante*, q. v.).

4. *Sakaruṇam* [full of kindness]—full of humanity. (v. 45. *ante*. q. v.).

5. *Nirvyalīkam* [guileless]—(v. 46. *ante*. q. v.).

6. *Samam* [equable]—(v. 47. *ante*. q. v.).

7. *Mahat* [great]—(v. 48, *ante* q. v.).

8. *Pratyanandat* [...approved].—The words which have such six qualities had been approved of (by those present in the place).

Then, the enraged Bhima (*a*) said : it is enjoined that killing of him, who unnecessarily slaughtereth (*b*) the sleeping boys, neither for his supportor nor for himself, is better. 51.

(*a*) *Bhīmah* [भीम:].—The second of the five sons of Pāṇdu, but mystically begotten by Vāyu, the god of wind or air through his mother Kunti. 'The terrible' is considered the principal general of the Pāṇdava army. The chief events of his career are given below :—The preceptor Droṇa instructed him, in early age, the use of the club. Duryyodhana, his cousin, wanted to poison him but he was saved by the *Nāgas* (serpents). He fought Duryyodhana with his club at the exhibition of arms at Hastināpura. He is said to have married Hiḍimvi, the sister of the Asura Hiḍimva whom he slew in the forest. He slaughtered Vaka, the Asura, subdued Jarāsandha, the king of Magadha ; attempted to interfere in behalf of Draupadī in the gambling pavilion ; uttered fearful vow against Duryyodhana and Duhçāsana ; interview with Hanumāna, supposed to be his mystical brother ; appeared before king Virāta ; engaged as a cook, consumed daily enormous quantity of provision himself ; killed Jīmūta and Kīchaka ; rescued king Virāta from Suçarman who was carrying him as a captive ; fought with Bhīsma on the first day of the great battle at Kuru-

kshetra ; subsequently also fought with his preceptor Droṇa, Duḥçāsana, and with Duryyodhana. After some minor events, he repaired to the Himālayās with his other brothers and died.

(*b*) *Ahan* [slaughtereth]—*See Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 51.]

1. This verse states that the killing of Açvatthāmā under the circumstance, in which he was placed, is preferable otherwise he was liable to go to the Region of Torment.

2. *Ahan* [slaughtereth]—killeth.

Having heard the speeches of Bhīma and Draupadī, (transforming Himself as) four-armed (*a*) and looking at the face of his friend, as if in a smile, (Kṛishṇa) said the following : 52.

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1. *Chaturbhujah* [......four-armed].—Kṛishṇa spread his four arms with the object of desisting Bhīma from killing Açvatthāmā and also Draupadī who suddenly and persistently prevented Bhīma from doing the act. (*Çrīdhara*).

The Supreme Lord said: The meanest of Brāhmaṇas is not (fit) to be killed, but an enemy is (liable) to be killed (*a*); do thou follow both the ordinances enjoined by me. 53.

(*a*) *Vadhārhaṇah* [...is (liable) to be killed].—The following is enjoined :—'Enemy who is actually present with a view to take away the life of his adversary, must be killed, even if he is versed in the Scripture of *Vedānta* ; by such killing the slayer is not reckoned as killer of Brāhmaṇa.' * In this verse it is also enjoined that 'the meanest of Brāhmaṇas, is unworthy to be killed' Both these rules have been ordained by Kṛishṇa who directed Arjuna to follow them. (*Çrīdhara*).

Make that (promise) true, whatever thou hast promised (in) consoling (thy) darling (*a*), and also (do thou) perform (whatever is) pleasing to Bhīma-sena, Pānchālī and myself (*b*). 54.

(*a*) *Priyām* [darling]—*See Çrīdhara*, 2.

(*b*) *Mahyam* [to myself]—*See Çrīdhara*, 3.

[ÇRĪDHARA'S GLOSS—V. 54.]

1. This verse states that Kṛishṇa told Arjuna to fulfill his promise which the latter made to Draupadī.

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* आततायिनमायान्तमपि वेदान्तपारगम् । जिघांसन्तं जिघांसीयान्न तेन ब्रह्महा भवेत् ॥

2. *Priyâm* [darling].—Draupadî. Arjuna was told by Krishṇa to fulfil the promise of killing (the slaughterer of the sleeping sons).

3. *Mahyam* [to...myself]—also do what is pleasing to me. The killing of Açvatthâmâ would be agreeable to Bhîma but not so to Draupadî, Arjuna should and must obey both these injunctions of Krishṇa at the same time.

Suta said: Subsequently, Arjuna, suddenly knowing fully (what is) in the mind (*a*) of *Hari*, took away, by (his) sword, the jewel (which was) in the head (*b*) of the Brâhmaṇa, together with those that grew on the head (hair) (*c*). 55.

(*a*) *Hârddam* [(what is) in the mind]—*See Çrîdhara*, 1.
(*b*) *Mûrddhanyam* [in the head]—*See Çrîdhara*, 2.
(*c*) *Sahamûrddhajam* [together......head]—with the hair.

[ÇRIDHARA'S GLOSS—V. 55.]

1. *Hârddam* [(what is) in the mind].—Intention. The acts of killing and saving the Brâhmaṇa one and the same time are quite impossible. Therefore understanding the true intention of Krishṇa, Arjuna took away the jewel from Açvatthâmâ's head by his sword.

2. *Mûrddhanyam* [in the head]—grown on the head.

[JÎVA GOSVAMIN'S GLOSS—V. 55.]

1. The purport of the present verse is this. The text of the *Çruti*—'Brâhmaṇa is not fit to be killed' * has clearly explained by a similar text mentioned in a verse 53. (q. v.). As Açvatthâmâ was an enemy, therefore he is considered a mean Brâhmaṇa. He was fit to be killed for the general reason, because he was an enemy. But it is impossible to kill him in compliance with Bhîma's desire and not to kill him as Draupadî wished. It is much more difficult to obey the order of Krishṇa in doing both the acts clearly contradictory to each other; hence the means adopted to please all was by taking the jewel with hair, from Açvatthâmâ's head.

Having released (him), Arjuna drove out of the camp (Açvatthâmâ who was) bound in rope, devoid of (his) charms by the slaughter of the boys, (destitute of) power, and (deprived of) the jewel. 56.

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1. This verse states about the driving away of Açvatthâmâ who was devoid of jewel of his head. (*Çrîdhara*).

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* ब्राह्मणो न हन्तव्यः ।

Verily, the shaving of head, confiscation of property, and similarly, banishment from the place (of residence) (are ordained as) death to the meanest of Brāhmaṇas, and there is no other corporal (death or punishment for them). 57.

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1. This verse states that everything that was directed by Kṛishṇa was performed (by Arjuna) (*Çrīdhara*).

Thereafter all the *Pāṇḍavas*, distressed with sorrow for the death of their sons (*a*) accompanied by Kṛishṇa, performed the act of carrying out dead bodies to be burnt (*b*) and whatever (other) duties (necessary) for the deceased relations. 58.

(*a*) *Putraçokāturāh* [distressed......their sons].—The sons referred to in this and the other verses of the present Chapter, were born of Draupadī. The five Pāṇdavas were their respective fathers ; they are :—(1) Prativindhya by Yudhishthira ; (2) Sutasoma by Bhīma ; (3) Çrutakīrtti by Arjuna : (4) Çatānīka by Nakula ; and (5) Çrutakarmā by Sahadeva. It should be noticed that there were other sons of the Pāṇdavas by their different wives, but they are beyond the scope of the present *note* to be designated.

(*b*) *Nirharaṇa* [the act.........burnt]—carrying the dead for the purpose of burning.

FINIS OF THE SEVENTH CHAPTER, NAMED THE PUNISHMENT OF THE SON OF DROṆA, IN THIS STORY OF NAIMIÇA, IN THE FIRST BOOK, IN THE ÇRĪMAD-BHĀGAVATA, THE GREAT PURĀṆA, AND THE VYĀSA'S TREATISE OF THE SELF-DENYING DEVOTEES.

CHAPTER VIII.

(KUNTI'S EULOGY TO KṚISHṆA AND YUDHISHTHIRA'S REPENTANCE.)

Súta said : Taking the women on the front (*a*), they (*b*) went to the Gangā (*c*) with Kṛishṇa, for (the purpose of) offering (libation in memory of) (*d*) the relations (who had) gone to the other world (*e*), and were desirous to have libation ; 1.

(*a*) *Striyah-puraskṛitya* [taking the women on the front]—*See Çrīdhara*, 4.

(*b*) *Te* [they]—*See Çrīdhara*, 1.

(*c*) *Gangāyāṃ* [to the Ganges].—It means to the river Gangā.

(*d*) *Dātuṃ* [for......offering......]—*See Çrīdhara*, 3.

(*e*) *Samparetānāṃ* [......gone to the other world]—*See Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 1.]

1. *Te* [they].—The Pāṇdavas.
2. *Samparetānāṃ* [......gone to the other world]—in memory of the dead.
3. *Dātuṃ* [for......offering]—with a view of offering libation in the Ganges.
4. *Striyah-puraskṛitya* [taking the women on the front]—because the performance of such duties by women previous to men is prescribed in the *Çāstras*.

Taking (offering libation of) water (*a*), and lamenting exceedingly, they all again (*b*) bathed in the water of the river sanctified by the dust of the lotus-like feet of *Hari* (*c*). 2.

(*a*) *Udakaṃ-ninīya* [Taking......water]—*See Çrīdhara*, 1.

(*b*) *Punah* [again]— „ „ 3.

(*c*) *Haripādābjarajah-pūta-sarijjale* [in......*Hari*]—*See Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 2.]

1. *Udakaṃ-ninīya* [Taking......water]—offering libation of water.
2. *Haripādābjarajah-pūta-sarijjale* [in......*Hari*]—in the water of the river Gangā sanctified by the dust of Hari's feet which have been compared to lotus.

3. *Punah* [again].—It appears from the application of this word that Pāṇdavas had previously bathed.

Showing that the action of Death on (the mortal frame of) beings is not to be counteracted (by any possible means), *Mādhava* (*a*) (with) sages (*b*), consoled the Lord of the *Kurus* (*c*) with the younger brothers (*d*); *Dṛitarāshtra* (*e*); and *Gāndhārī* (*f*), *Pṛithā* (*g*) and *Kṛishṇā* (*h*), afflicted with sorrow for (the demise of their) sons (*i*), were (all) seated there, destitute of relations (and therefore) placed in (pervaded by) grief. 3-4.

(*a*) *Mādhava* [माधव].—It is an epithet of Kṛishṇa. See *povt.*

(*b*) *Munibhih* [sages]—with sages (*Çrīdhara*, v. 4.); by sages (*Jīva*, v. 4.)

(*c*) *Kurupati* [Lord of the *Kurus*]—*See Çrīdhara*, 1.

(*d*) *Sahānujam* [...brothers].—Bhīma, Arjuna, and half-brothers, Nakula and Sahadeva. *See Çrīdhara*, 2.

(*e*) *Dhṛitarāshtra* [धृतराष्ट्र from *Dhṛita* (धृत) held firm, and *Rāshtra* (राष्ट्र) a kingdom, hence 'he who tenaciously maintains the sovereignty].—He was the eldest son of Vyāsa, begotten on Satyavatī, one of the widows of Vichitravīryya, and the ruler of Hastināpura. Being blind from his infancy, he abdicated the throne in favour of his eldest son Duryyodhana. The five Pāṇdavas with their family, were banished from his kingdom, at the instigation of Duryyodhana. He had one hundred sons of which the principals were Duryyodhana, Duhçāsana, Vikarṇa and Chitra-sena. Duryyodhana was killed by Bhīma during the great war.

(*f*) *Gāndhārī* [गान्धारी]—was the daughter of the king of Gāndhāra and mother of *Kauravas*. She was married to Dṛitarāshtra. It is said that she blindfolded herself on hearing that her husband was blind. During the great war, she was summoned to the council, with a view to persuade her eldest son Duryyodhana, in desisting from further quarrel, but to no effect. Her superior character and ability can be well gleaned from her career.

(*g*) *Pṛithā* [पृथा]—another name of Kunti and mother of Yudhishthira, Bhīma, Arjuna and Karṇa. She was the eldest of the five daughters of Sura, a Yādava prince, by his wife Mārishā. In her infancy, she was presented by her father to Kuntibhoja who was a childless cousin of Sura. She was brought up like his own child by the latter. Being pleased with her for the respect and attention shown by her, while a guest under her father's roof, sage Durvāsā gave her a charm and taught her an incantation, by which she was privileged to have a child by any god she liked. Before her marriage she invoked the sun by whom she got a child named Karṇa. To avoid censure, she deserted the child in the Yamunā. She was subsequently married to Pāṇdu, to whom she bore three sons Yudhishthira, Bhīma, and Arjuna. Pāṇdu was incapable

of producing child by reason of a curse of a sage in the shape of an antelope, whom he killed. The sons were, therefore, begotten by the three gods, Dharma, Vâyu and Indra.

(*h*) *Kṛishṇā* [कृष्णा].—It is a name of Draupadî. She was the daughter of the king Drupada of Panchâla, and wife of the five Pâṇḍavas. The episode in connection with her marriage is very interesting. The report of her exquisite beauty attracted many princes to the assembly where the marriage took place. The young princess was led to the arena, decked with the richest dress and ornaments, with garland in her hand, which she was to put about the neck of the hero, who would win her by the prowess of arms. The essential condition of the marriage, announced by prince Dhṛishtadyumna, brother of the bride, was that he who shot the arrow at the revolving discus on the first attempt and struck the eye of the golden fish, should marry the princess. Many kings and chieftains attempted to achieve the exploit, but failed. Arjuna, however, won the bride by his skill in archery and she became the wife of the five brothers by the command of their mother Kunti, the polyandry being customary in those days.

(*i*) *Putra çokârttâm* [afflicted...sons]—*See Çrîdhara*, 3.

[Çrîdhara's gloss—V. 3.]

1. *Kurupati* [Lord of the Kurus].—Yudhishthira.
2. *Sahânujam* [...... brothers].—Bhîma, &c.
3. *Putra-çokârttâm* [afflicted.........sons].—This adjective qualifies Gândhârî, Pṛithâ (Kunti) and Kṛishṇâ (Draupadî).

Causing to kill the wicked princes, whose lives were weakened by touching the hair (of Draupadî) (*a*), having accomplished (the recovery) of the enemy-less (Yudhishthira's) own kingdom, usurped by the fraudulent (*b*) (princes Duryyodhana, &c.) ; 5.

And, inducing him (Yudhishthira) to perform (*c*) the three Horse-sacrifices (*d*), the object (of which) is excellent, Kṛishṇa caused his (Yudhishthira's) holy fame to be spread on all directions like (that of) the One who hath performed a hundred (such) sacrifices (*e*). 6.

(*a*) *Kacha-sparça-kshatâyushah* [causing......hair......].—This refers to the following incident :—A *Rajasûya* sacrifice was performed by Yudhishthira at Indraprastha on his return from exile, when the Pâṇḍavas were restored to power by Bhîshma and Yudhishthira was made king. His cousin Duryyodhana being incensed at this, arranged for Yudhishthira's visit to a gambling match at Hastinâpura, the latter reluctantly accepted the proposal. Through the fraudulent contrivance of Duryyodhana, Yudhishthira lost his

kingdom ; staked his brothers and his own person on condition to be reduced to slavery and lost ; Draupadī was also staked and lost. Duhçāsana, a brother of Duryyodhana dragged Draupadī into the gambling pavilion having caught her by the hair and grossly insulted her before the assembly. Bhīma vowed to drink his blood and which he fulfilled by having slain his adversary on the sixteenth day of the great war at *Kurukshetra*. *See Çrīdhara*, 2. (v. 5.).

(*b*) *Kitavaih* [by the fraudulent] —*See Çrīdhara*, 1. (v. 5).

(*c*) *Yājayitvā* [inducing him ... to perform] — *See Çrīdhara*, 1. (v. 6.).

(*d*) *Açvamedhaih* [Horse sacrifices].—In old times, any one claiming to be the supreme ruler of a country used to announce his intention of celebrating horse-sacrifice, by selecting a horse and then letting it loose to go whither it liked, but was followed by armed men. Any sovereign wanted to contest the claim of the prince from performing the sacrifice must endeavour to seize the horse. In case the men who watched over the course of the horse returned unconquered, the sacrifice was performed with great pomp and alacrity. It has a political as well as a religious character. The flesh of the horse intended for sacrifice was eaten, but according to a most approved authority it was the prevailing custom to burn the animal. This was one of the most celebrated of the ceremonies, antiquity of which may be traced as far back as the Vedic period. Hymns 162 and 163 in the first Mandala of the *Rig-veda* were recited at this sacrifice. It is said that the performance of a hundred such sacrifices would entitle the sacrificer to displace Indra from Heaven, his dominion. Enormous gifts were made in this sacrifice. The sacrificial horse was sometimes not immolested but kept bound during the ceremony.

(*e*) *Çatamanyoh* [the One...sacrifices].—Indra. *See Çrīdhára*, 2. (v. 6.) ; and *note* (*c*) *ante*.

[ÇRĪDHARA'S GLOSS—V. 5.]

1. *Kitavaih* [by the fraudulent]—the cunning princes like Duryyodhana, &c.

2. *Kachasparçakshatāyushah* [causing...hair...].—This refers to the incident of drawing Draupadī by the hair, &c. The lives of such persons were shortened by the performance of such heinous acts.

[ÇRĪDHARA'S GLOSS—V. 6.]

1. *Yājayitvā* [inducing him...to perform]—by the application of this word future (further) story (of the Pāṇdavas) is cut short.

(2) *Çatamanyoh* [the One...sacrifices]—(like) Indra.

(Afterwards), accompanied by the grandson of Çini (*a*) and Uddhava (*b*), (Kṛishṇa desirous to go to Dvārakā), bidding farewell to the sons of Pāṇdu and paying (his) respects to (*c*) Dvaipāyana and other (sages) was paid respects by the Brāhmaṇas in return. 7.

(*a*) *Çaineyah* [the grandson of Çini].—Sātyaki. Kṛishṇa being united with him and Uddhava (*Çrīdhara*).

(*b*) *Uddhava* [उद्धव].—He was a sage versed in the Contemplative Philosophy. He foresaw the destruction of the Yādavas. On applying for advice to Krishṇa, he was sent to Badarikāçrama to practise penance and prepare for Heaven.

(*c*) *Pūjitaih* [paying respects]—(literally) adoring or worshipping.

Subsequently, (O) Brāhmaṇa, making up his mind to go to Dvaraka (*a*) (when) staying on the chariot, He perceived (*b*) Uttarā (*c*), overcome with fear, running towards Him. 8.

(*a*) *Dvārakā* [द्वारका].—It was a city founded by Krishṇa in the peninsula of Guzrat. After surmounting many difficulties of his position, he asked the ocean to give a piece of land measuring twelve furlong whereupon to build the city. It was protected by high ramparts. The city was full of gardens and reservoirs of pure and transparent water, numberless splendid houses and buildings of picturesque beauty equal to Amarāvatī of Indra. After Krishṇa had given up his mortal frame, Arjuna protected, with care and tenderness, his friend's many wives and all people of Dvārakā. The city was then submerged with the exception of Krishṇa's residence where He was supposed to reside, even after the cession of his earthly career. This accords with the description given in the *Vishṇu-purāṇa*, whereas from the *Mahābhārata*, it appears that the sea did not spare any part of the city. The present shrine of Krishṇa held in great repute, in former centuries, is still a place of pilgrimage.

(*b*) *Upalebhe* [perceived]—observed. (*Çrīdhara*).

(*c*) *Uttarā* [उत्तरा]—mother of Parīkshit. (*Çrīdhara*).

(O) Great saint, God of gods, the Lord of the Universe, save me, save me, (in this world) wherein (*a*) all persons are mutually (the cause of) death, I do not see any other (*b*) unfearful (Being) than thyself. 9.

(*a*) *Yatra* [wherein]—*See* *Çrīdhara*, 3.

(*b*) *Anyam* [any other] | „ „ 2.

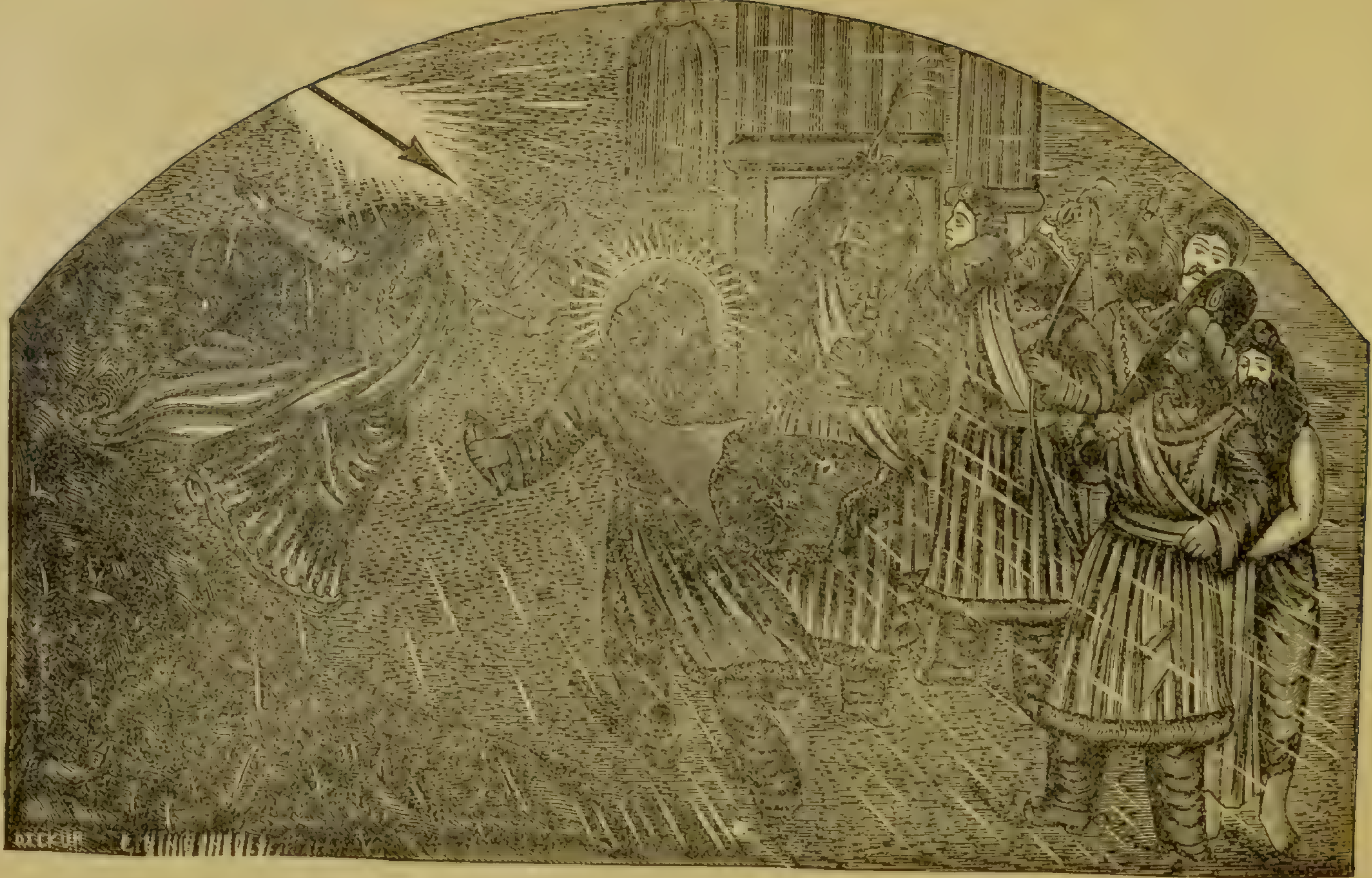
[Çrīdhara's gloss—V. 9.]

1. Uttarā is making her prayer to Krishṇa in this and the next verse.

2. *Anyam* [any other].—There is no other desirable Being, hence it is stated here that beyond Krishṇa there is no other being, devoid of fear..

3. *Yatra* [wherein]—in this world.

(O) Powerful (One), Manifest (Lord), a javelin of burning iron (*a*) is coming towards (*b*) me. (O) Lord, let (it) entirely (*c*) burn me ; (but) let the fœtus (in my womb) may not be miscarried. 10.



NO. 6. *S. M. Datta's Çrimadbhāgavata*]

[*From the sketch of M. N. Chatterjee.*

AÇVATTHĀMĀ'S BRAHMĀSTRA—UTTARĀ (*flying from it*)

KṚISHṆA (*with discus protecting*)—THE FIVE PAṆḌAVAS.

(O) Powerful (One), Manifest (Lord), a javelin of burning iron is coming towards me. (O) Lord, let (it) entirely burn me ; (but) let the fœtus (in my womb) may not be miscarried

(*a*) *Taptāyasah* [a javelin of burning-iron]—*See Çrīdhara*, 3.

(*b*) *Abhidravati* [are coming towards]—only the person at whom an arrow is aimed, can see the same. (*Jīva*, v. 10) *See Çrīdhara*, 2.

(*c*) *Kāmam* [entirely]—fully.

[ÇRĪDHARA'S GLOSS—V. 10.]

1. This verse states about the imminent danger that might have befallen on *Uttarā*.

2. *Abhidravati* [are coming towards]—coming towards Uttarā.

3. *Taptāyasah* [a javelin of burning iron]—made of iron which is hot.

Sūta said : After hearing (*a*) her words, the Supreme Lord (who is) kind to the votaries, understood (it) to be the weapon of Açvatthāmā (who engaged himself) in making this (world) devoid of the Pāṇḍavas (Pāṇḍu race). 11.

(*a*) *Upadhāryya* [after hearing]—*See Jīva*, 1.

[ÇRĪDHARA'S GLOSS—V. 11.]

1. The Supreme Lord understood the weapon to be the *Brahmāstra*, hurled against the Pāṇḍava race by Açvatthāmā, for extirpating it from this earth, the reason for such act of Açvatthāmā being that he was vanquished (by Arjuna) and ignominiously driven from the camp of the Pāṇḍavas.

[JĪVA GOSVAMIN'S GLOSS—V. 11.]

1. *Upadhāryya* [after hearing]—hearing carefully because Krishṇa was kind to the votaries.

Moreover, (O) the Greatest of sages (*a*), observing, those five dazzling arrows coming towards them, *Pāṇḍavas* immediately took up their arms. 12.

(*a*) *Muni-çreshtha* [the Greatest of sages].—Çaunaka is meant.

(*b*) *Pāṇḍavāh* [Pāṇḍavas].—Beholding at a distance that five arrows coming towards them, the five Pāṇḍavas took up their respective arms, with a view of escaping the imminent danger.

Having observed that calamity (*a*) of those (persons whose) minds are fixed upon no other object (than Krishṇa), the mighty (Lord) ordained the safety of (his) own persons (votaries) by (his) own weapon the discus. 13.

(*a*) *Vyasanam* [calamity]—*See Çrīdhara*, 1.

(*b*) *Ananya-vishayātmanām* [of those......object......]—*See Çrīdhara*, 2.

[Çrîdhara's gloss—V. 13.]

1. *Vyasanam* [calamity]—seeing that the force of the weapon, *Brahmâstra* cannot be counteracted by any other weapon Krishṇa considered the circumstance as calamitous.

2. *Ananya-vishayâtmanâm* [of those......object......].—The persons whose minds are not fixed upon any other object, that is to say, those who are solely devoted to Krishṇa.

Having entered (*a*) into (the womb of) the daughter of Virata (*b*), Hari, the Soul of all beings (*c*), and the Lord of Meditation (*d*) covered (shielded) the fœtus, the child of the Kuru line (*e*), by His Illusion (power) (*f*). 14.

(*a*) *Antahsthah* [Having entered]—*See Jîva*, 2.

(*b*) *Vairâtyâh* [into......Virâta].—Uttarâ, mother of Parîkshit and daughter of Virâta. *See Çrîdhara*, 1.

(*c*) *Sarvabhûtânâm-âtmâ* [the Soul of all beings]—*See Çrîdhara*, 2 ; and *Jîva*, 1.

(*d*) *Yogeçvarah* [Lord of Meditation]—*See Çrîdhara*, 3 ; and *Jîva*, 3.

(*e*) *Kuru-tantave* [the child of the Kuru line]—,, 4.

(*f*) *Svamâyayâ* [by His Illusion]—*See Jîva*, 4.

[Çrîdhara's gloss—V. 14.]

1. *Vairâtyâh* [into.........Virâta].—Entering into the womb of Uttarâ, Krishṇa protected the fœtus ; the reason being,

2. *Âtmâ* [Soul]—that Krishṇa is the internal Being (of all).

3. *Yogeçvarah* [Lord of Meditation]—by the use of this adjective it is indicated that it is possible for him who lives in the external world to enter within the body of beings, although staying in the external world.

4. *Kuru-tantave* [the child of the Kuru line].—The Pâṇḍavas have descended from the common ancestor, hence the child is said to be of the Kuru line.

[Jîva Gosvamin's gloss—V. 14.]

1. *Sarvabhûtânâm-âtmâ* [the Soul of all beings]—the Supreme Spirit.

2. *Antahsthah* [Having entered]—hence living internally.

3. *Yogeçvarah* [Lord of Meditation].—Then why is he living in the external world, because He is the Lord of Meditation.

4. *Svamâyayâ* [by His Illusion].—For His kindness towards the Pâṇḍavas.

(O) the Best of the Bhṛigu (race) (*a*), although the weapon (named) *Brahmaçirah* is verily unerring (*b*) and not counteracting (*c*), yet it fully became appeased (*d*) by coming in contact with the flame (of the discus) of Vishṇu. 15.

(*a*) *Bhṛigu* [भृगु]—is the name of a mythical race of beings, frequently mentioned in connection with Agni and classed in Naighaṇṭuka v. 5, with the Angirasa, Atharvaṇa, Ṛibhus, &c. ; they are described in the *Ṛig-veda* as cherishing Fire brought to them by the wind (Mātariçvan), or as kindling Fire from the wood by attrition ; in *Ṛig-veda* IV. 16, 20, and in one or two other passages, they are said to be the builder of chariots ; the descendants of Bhrigu ; it is also the name of a sage regarded as the ancestor of the whole race of Bhrigus. He is sometimes described as the offspring of Prajāpati, but in Manu I. 35, is enumerated among the ten Maharshis or primeval patriarchs created by the first Manu. It is said Varuṇa adopted him as his son, hence he is called Vāruṇī and is regarded as the author of the *Ṛig-veda* (IX. 65, X. 19). It signifies the name of one of the chief Brāhmaṇical families, the Aitaçayanas are said to belong to it. Again it implies one of the Prajāpatis produced from Brahmā's skin.

(*b*) *Amogham* [unerring]—sure (*Çrīdhara*).

(*c*) *Apratikriyam* [not counteracting]—not remediable (*Çrīdhara*).

(*d*) *Sama-çāmyat* [fully became appeased]—fully quietened (*Çrīdhara.*).

Verily, do not consider strange this (*a*) (act of counteracting the effect of the weapon of Brahmā), for that Imperishable (Kṛishṇa who is) full of all strangeness, birthless, and who createth, preserveth and destroyeth this (Universe) by His divine Illusion (power). 16.

(*a*) *Etat* [this]—the act of neutralizing the effect of the weapon *Brahmāstra.* Do not consider this to be strange thing for Kṛishṇa (*Çrīdhara,* v. 16).

With her sons (*a*), fully released (saved) from the flame of the weapon of Brahmā, and Kṛishṇā (*b*), the virtuous Pṛithā (*c*) thus said unto Kṛishṇa who was about to depart (*d*). 17.

(*a*) *Ātmajaih* [With......sons]—with Pāṇḍavas—Yudhishthira, Bhīma, Arjuna, Nakula and Sahadeva.

(*b*) *Kṛishṇayā* [कृष्णया].—Draupadī ; with Draupadī (*Çrīdhara,* v. 17.).

(*c*) *Pṛithā* [पृथा].—Kunti.

(*d*) *Prayāṇābhimukham* [......about to depart]—for the city of Dvārakā.

Kunti said : (Thou art) the Primeval Being (*a*) beyond (the reach of) Nature (*b*), Ruler (*c*), present within and without all beings (*d*) and unseen (*e*). I bend down to thee. 18.

(*a*) *Âdyam-Purusham* [Primeval Being]—*See Çrîdhara*, 2.
(*b*) *Prakriteh-param* [beyond...Nature]— „ „ 3.
(*c*) *Îçvaram* [Ruler] — „ „ 4.
(*d*) *Sarvabhûtânâm-antah-vahih avasthitam* [present within and without all beings]—*See Çrîdhara*, 5.
(*e*) *Alakshyam* [unseen]—*See Çrîdhara*, 6.

[Çrîdhara's gloss—V. 18.]

1. Kunti said to Krishna: I bend down to thee. How is it possible that she should bend down to Krishna when the latter is younger than the former?

2. *Âdyam-Purusham* [Primeval Being]—because He is the First Being.

3. *Prakriteh-Param* [beyond......Nature]—why is He the Primeval Being? because He is beyond the reach of Nature.

4. *Îçvaram* [Ruler].—Why is He beyond Nature, because, He is the Ruler of Nature.

5. *Sarvabhûtânâm-antah-vahih avasthitam* [present within and without all beings]—therefore He is fully present in all beings.

6. *Alakshyam* [unseen].—Yet He is unobservable; (that is to say, He can be known with difficulty.)

(I am) ignorant (*a*). Thou art hidden behind the curtain of Illusion (*b*), beyond the knowledge derived from the senses (*c*), and immutable (*d*). (I can but bend down to thee) ; like a performing actor, (thou art) unobservable to (persons with) confused sight (knowledge) (*e*). 19.

(*a*) *Ajnâ* [...ignorant]—*See Çrîdhara*, 2.
(*b*) *Mâyâjavanikâchchhannam* [...hidden...Illusion]—*See Çrîdhara*, 1 ; and *Jîva*. 1.
(*c*) *Adhokshajam* [beyond...senses]—*See Çrîdhara*, 3 ; and p. 52.
(*d*) *Avyayam* [immutable]—*See Çrîdhara*, 4.
(*e*) *Mûdha-driçâ* [(persons with) confused sight (knowledge)]—*See Çrîdhara*, 5.

[Çrîdhara's gloss—V. 19.]

1. *Mâyâjavanikâchchhannam* [...hidden...Illusion].—The reason for being unseen is stated in this verse. Illusion is the screen which has kept hidden the real nature of Krishna.

2. *Ajnâ* [...ignorant].—I am ignorant of the means of devotion ; therefore I only salute thee (Krishna).

3. *Adhokshajam* [beyond...senses]—See p. 52, *ante*.

4. *Avyayam* [immutable]—not liable to change.

5. *Mūḍha-dṛiçā* [(persons with) confused sight (knowledge)].—The being proud of their mortal frame.

[JĪVA GOSVAMIN'S GLOSS—V. 19.]

1. *Māyājavanikāchchhannam* [...hidden...Illusion].—This is expressive of the cause of not being seen. The same remark is applicable to the adjective next following. The first adjective has reference to the act of seeing by persons who have not acquired requisite degree of devotion, but the latter has reference to Kṛishṇa's real nature which is described to be, that He is not perceptible by the knowledge derived from the senses ; therefore although present everywhere, He is unobservable.

Similarly (*a*), (thy) advent (on this world) is for prescribing the means of devotion (*b*), (even) for the ascetics of the highest order (*c*) amongst the sages (*d*), of undefiled mind (*e*), verily, how is it (possible for us) women to see thee? 20.

(*a*) *Tathā* [similarly]—*See Jīva*, 1.

(*b*) *Bhakti-yoga-vidhānārtham* [for prescribing the means of devotion]—*See Jīva*, 5.

(*c*) *Paramahaṃsānām* [the ascetics of the highest order]—*See Çrīdhara*, 1 ; and *Jīva*, 4.

(*d*) *Munīnām* [sages]—*See Çrīdhara*, 2 ; and *Jīva*, 3.

(*e*) *Amalātmanām* [of undefiled mind]—*See Çrīdhara*, 3 ; and *Jīva*, 2.

[ÇRĪDHARA'S GLOSS—V. 20.]

1. *Paramahaṃsānām* [ascetics of the highest order].—The ascetics who are endued with the knowledge about soul and everything which is beyond soul.

2. *Munīnām* [sages]—for this reason they are *Muni* (or meditative).

3. *Amalātmanām* [of undefiled mind]—therefore thou art not observable in thy real form even to beings whose minds are devoid of anger and other passions. Thy advent on earth is for enjoining the means of devotion to these persons. How is it therefore possible for ignorant women like us to know thee ?

This portion of the verse is explained in another way :—to teach the ascetics of the highest order the means of devotion, that is to say, to attract the minds of the sages who are acquainted with truth regarding the spirit by his own great qualities ; or to teach the means of devotion, thou hast descended on earth.

[JĪVA GOSVAMIN'S GLOSS—V. 20.]

1. *Tathā* [similarly]—after that event came to pass.

2. *Amalātmanām* [of undefiled mind]—pure mind.

3. *Munīnām* [sages]—amongst the sages.

4. *Paramahaṃsānām* [the ascetics of the highest order]—those who are pleased with their soul. (The persons who are ascetics of the highest order amongst the sages).

5. *Bhakti-yoga-vidhānārtham* [for prescribing the means of devotion]—with a view to generate such person's love towards Krishṇa.

(I) bend down—bend down (again and again) to thee; (thou art) Krishṇa (*a*), Vasudeva (*b*), son of Devakī (*c*), son of Nanda the milkman (*d*), and Govinda (*e*). 21.

(*a*) *Krishṇa* [कृष्ण]—*See* pp. 41-44. *note* 1. (*a*).

(*b*) *Vāsudeva* [वासुदेव].—The following different interpretations are given of this word :—

(1) He who lives everywhere and in whom everything lives, is called *Vāsu* (वासु) ; with the word *Deva* (देव) completes the compound word Vāsudeva *See* p. 9. *

(2) The son of Vasudeva (p. 42. para 3.).

(*c*) *Devakīnandanāya* [देवकी-नन्दनाय]—son of Vasudeva's wife Devakī (*See Ibid*).

(*d*) *Nanda-gopa-kumārāya* [नन्दगोपकुमाराय].—Nanda the milkman was the chief of the cow-herds in Braja (Vrindāvana). Krishṇa is called his son by implication.

(*e*) *Govinda* [गोविन्द].—The word has the following significations :

(1) When Indra wanted to destroy the abode of the cow-herds by the heavy rain-fall, Krishṇa protected the place by holding up the Govardhana mountain as an umbrella over it (*See*—p. 42 para. 4). The Brāhmaṇas installed Him to sovereignty of Gokula, hence Krishṇa is called Govinda. (Here *go* (गो) means earth).

(2) He who obtained possession of *Dik* (दिक्) or quarters of the world by reason of his being the regent or guardian of the different quarters. (Here *go* (गो) signifies quarters)

(3) He who got Himself afloat on water by lying down on a leaf of the banyan tree (Ficus Indica.) at the time of the destruction of the world. (Here *go* (गो) implies water).

(4) He who obtains brightness, because He is full of light. Here go (गो) means ray.

(5) He who is knowable by words. Here *go* (गो) means by the words, and *Vinda* (विन्द) knowable.

[ÇRÎDHARA'S GLOSS—V. 21.]

1. On account of her want of knowledge and devotion, Kunti is saluting Krishṇa again and again by this, and the subsequent verses.

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* सर्वत्रासौ समस्तञ्च वसत्यत्रेति वै यतः । तेनासौ वासुदेवेति विद्वद्भिः परिगीयते ॥
(*Vishṇu Purāṇa*).

[JĪVA GOSVAMIN'S GLOSS—V. 21.]

1. It has been stated in the previous verse that Kṛishṇa's advent on earth was to teach the means of devotion to the ascetics of the highest order, and it is difficult for Kunti and other women to know about Him ; but Kṛishṇa is the destroyer of all pain and bestower of happiness, hence remembering this, Kunti is saluting Kṛishṇa (over and over again).

(I) bend down to (thee), having a lotus springing from (thy) navel (*a*) ; (I) bend down to (thee), having a garland (about thy neck) (*b*) ; (I) bend down to (thee), having eyes like lotus (*c*) ; (I) bend down to thee, having the lotus-like feet (*d*). 22.

(*a*) *Pankajanābhāya* [(to thee), having.........navel]—*See Çrīdhara*, 1 ; and *Jīva*, 2.

(*b*) *Pankajamāline* [(to thee), having a garland]—*See Çrīdhara*, 2.

(*c*) *Pankajanetrāya* [(to thee), having eyes like lotus]—*See Çrīdhara*, 3.

(*d*) *Pankajānghraye* [(to thee), having lotus-like feet]—*See Çrīdhara*, 4.

[ÇRĪDHARA'S GLOSS.—V. 22.]

1. *Pankajanābhāya* [(to thee), having......navel].—to Him who has lotus in His navel.

2. *Pankajamāline* [(to thee), having a garland]—to Him who has garland about His neck.

3. *Pankajanetrāya* [(to thee), having eyes like lotus]—to Him whose eyes are beautiful like lotus.

4. *Pankajānghraye* [(to thee), having lotus-like feet]—to Him whose feet are like lotus.

[JĪVA GOSVAMIN'S GLOSS—V. 22.]

1. This verse states that the different members of the body of Kṛishṇa are like lotus. They are indicative of His capacity to give happiness to mankind, and relieve them from all kinds of pain.

2. *Pankajanābhāya* [(to thee), having......navel]—to Him who has lotus-like signs indicative of those in the Supreme Lord.

(O) the mighty Lord of the organs of senses, as being imprisoned by the wicked Kaṃsa (*a*) for a very long time and pervaded by grief, Devakī was fully released by (thee) ; (so) with my sons I was also again and again relieved from a series of troubles, by Lord like thee. 23.

(*a*) *Kamsa* [कंस, from *Kamu* (कमु) to desire ; and *Sah* (सः). *Unâdi* affix].—He was the king of Mathurâ, the uncle and enemy of Krishṇa. After deposing his father Ugrasena he became the ruler of the place and wanted to kill his cousin, Devakî, the mother of Krishṇa, on her wedding day. She was then spared, on her husband Vasudeva's consenting to deliver up all the issue of the marriage to the cruel king. Devakî and her husband were imprisoned for a long time. Kaṃsa was warned previous to the birth of Krishṇa that the latter would kill him. He attempted to slay Krishṇa immediately after He was born. Being fraustrated in his attempt, he ordered a general massacre of all the followers of Vishṇu and to slay all the new-born male children in his realm. He engaged demons to find and assassinate Krishṇa, and sent Akrura to Vrindâvana for bringing him to his capital. On the latter's arrival there, public games were celebrated with great pomp. A contest took place in which Kaṃsa with others were killed by Krishṇa. Devakî and Vasudeva were then released from the imprisonment. As the foe to the deity, Kaṃsa is considered an *Asura* (demon). (See p. 42. para. 3.).

[Çrîdhara's gloss—V. 23.]

1. This and the next verse describe the reminiscence of Kunti for several acts of favour done to the *Pâṇdavas* by Krishṇa.

2. The purport of this verse is this ; Kunti said : 'Thy love towards me is greater than what thou hast evinced towards thy mother Devakî. O Lord of the organs of senses, being imprisoned by Kaṃsa, Devakî was released by thee. Hast thou similarly relieved me of my troubles ?—No, there is a vast difference relating to me and Devakî. The latter was imprisoned for a long time, but was only once released from her troubles, and all her sons were not saved from the hand of Kaṃsa, and she had her husband (to protect her) ; but on the other hand thou hast, again and again and without any delay, relieved me with my sons from various difficulties, when I had none to relieve me from such troubles except thee, my Lord.

(O) Hari, (we) have been saved (by thee) (*a*), from poison (*b*), from the great fire (*c*), from the sight of the man-eater (*d*), from the assembly of the wicked (*e*), from the troubles of living in a wood (*f*), from the weapons of many great warriors (*g*) in battle after battle, and from the weapons of the son of Droṇa (*h*). 24.

(*a*) *Abhirakshitâh* [saved]—protected in every way.

(*b*) *Vishât* [from poison].—This refers to the fact that Duryyodhana, being jealous of the strength of his cousin Bhîma, attempted to take away his life by administering poison, and throwing him into a lake while stupefied from its effects. Bhîma was not however killed. (See *Mahâbhârata*).

(*c*) *Mahāgneh* [from the great fire].—This is an allusion to the following circumstance :—Dhritarāshtra was born-blind. He therefore raised Yudhishthira to the seat of *Yuvarāja* (heir apparent) to exercise his sovereign power. Duryyodhana, the eldest son of Dhritarāshtra, was greatly incensed at this act of his father and persuaded him to send away the Pāndavas to the city of Vāranāvata (the modern Allahabad), where a splendid house was built, with the materials chiefly composed of combustible substances, for their residence. Duryyodhana's object was to set the house on fire with a view to kill the five Pāndavas and their mother Kunti ; fortunately thoy were timely warned, and precautious of the impending danger escaped through an underground passage previously made by them. (*Mahābhārata*).

(*d*) *Purushādadarçanāt* [from the sight of the man-eater].—This refers to the following fact :—Hidimva was a heinous *Asura* and canibal, with yellow eyes and a horrible aspect, possessed of great strength. He lived in the forest south of Vāranāvata (Allahabad) and attacked the Pāndavas on their way, but was killed by Bhīma after a severe contest.

(*e*) *Asatsabhāyāh* [from the assembly of the wicked].—This refers to the events happened in the gambling pavilion of Duryyodhana, where Yudhishthira lost everything by the deceitful act of Duryyodhana and his accomplices, particularly his wife Draupadī who was about to be denuded of all her clothing by Duhçasana, but the wearing apparel of Draupadī was by a miracle increased to such a length that Duhçasana failed to complete his mis-deed.

(*f*) *Vanavāsakrichchhratah* [from the trouble of living in a wood].—This verse refers to the second exile of the Pāndavas after Yudhishthira had lost everything at the dice-gambling.

(*g*) *Mahārathā* [great warriors]—(Literally) a commander of ten thousand soldiers and one versed in the science of weapon. *

(*h*) *Mridhe, Mridhe* [in battle after battle].—This refers to a good many battles fought in the great war of *Kurukshetra.*

(*i*) *Drauṇyastratah* [from the weapon of the son of Drona]—from Açvatthāmā's missile of Brahmā.

(O) preceptor of the world, let those difficulties happen over again in those (places and circumstances) in which (*a*) such difficulties (thy sight can be gained) (*b*) (by reason of which sight there is) no seeing of this world again (*c*). 25.

(*a*) *Yat* [in which] —*See Çrīdhara,* 1 ; and *Jīva,* 2.

(*b*) *Darçanam* [sight]—*See Jīva,* 1.

(*c*) *Apunarbhava-darçanam* [no seeing of this world again]—*See Çrīdhara,* 2 ; and *Jīva,* 3. This has reference to the principles of :—

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* एको दश सहस्राणि योधयेद् यस्तु धन्विनाम् । शस्त्र-शास्त्र प्रवीणश्च महारथ इति स्मृतः ॥

[THE TRANSMIGRATION.]

1. The alternate succession of birth and death until the atttainment of final beatitude is the transmigration of soul. The belief in such transition is one of the leading phases in the religion of the Hindus. It was not the object of mere fantastical superstition, but also of philosophical speculation of ancient India. This principle is founded on the belief in the immortality of the human soul. It is a part and parcel of the Brâhmanical religion, that individual spirits, emanated from the Supreme Being, which, as it were, in a state of bewilderment or forgetfulness, allowed them to become separate existence and to be born again and again on earth. The individual spirit, thus separated from its fountain head, is bound to return to it or become merged again into that divine substance with which it was originally united as one, but on account of its being contaminated with sin during its sojourn on earth, it necessarily endeavours to free itself from all guilt, and to become fit for its ultimate destiny.

[THE PATANJALA.]

2. The aphorism of Patanjali.—'The desire is infinite by reason of the prayer being eternal,' * had established the principle of transmigration. Acts are the causes of sentient beings and *vice versa*. Sentient being cannot be premordial, as the fear of death and the desire—'Let there be happiness and no pain' are inherent in him. This fear of death and desire for happiness prove the previous birth. Without much difficulty it will be observed that no one wishes to die of his own accord. What may be the reason of such unwillingness to die? The answer is very simple :—because death is a great source of unbearable and dreadful pain. It is an admitted fact that the person who suffers pain and misery from any person or thing, entertains avertion, fear and hatred against it. It must further be admitted that death is most painful, the sentient being must have once suffered from its effects and does not like to suffer it again. When he anticipates death, his heart trembles within himself and fear is naturally engendered in his mind. What may be the reason for such a fear? Because by the remembrance of the miseries of death, without which no fear is entertainable against the thing which is the cause of such pain. It is self-evident, that any thing unseen and unfelt cannot be the subject of remembrance; hence it must be admitted that the sentient being must have previously suffered the pangs of death, which cause fear in man in this life. It is not conceivable that man should die several times in the present life; therefore, the natural conclusion is that he must have suffered the troubles of death in previous life. The fear of death is to be found in the new-born child. It connot be imagined that such fear is the result of reasoning which the child had none. But the remembrance of the miseries of previous death happens in former life is the real cause of entertaining such fear. This circumstance clearly establishes that there was a previous life and previous death and that the desire for acts in such birth is also eternal.

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* तासामनादित्वञ्चाशिषो नित्यत्वात् । 10 *Pâtanjala Darçana-Kaivalya-pâda.*

[THE SANKHYA.]

3. The aphorism of the *Sāṃkhya-Darçana*—'The opposite of knowledge is ignorance, * also proves the doctrine of transmigration. The sentient being enjoys the happiness and endures the troubles of earthly life on account of ignorance. This is the cause of the creation of the grosser body (*sthūla-çarīra*) again and again in the subtile body (*linga-çarīra*) of the sentient being. Is it consonant with reason to think that the happiness can be enjoyed and misery suffered without a body? There is no proof that the soul can enjoy eternal happiness and attend the progressive state, without a body. When the soul is eternal, it is evident, that, it is also subject to happiness and misery. No one can argue with reason that he wishes to see a thing, but at the same time is undesirous to have his eyes. The grosser body is the receptacle for enjoyment of happiness and endurance of misery. Without such body these things are not possible to happen in the subtile body also. † Therefore, the individual spirit with its subtile body is subject to repeated birth and death in the grosser body. There is no possibility of an individual spirit which has not attained the final beatitude to be free from bliss and pain; hence the individual spirit is subject to re-birth in animals, birds, man and god. The human soul transmigrates in the superior and inferior bodies, according to the merit and demerit of his actions on earth and to the degree of knowledge it acquires during its sojourn on earth. ‡ It should be observed that the individual spirit, though born in superior body in previous life, may come down to an inferior body and *vice versa*. It is the action of the previous life which regulates the superiority or inferiority of the one next following. §

[THE CODE OF MANU.]

4. The code of Manu which is accepted as an authority by all Hindus contains a very comprehensive account of the whole subject of the transmigration of soul, a short summary of which is given below:—

[THE ACTION IS THE SOURCE OF TRANSMIGRATION.]

5. The actions, either mental, verbal or corporal, bear, says Manu, good or evil fruit as they themselves are good or evil; and from the actions of men proceed their various transmigrations in the highest, the meanest and the lowest degree.

[THE THREE KINDS OF BAD ACTIONS.]

6. The bad acts are of three kinds,—mental, verbal and corporal.

[REWARD AND PUNISHMENT FOR ACTS.]

7. A rational creature has a reward or a punishment for mental acts.

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* बन्धो विपर्य्ययात् । *Sāṃkhya-Darçana*, c. III.

† संसरति निरुपभोगं भावैरधिवासितं लिङ्गम् । (*Sāṃkhya-tattva-kaumudī*)

‡ योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः । स्थाणुमन्येऽनुसंयन्ति यथाकर्म्म यथाश्रुतम् ॥ (*Kathopanishad* 5, 6.)

§ आवृत्तिस्तत्रापि उत्तरोत्तर-योनि योगाद्धेयः । (*Sāṃkhya-Darçana*, c. III).

[THE DIFFERENT ASSUMPTION OF FORMS AFTER DEATH.]

8. For sinful acts mostly corporal, a man shall assume, after death, a vegetable or mineral form ; for such acts mostly verbal, the form of a bird or a beast ; for acts mostly mental, the lowest of human conditions.

[A BODY REDUCED TO ASHES, ANOTHER BODY CREATED IN ITS PLACE.]

9. By individual spirit of those men, who have committed sins in the body reduced to ashes, another body, composed of nerves with five sensations, in order to be susceptible of torment, shall certainly be assumed after death.

[THE NEW BODY SUFFERS PAIN.]

10. The individual spirit shall feel in that new body, the pangs inflicted in each case by the sentence of Yama (the deity of *Naraka* or hell).

[THE CONDITION AFTER NEW BIRTH.]

11. When the individual spirit has gathered the fruit of sins which arise from love of sensual pleasure, must produce misery, and, when its taints have thus been removed, it approaches again those two most effulgent essences, the *Mahat* (intellect) and the Supreme Spirit.

12. They two, closely conjoined, examine without remission the virtues and vices of that individual spirit, according to its union with which it acquires pleasure or pain in the present and the future worlds.

[ENJOYMENT OF BLISS.]

13. If the individual spirit had practised virtue for the most part and vice in a small degree, it enjoys delight in celestial abode, clothed with a body formed of pure elementary particles.

[ENDURANCE OF PAIN.]

14. But, if it had generally been addicted to vice, and seldom attended to virtue, then shall it be deserted by those pure elements, and having a courser body of sensible nerves, it feels the pain to which Yama shall doom it.

[THE CONDITION AFTER SUFFERING YAMA'S SENTENCE.]

15. Having endured those torments according to the sentence of Yama and its taints being almost removed, it again reaches those five pure elements in the order of their natural distribution.

16. Let each man, considering with his intellectual powers those migrations of the individual spirit according to its virtue or vice, into a region of bliss or pain, continually fix his heart on virtue.

[THE INFLUENCE OF THE QUALITIES ON INDIVIDUAL SPIRIT.]

17. Individual spirit, endued with Goodness, attains always the state of the deities ; those filled with ambitious Passions, the condition of men ; and those immersed in Darkness, the nature of beasts ; this is the triple order of transmigration.

18. The following table will show the different forms produced by reason of the three qualities which influence the individual spirit :—

THE FORMS PRODUCED	THE QUALITY WHICH PRODUCES THEM.	THE CONDITION
(1.) Vegetable, and mineral substances, worms, insects, reptiles, fish, snakes, tortoises, cattle, deer......................................	Darkness	The Lowest
(2.) Elephants, horses, men of the servile class, and contemptible *Mlechchhas*, lions, tigars, and boars	Do	The middle.
(3.) Dancers, singers, birds, deceitful men, giants and blood-thirsty savages.	Do	The highest
(1.) *Phallas* (cudgel-players), *Mallas* (boxers and wrestlers.), *Natas* (actors), instructor of arms, gamblers, drunkards	Passion	The Lowest.
(2.) Kings, soldiers, domestic priests of kings, men skilled in the war of controversy.	Do	The middle.
(3.) *Gandharvas*, or (aerial musicians), *Rakshas*, *Yakshas*, servants and companions of *Kuvera*, genii attending superior gods, as *Vidyādharas*, and others, nymphs.......	Do	The highest
(1.) Hermits, religious mendicants, other Brāhmaṇas, such orders of demi-gods, as are wafted in airy cars, genii of signs and lunar mansions, and *Daityas*,................................	Goodness	The Lowest
(2.) Sacrificers, holy sages, deities of the lower heaven, genii of the *Vedas*, regents of stars not in the paths of the sun and moon, divinities of years, *Pitṛis* (proginitors of mankind),and the demi-gods named *Sanhyāsas*	Do	The middle
(3.) Brahmā, Patriarchs under him as Marīchi and others, the genius of virtue, the divinities presiding over *Mahat* (the great) and *avyakta* (unevolved)............................	Do	The highest

(N. B.—*Cf. Manu* vv. 42, 43, 44, 45, 46, 47, 48, 49, and 50).

[THE VARIOUS RE-BIRTHS.]

19. The persistent or unrepenting sinners, having passed through the regions of torment for a great number of years are doomed to suffer the troubles of various births ; those are as follow :—

Sinners	The particulars of re-birth to which they are subjected.
(1.) Slayer of Brâhmaṇa.........	A dog, a boar, an ass, a camel, a bull, a goat, a sheep, a stag, a bird, a *Chandâla* (an out-caste), *Pukkasa*, respectively, according to the nature of the crime committed.
(2.) A drunken priest...............	A smaller or larger worm or insects, moth, fly feeding on ordure or of some ravenous animal.
(3.) Stealer of a priest's gold. ...	A thousand births into the bodies of spiderss, snakes, chameleon crocodiles and other aquatic monsters, or mischievous blood-sucking demons.
(4.) Violaters of the bed of one's natural and spiritual father ...	A hundred times into the forms of grass, shrubs with crowded stems, or of creeping and twining plants, voltures, and other carnivorous animals, lions and other beasts with sharp teeth, tigers and other cruel brutes.
(5.) He who hurts on any sentient beings.	Cat or other eaters of raw flesh
(6.) Taster of forbidden things	Maggots, or small flies.
(7.) Stealer of ordinary things ...	Devourers of one another.
(8.) Embracer of low women...	Restless ghosts
(9.) He who has intercourse with degraded men or been criminally connected with the wife of another, or stolen common things from a priest......	A Brahma-Râkshasa (demons.)
(10.) Stealer of rubies or other gems, pearls, coral precious things of various sorts......	A goldsmith or *Hemkâr*, birds.

SINNERS	THE PARTICULARS OF RE-BIRTHS TO WHICH THEY ARE SUBJECTED.	SINNERS	THE PARTICULARS OF RE-BIRTHS TO WHICH THEY ARE SUBJECTED.
(11.) Stealer of gram in husk......	A rat	(27.) Stealer of Molasses	The *vāgguda.*
(12.) Stealer of yellow mixed metal.........	A gander	(28.) Stealer of exquisite Perfume	A maskrat.
(13.) Stealer of Water	A diver	(29.) Stealer of potherbs	A peacock.
(14.) Stealer of Honey	A great stinging gnat.	(30.) Stealer of dressed grain ...	A porcupine.
(15.) Stealer of Milk	A cow.	(31.) Stealer of raw grain	A hedge-hog.
(16.) Stealer of extracted Juice...	A dog.	(32.) Stealer of Fire	The bird *vaka.*
(17.) Stealer of clarified butter...	An ichneumon weasel.	(33.) Stealer of House-hold utensil	An ichneumon fly
(18.) Stealer of flesh-meat ...	A vulture.	(34.) Stealer of dyed cloth......	The bird *chacora*
(19.) Stealer of Fat	The water-bird *madgu.*	(35.) Stealer of deer or an elephant	A wolf.
(20.) Stealer of Oil	A blatta, or oil-drinking beetle.	(36.) Stealer of Horse	A tiger.
(21.) Stealer of Salt	A cicada or cricket.	(37.) Stealer of Roots or fruits...	An ape.
(22.) Stealer of Curd	The bird (*valaka*)	(38.) Stealer of a woman	A bear.
(23.) Stealer of silken cloth ...	The bird, *tittiri*	(39.) Stealer of Water from a jar	The bird *Chāloka*
(24.) Stealer of woolen flax ...	A frog.	(40.) Stealer of a carriage.........	A camel.
(25.) Stealer of cotton cloth	The water bird *Krauncha.*	(41.) Stealer of small cattle......	A goat.
(26.) Stealer of Kine	The lizard *Godhā*	(42.) Whoever intentionally takes away the property of another or eats any holy cakes not first presented to the deity at a solemn rite ...	Sink into the condition of a brute.

Sinners	The particulars of re-births to which they are subjected.	Sinners	The particulars of re-births to which they are subjected.
(43.) Women for all cases of theft... (44.) Persons of the four regenerate class omitting the performance of	Incur a similar taint and shall be paired with those male beasts in the form of their females.	their several duties except of an urgent necessity...	Migrate into sinful bodies and become slaves to their enemies.

(N. B)—Manu cf. vv. 55 to 70.

[ÇRIDHARA'S GLOSS – V. 25.]

1. *Yat* [in which]—in which difficulties.

2. *Apunarbhava-darçanam* [no seeing of this world again].—What is the nature of the sign of Krishna ? It is such that there is no more coming to this world.

[JIVA GOSVAMIN'S GLOSS—V. 25.]

1. *Darçanam* [sight]—act of seeing.
2. *Jat* [in which]—difficulties.
3. *Apunarbhava-darçanam* [no seeing of this world again]—by reason of the want of such sublimity of character, as in Krishna therefore no equal to Him is to be seen elsewhere.

Verily, the persons, whose pride (*a*) hath been increased by (reason of high) birth (*b*), glory, knowledge of the sacred books (*c*), and prosperity, are not capable of invoking (*d*) thee (Krishna who is) accessible (*e*) to persons without anything (*f*). 26.

(*a*) *Madah* [pride]—inebriety.

(*b*) *Janma* [birth]—birth in a good family

(*c*) *Cruta* [knowledge of the sacred books]—'audition', hearing ; that which was heard or revealed from the beginning, revelation, the *Veda* (that is to say, the sound eternally heard and so differing from *Smriti* or what is only remembered and handed down by human authors. See Manu, c. II., v. 10 :—'By *Çruti*, or what was heard from above, is meant the *Veda* ; and *Smriti*, or what was remembered from the beginning, the body of law ; those two must not be oppugned by heterodox arguments ; since from those two proceeds the whole system of duties.' The word is properly applied to signify the works considered to have been revealed

by the deity, and therefore, only to the *Mantra* and the *Brâhmaṇa* portion of the *Veda* but often applied also to the *Upanishads* and other *Vedic* works) ; any *Vedic* or sacred text. (often used with the word *iti* इति, as *iti çruteh*, according to or because of such a *Çruti* or *Vedic* text).

(*d*) *Abhidhâtum* [invoking]—*See Çrîdhara*, 2.

(*e*) *Gocharam* [accessible]—worthy of taking (reciting).—*Çrîdhara*.

(*f*) *Akinchana* [to persons without anything]—of the poor.

[ÇRIDHARA'S GLOSS—V. 26.]

1. This verse states that riches and prosperity are not conducive to real good.

2. *Abhidhâtum* [invoking].—calling out by saying 'Kṛishṇa' 'Govinda'.

(I) bend down —bend down to thee (Kṛishṇa), whose riches are (thy votaries) without anything (*a*), (from whom) the actions of qualities have been abstracted (*b*), (who is) self-complaisant (*c*), tranquil (*d*), and the Lord of eternal happiness (*e*). 27.

(*a*) *Akinchana-vittâya* [whose......anything]—*See Çrîdhara*, 2 and 3.

(*b*) *Nivṛitta-guṇavṛittaye* [the action...abstracted]—*See Çrîdhara*, 4 ; and *Jîva*, 2.

(*c*) *Âtmârâmâya* [self-complaisant].—This has been so rendered according to Jîva Gosvâmin's gloss, 3.

(*d*) *Kaivalyapataye* [the Lord...happiness]—*See Çrîdhara*, 6.

(*e*) *Çântâya* [tranquil]— „ „ 5 ; and *Jîva*, 4.

[ÇRIDHARA'S GLOSS—V. 27.]

1. This verse states about Kunti's salutation to Kṛishṇa with a desire to gain her proposed object.

2. *Akinchana* [......without any thing].—It refers to the votaries.

3. *Vitta* [riches]—everything.

4. *Nivṛitta-guṇavṛittaye* [the action.......abstracted].—*Guṇa-vṛitti* refers to religion, wealth, and enjoyment of worldly things.

5. *Çântâya* [tranquil]—devoid of anger and other faults.

6. *Kaivalyapataye* [the Lord......happiness].—(He) who is able to effect emancipation or beatitude.

[JIVA GOSVAMIN'S GLOSS—V. 27.]

1. This verse is expressive of the greatness of Kṛishṇa on account of his being the wealth of poor men.

2. *Nivṛitta-guṇavṛittaye* [the action......abstracted].—He who is beyond the dominion of the qualities of passion, darkness, &c.

3. *Âtmârâmâya* [self-complaisant].—Kṛishṇa is greater than the *âtmârâmas*.

4. *Çântâya* [tranquil]—similarly He is greater than those who are tranquil.

I consider thee to be the Fate (*a*), Ruler (*b*) devoid of birth and death (*c*); omnipresent (*d*), as moving alike everywhere (*e*), (though) from thee (*f*) arise the (mere) mutual wrangles (*g*) of beings. 28.

(*a*) *Kâlam* [Fate]—*See Çrîdhara*, 2 ; and *Jîva*, 1.
(*b*) *Içânam* [Ruler]—„ „ 3 ; „ „ 2.
(*c*) *Anâdi-nidhanam* [......devoid of birth and death]—void of beginning and end.
(*d*) *Vibhum* [omnipresent]—pervading everywhere.
(*e*) *Sarvatra Samam-charantam* [moving alike everywhere]—present impartially in all places.
(*f*) *Yat* [from thee........]—*See Çrîdhara*. 4; and *Jîva*, 3.
(*g*) *Kalih* [wrangles]—quarrel.

[Çrîdhara's gloss—V. 28.]

1. It may be asked what is the necessity of praising Krishna so much when He was the son of Devakî ? Kunti anticipating this question stating in this verse that she did not consider him so, but as

2. *Kâlam* [Fate]—the reason being that Krishna is

3. *Içânam*[Ruler]—controller of all.

4. *Yat* [from thee......]—because Krishna is the subject of wrangle and quarrel amongst men, but He does not show any partiality towards any person. This explains away the fact of His being a charioteer of Arjuna which circumstance was a mere apparent, but not real partiality towards the *Pândavas*.

[Jîva Gosvâmin's gloss—V. 28.]

1. *Kâlam* [Fate].—The Being who knows the inside.

2. *Içânam* [Ruler]—controller of inside.

3. *Yat* [from thee......].—Krishna is impartial in all matters, regarding which the human beings quarrel one another. In this verse His impartiality is shown ; although impartial, the next verse states about His grace towards His votaries and the punishment He ordained to those who had shown hatred towards Him ; the third relates about His pastimes which are great ; and the fourth describes the most sublime truth about Him.

(O) glorious (Lord), no one knoweth thy innate purpose (*a*) of attempting the immitation of mankind. The intellect (opinion) of men is unequal (divided) (*b*) on thee (Krishna) who hath no (object of) love and hatred at any time. 29.

(*a*) *Vidambanam* [immitation]—*See Çrîdhara*, 2.
(*b*) *Vishamâ* [unequal]— „ „ 3.

[ÇRĪDHARA'S GLOSS—V. 29.]

1. It may be urged that there is inconsistency in Kṛishṇa's character in favouring and disfavouring mankind. This verse clears the point.

2, *Vidambanam* [immitation].—Immitator of mankind.

3. *Vishamā* [unequal]—opinion is formed as regards Kṛishṇa's favour and disfavour in mankind.

(O) Soul of the Universe, (thou art) birthless (*a*), passive, and supreme spirit, thy births and deeds in (the shape of) animal (*b*), man (*c*), sage (*d*), and aquatic animal (*e*) are mere immitations. 30.

(*a*) *Ajasya* [......birthless]—*See Çrīdhara*, 1.
(*b*) *Tiryaṃ* [in......animal]— „ „ 2.
(*c*) *Nṛi* [man]— „ „ 3.
(*d*) *Ṛishi* [sage]— „ „ 4.
(*e*) *Yādahsu* [aquatic animal]— „ 5.

[ÇRĪDHARA'S GLOSS—V. 30.]

1. *Ajasya* [......birthless]—free from birth.
2. *Tiryaṃ* [in......animal]—in the forms of boar, &c.
3. *Nṛi* [man]—in the forms of Rāma, &c.
4. *Ṛishi* [sage]—in the forms of *Nara* and *Nārāyaṇa*.
5. *Yādahsu* [aquatic animal]—in the forms of fish, &c.

(When) for the offence committed (*a*) by thee, the cowherdess (*b*) had taken the rope (*c*) (in her hand), then, bending down thy face (*d*) with flurried eyes, full of tears mixed with black pigment (*e*), thou hadst been placed (in a position) to ponder over the fear (of chastisement) (*f*); that very condition of thee fully infatuateth me, because even the Terror (itself) is afraid of thee (*h*). 31.

(*a*) *Kṛitāgasi* [for the offence committed]—*See Çrīdhara*, 2.

(*b*) *Gopī* [cowherdess].—Yaçodā, wife of Nanda, the chief of the cowherds. She was the foster-mother and nurse of Kṛishṇa who was conveyed immediately after he was born to the bed of Yaçodā, by his father Vasudeva. Yaçodā's new-born child, Yoganidrā, was removed to the bed of Devakī and was destroyed by Kaṃsa. *See Çrīdhara*, 3 ; and p. 42. para, 3.

(*c*) *Dāma Ādade* [had taken the rope].—It refers to the fact that Yaçodā, the foster-mother of Kṛishṇa bound him by a piece of rope for the offence of His breaking the vessel for curd and appropriating the contents thereof. *See Çrīdhara*, 2.

(*d*) *Vaktram* [face]—*See Çrîdhara*, 6.
(*e*) *Açrukalilânjana-sambhramâksham* [with...pigment]—*See Çrîdhara*, 5.
(*f*) *Bhayabhâvanayâ* [......to ponder over the fear......]—*See Çrîdhara*, 7.
(*g*) *Yat* [from whom]— .... „ „ 8.

[Çrîdhara's gloss—V. 31.]

1. This verse states that the assumption of human form by the Supreme Lord is very strange.

2. *Kritâgasi* [for the offence committed]—after Krishna had committed the offence, such as breaking the vessel for holding curd.

3. *Gopî* [cowherdess].—Yaçodâ (who took cord in her hand with a view to inflict punishment by binding Krishna with the same).

4. *Vimohayati* [fully infatuateth]—by thinking of Krishna's condition which immediately followed after Yaçodâ's taking the cord in her hand, Kunti became greatly puzzled.

5. *Açrukalilânjana-sambhramâksham* [with...pigment].—What was the condition in which Krishna was then placed ? His eyes were full of tears mixed with black pigment, and they were also in a very agitated state.

6. *Vaktram* [face]—bending that face.

7. *Bhaya-bhâvanayâ* [...to ponder over the fear...].—He was placed in a condition which led him to think over the fear of His being chastised.

8. *Yat* [from whom]—because Fear itself is afraid of Krishna.

Some say,that as the (tree) sandal (*a*) is for the fame of the Malaya (mountain, so) (*b*) hast thou been born in the race (*c*) of Yadu (*d*), (although) birthless, (for the fame of thy) beloved (*e*), (Yadu or Yudhishthira) of good reputation (*f*). 32.

(*a*) *Chandanam* [the (tree) sandal].—*Sirium Myrtifolium* ; either the tree, the wood, or the unctuous perfumes. Here it means the sandal-tree.

(*b*) *Malayasya* [for......the Malaya.........]—a mountainous range in the Malabar, the Western ghats in the Dekhan. These mountains abound in sandal-trees. The allusion in the text is that of a sandal-tree growing there is not for its own reputation, but for increasing the fame of those mountains.

(*c*) *Anvavâye* [in the race]—*See Çrîdhara*, 4.

(*d*) *Yadoh* [of Yadu].—Yadu (यदु) was the eldest son of Yajâti, and ancestor of the Yâdavas. On his father's ceasing to reign, his youngest brother Puru was installed to the sovereignty. The southern districts of the kingdom were given to Yadu by his father.

(*e*) *Priyasya* [(for......) beloved]—*See Çrîdhara*, 3.

(*f*) *Punya-çlokasya* [......of good reputation]—*See Çrîdhara*, 2.

[ÇRIDHARA'S GLOSS—V. 32.]

1. This and the three subsequent verses state that Kṛishṇa's birth and deeds have been differently described by the wise men, as He is unknowable by reason of his actions and deeds being infatuating and mysterious.

2. *Puṇya-çlokasya* [......of good reputation].—It means of the person whose fame is holy.

3. *Priyasya* [(for......) beloved].—Yudhishthira's fame ; or Yadu's fame.

4. *Anvavāye* [in the race]—in the family of Yadu, or in the bamboo, that is to say, as sandal grows in bamboo for the reputation of Malaya mountain.

Some say (that) being solicited (by them in their previous birth) (*a*) thou, (though) birthless (*b*), hast got (accepted) (*c*) sonship in Vasudeva's (wife) Devakī, for the good (*d*) of this (world) and for killing the enemies of the gods (*e*). 33.

(*a*) *Yāchitah* [solicited]—*See Çrīdhara*, 2.

(*b*) *Ajah* [...birthless]—(although) devoid of or free from birth.

(*c*) *Abhyagāt* [hast got...]—*See Çrīdhara*, 1.

(*d*) *Kshemāya* [for good]—for benefit (of this world).

(*e*) *Suradvishām* [enemies of the gods].—It means *Asuras* (the derivation of which is variously traced : *A* (अ)negative and *sura* (सुर)a deity; or *As* अस to send, to cast, &c., and *Uran* (उरन्) *unadi* affix ; or *A* (अ) negative and *surā* (सुरा) spirituous liquor, personified as a damsel produced at the churning of the ocean, which was rejected by the demons and received by the gods. It should be noted that in later Sanskrit, *sura* (सुर) has been formed from *asura*, as *sitā* (सिता), from *asitā* (असिता). These are often regarded as the children of Diti by Kaçyapa. They were the demons of the first order in perpetual hostility with the gods, and must not be confounded with the Rākshasas or imps who animated dead bodies and disturbed sacrifices. In the *Purāṇas*, they are said to have been born from the thigh of Brahmā, while the quality of Darkness pervaded his body, and inhabited in the *Pātāla* (Lower Region). In the earliest period the *suras* were personifications of light, so it may be inferred that the *Asuras* were those of darkness. The word occasionally occurs in the early books of the *Rig-veda*, and often in the tenth ; it also occurs very often in the *Atharva-Veda*. In all these books it is used in the sense of demon, and had no such evil meaning, as it appears in the *Paurāṇic* period, when it acquired a malevolent meaning. In the *Rāmāyaṇa* and *Mahābhārata*, *Sura* and *Asura* have played an important part.

[ÇRIDHARA'S GLOSS—V. 33.]

1. *Abhyagāt* [hast got...].—He got sonship. In some manuscripts the word Arbhatva अर्भत्व) is found which plainly means sonship.

2. *Yāchitah* [solicited].—Vasudeva and Devakī, in their previous births in the shape of Sutapah and Priçni, asked Vishṇu to be their son.

Others say, that, being asked by the Self-existent (*a*), thou hast verily been born (on earth) for removing the burden (of sin) of the Earth distressed by the extreme trouble, like a vessel (sinking with a heavy load) in the (troubled) ocean. 34.

(*a*) *Âtmabhuvâ* [Self-existent]—on account of Bramâ's solicitation for the advent of the Supreme Lord on earth, this second opinion is set down in this verse. (*Çrîdhara*).

Some say, that thou hast been born (on earth) for performing (deeds) (*a*) worthy of hearing and remembering by (persons) distressed (*b*) on this earth by ignorance (*c*), desire for enjoyment (*d*), and acts. (*e*). 35.

(*a*) *Karishyan* [for performing...]—with a view to perform deeds, which are fit to hear and remember and that would remove the troubles of mankind. (*Çrîdhara*).

(*b*) *Kliçyamânânâm* [distressed]—oppressed by (*Ibid*).

(*c*) *Avidyâ* [ignorance]—ignorance as regards (the Supreme Lord who is) the source of great happiness (*Ibid*).

(*d*) *Kâma* [desire for enjoyment].—It is the outcome of the pride for the material body which pride in turn derived from ignorance (Ibid).

(*e*) *Karmabhih* [acts]—and from the desire of enjoyment is derived the the acts.

Verily, the men, who constantly hear, chant, recite, remember, and delight in (*a*) thy attempted (*b*) (deeds, can) see soon (*c*), thy (*d*) lotus-like feet which put an end to the streams of (birth on this) earth. (*e*), 36.

(*a*) *Nandanti* [delight in]—See *Çrîdhara*, 2.

(*b*) *Ihitam* [attempted (deeds)]—career (deeds).

(*c*) *Achirena* [soon]—without delay.

(*d*) *Tâvakam* [thy].—Krishna's (lotus-like feet).

(*e*) *Bhava-pravâhoparamam* [......put an......earth]—See *Çrîdhara*, 3.

[Çrîdhara's gloss—V. 36.]

1. This verse states about the good effect of hearing, &c., about the Supreme Lord's deeds.

2. *Nandanti* [delight in]—it signifies the act of accepting with delight the deeds of Krishna when described or cited by others.

3. *Bhava-pravâhoparamam* [......put an......earth]—that which causes cessation of repeated births.

(O) Lord (thou hast) regard for the acts of thy own (votaries) (*a*). Verily, can it be so (*b*) that thou art to-day desirous of leaving us, thy friends and dependants (*c*), (who have) added (caused) misery to kings (*d*) and who have no other refuge (*e*) than thy lotus-like feet? 37.

(*a*) *Svakṛitehita* [(thou hast) regard......(votaries)]—*See Çrīdhara*, 4.

(*b*) *Svit* [can it be so]—a particle of interrogation or inquiry (after implying doubt or surprise, and translatable by 'why?' 'what?' 'can it be that or so?'); an expletive often redundant, but sometimes perhaps used disjunctively, and equivalent to 'either' 'or').

(*c*) *Suhṛidah anujīvinah cha* [friends and dependants]—*See Çrīdhara*, 2.

(*d*) *Yojitāṃhasām* [...added...misery to kings]— " " 3.

(*e*) *Parāyaṇam* [other refuge]—we have no other shelter than thyself.

[ÇRĪDHARA'S GLOSS—V. 37.]

1. In this and the three subsequent verses Kunti implores Kṛishṇa that He should not leave His votaries, and go to Dvārakā,

2. *Suhṛidah anujīvinah cha* [friends and dependants].—O Lord, art thou desirous to leave us thy friends and dependants?

3. *Yojitaṃhasām* [...added...misery to kings].—Why we have no other refuge? Because we have caused misery to kings.

4. *Svakṛitehita* [(thou hast) regard...(votaries)]—by whom the performed acts of friends have been considered regarded. When there is Visarga (विसर्ग) at the end of this word it is used as a case of address. It is the adjective to *Tvam* (त्वम्).

When thou art absent (from us), like the organs of senses without their lord, the Individual Spirit (*a*), (then) what are we (*b*)—Pāṇdavas with Yādavas (*c*), full of (glorious) names and wealth! (*d*). 38.

(*a*) *Hṛishīkāṇām Içituh-iva* [like the organs of senses......their lord]—*See Çrīdhara*, 2.

(*b*) *Ke vayam* [what are we]—we are things—extremely insignificant.

(*c*) *Yadubhih saha Pāṇdavāh* [Pāṇdavas with Yādavas]—the Pāṇdavas and Yādavas.

(*d*) *Nāmarūpābhyām* [full of......names and wealth]—full of glory and wealth.

[ÇRĪDHARA'S GLOSS—V. 38.]

1. If it is said that the friends of the Pāṇdavas, the Yādavas and the sons of Kunti—the five Pāṇdavas are all warriors and are able to repel any difficulty by the prowess of arms, why then she is imploring Kṛisṇa with such humility?

This verse states the reason. When Krishṇa deos not see them, then the Pāṇdavas and Yādavas are nothing.

2. *Hrishīkānām Içituh iva* [like the organs of senses...their lord...]—as by the absence of the individual spirit, which is the Lord of the senses, neither pomp nor glory is of any value.

(O) Holder of the mace, this (land) will not look so beautiful; then (aftier thy departure) (*a*), as it does now, being adorned with thy foot-prints, marked by thy extraordinary emblem (*b*). 39.

(*a*) *Tatra* [then...]—on thy departure. (*Çrīdhara*).

(*b*) *Svalakshaṇa-vilakshitaih* [marked...emblem]—thunderbolt (Vajra), hook, &c. The earth is adorned with such emblem. (*Çrīdhara*).

Vajra [वज्र].—The thunderbolt and weapon of Indra said to have been formed out of the bones of a celebrated sage Dadhicha or Dadhichī. It is described in the *Mahābhārata*, III. 8695, that the sage devoted himself to death in order that the gods might be armed with his bones. The gods being oppressed by the Kālakeya Asuras, solicited from the sage his bones, and with them Tvashṭri fabricated the thunderbolt with which Indra slew Vritra and routed the Asuras. It is sometimes described as circular like the *Chakra* (discus) of Vishṇu or shaped like a quait but with a broader circumference and smaller central hole, and when made to revolve and launched at an enemy, the fire of lightning is supposed to issue in destructive flames from its periphery, elicited by the intensity of its centrifugal energy. The thunderbolt is also regarded as having the form of two traverse bolt or lines crossing each other.

Beheld by thee and being prosperous (*a*), are verily growing these countries full of well-riped herbs and creepers (*b*), forests, mountains, rivers, and oceans. 40.

(*a*) *Sriddhāh* [being prosperous]—being full of great prosperity. (*Çrīdhara*).

(*b*) *Vīrudhah* [creepers]—a kind of plant which grows after being cut; or a spreading creeper.

Then, (O) Lord of the Universe, (O) the Universal Spirit, (O) do thou, whose form is the Universe, cut off this strong bondage of my affection towards my relations—the *Pāṇdavas* and *Yādavas*. 41.

[Çrīdhara's gloss—V. 41.]

1. This verse states about Kunti's prayer to Krishṇa by thinking over the respective misfotunes of the Pāṇdavas and Yādavas on account of His departure from the former and in case His not going to the latter.

(O) Chief of the race of Madhu (*a*), let my mind (which is) fixed upon one (or sole) object (*b*), manifestly lead up unto thee my continued love, like the Ganges (*c*) (leading its) stream (*d*) to the Ocean. 42.

(*a*) *Madhupate* [(O) Chief of the race of Madhu].—This is an epithet of Kṛishṇa, who was the head of the Yādavas.

(*b*) *Ananya-vishayā* [......fixed upon one......object]—*See Çrīdhara*, 1.

(*c*) *Gangā* [Ganges]—*See Çrīdharā*, 3.

(*d*) *Ogham* [stream]— „ „ 2.

[ÇRĪDHARA'S GLOSS—V. 42.]

1. *Ananya-vishayā* [......fixed upon one ......object]—leaving aside all other objects, let my mind carry or enjoy continued love to Kṛishṇa.

2. *Ogham* [stream]—course.

3. *Gangā* [Ganges].—As the Ganges, without minding any obstruction, sends its stream to the ocean, so let my mind, not caring about any difficulty, lead the continued love towards thee—Kṛishṇa.

(O) the Greatest of the Vṛishṇis (*a*), (O) the Consumer of the race of the princes (who are) oppressors of the earth (*b*), (O) Being whose prowess knoweth no end (*c*), (O) Finder of the (glory of) the cows (of plenty) (*d*), and (O Lord whose) incarnation dispelleth the miseries of kine, Brāhmaṇas, and gods(*e*), (O) Lord of Meditation, (O) Preceptor of the world, (O) Glorious Lord, (O) Friend of Arjuna (*f*), (O) Kṛishṇa, I bend down to thee. 43.

(*a*). *Vṛishṇyṛishabha* [...Greatest of the Vṛishṇis]—*See Çrīdhara*, 3.
Vṛishṇi is the name of a descendant of Yadu and ancestor of Kṛishṇa. *Vṛishṇayas* signify a tribe or family (descendants of Vṛishṇi and relations of Kṛishṇa.).

(*b*) *Avanīdhrug-rājanya-vamça-dahana* [the Consumer...earth]—*See Çrīdhara*, 4.

(*c*) *Anapavarga-vīrya* [...whose prowess...end].—O Lord, thy prowess is not weakened.

(*d*) *Govinda* [...Finder...cows...].—He who has got the prosperity of *Kāmadhenu*. *See Jīva*, 1 ; and p. 264 *note* (*e*).

(*e*) *Go-dvija-surārttiharāvatāra* [incarnation...gods]—thy incarnation is for putting an end to the miseries of the kine, Brāhmaṇas and gods.

(*e*) *Kṛishṇa-sakha* [Friend of Arjuna]—*See Çrīdhara*, 2.

Krishṇa is the name of Arjuna the most renowned of the Pāṇḍu princes, so named apparently for his colour. *

[Çrîdhara's gloss—V. 43.]

1. After eulozising Krishṇa, Kunti is again saluting Him remembering the good Krishṇa has already done ; she is addressing Him by various appellations.

2. *Krishṇa-sakha* [Friend of Arjuna].—Arjuna is called Krishṇa.

3. *Vrishṇyrishabha* [the Greatest of the Vrishṇis].—Krishṇa.

4. *Avanîdhrug-rājanya-vamça-dahana* [the Consumer......earth].—*Avanî* means earth ; *Dhrug* signifies one who oppresses ; *Rājanya* implies kings ; *Vamça-dahana* means '(O) the consumer of such princes. '

[Jîva Gosvāmin's gloss—V. 43.]

1. *Govinda* [Finder.......cows......].—He who has eternally received the sovereignty of Golaka.

2. This and the previous three verses have connection with one another. The first refers to Kunti's request to Krishṇa for not departing from the place of the Pāṇḍavas, next refers to her prayer, third to promise and in the fourth the mutual love of Krishṇa and Arjuna is shewn by Kunti's addressing Him as friend of Arjuna.

Sūta said: Vaikuṇtha (*a*), whose all glories (*b*) have thus been fully praised (*c*) in sweet words (*d*), by Prithā, smiled softly, as if causing infatuation by Illusion (*e*). 44.

(*a*) *Vaikuṇṭhah* [वैकुण्ठः].—It is a name of Krishṇa. The word has various meanings:—

(1.) Son of Vikuṇtha—The Vishṇu Purāṇa says;—During the period of Chākshusha Manu, God Vaikuṇtha, the greatest of beings was born with the gods in the womb of Vaikuṇtha by Vikuṇthi †

(2.) That which causes hesitation is called *Kuṇṭhā* (कुण्ठा), Vi (वि) means various, *Kuṇṭhā* (Illusions) ; hence it signifies the deity in whom there are various Illusions.

(3.) At the end of the *Sahasranāma* of Vishṇu, the word is explained in another way:—Vi (वि) various ; and *Kuṇṭha* (कुण्ठ) obstruction of course. He who destroys such obstruction is called Vaikuṇtha. The Supreme Lord is so called, because at the creation of the universe he united the elements together and thereby put a stop to their going astray.

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* अर्जुनः फाल्गुणो जिष्णुः किरीटी श्वेतवाहनः । वीभत्सुर्विजयः कृष्णः सव्यसाची धनञ्जयः ।
Mahābhārata Virāt-parva, 1389.

† चाक्षुषस्यान्तरे देवो वैकुण्ठः पुरुषोत्तमः । विकुण्ठायामसौ जज्ञे वैकुण्ठे दैवतैः सह ॥

Thus said in the *Çānti Parvan* of the *Mahābhārata*: Because the earth united or mixed with water, ether with air, and air with light, hence I have got my Vaikunthaship. *

(*b*) *Akhilodayah* [all glories]—whole glorious deeds (*Çrīdhara*).

(*c*) *Parinūta* [fully praised]—praised by such words. (*Çrīdhara*).

(*d*) *Kala-padaih* [in sweet words]—with sentences in which there are sweet words (*Çrīdhara*).

(*e*) *Māyayā-iva-mohayan* [as if causing infatuation by Illusion].—It is only expressive of Krishna's infatuating power by way of example.

The word *Māyā* means kindness according to Sanskrit lexicon ; if the word *iva* is considered as a mere surplusage (*Jīva*).

(After promising) 'very well, be it so' (*a*), and entering the city bearing the name of elephant (*b*), and taking leave (*c*) of her (*d*) and (other) ladies (*e*), (Krishna) who was about to depart to his own city (*f*), was affectionately prevented (from departing) (*g*) by the King (*h*). 45.

(*a*) *Bādham* ['very well, be it so']—*See Çrīdhara*, 2.

(*b*) *Gajasāhvayam* [the city bearing the name of elephant].—Hastināpura. See p. 163. *note* (*c*).

(*c*) *Upāmantrya* [taking leave]—the literal meaning of the word has been adopted in translating the text. Çrīdhara explained it in a different way (q. v.). *See Çrīdhara*, 3.

(*d*) *Tām* [her]—(Kunti).

(*e*) *Striyah* [...ladies].—Subhadrā and other ladies.

(*f*) *Svapuram* [own city].—Dvārakā.

(*g*) *Nivāritah* [prevented......]— *See Çrīdhara*, 4.

(*h*) *Rājnā* [by the King]—by Yudhishthira.

[ÇRĪDHARA'S GLOSS—V. 45.]

1. This verse states about the promise which Krishna made in answer to Kunti's prayer in verse 42.

2. *Bādham* ['very well, be it so']—promising this Krishna left the place, where the chariot was and entered the city of Hastināpura.

3. *Upāmantrya* [taking leave]—giving them permission to leave.

4. *Nivāritah* [prevented...]—by saying affectionately 'Please to wait a little in this place.'

Being over-whelmed with grief, (Yudhishthira) did not awaken to intelligence (*a*), although (*b*) by the recitation of histories (*c*) (he was) consoled by (*d*) (the sages of

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* यया संश्लेषिता भूमिरद्भिर्व्योम च वायुना । वायुश्च तेजसा सार्द्धं वैकुण्ठत्वं ततो मम ॥

which) Vyâsa was the first (*c*) (and who were) unaquainted with the Lord's pleasure (*f*), and (also) by Krishṇa whose deeds were wonderful (*g*). 46.

(*a*) *Na abudhyata* [did not awaken to intelligence]—did not receive the celestial knowledge.

(*b*) *Api* [although]—although consoled by Krishṇa he did not feel relieved.

(*c*) *Itihâsaih* [by...histories]—by reciting historical facts.

(*d*) *Pravodhitah* [...consoled by]—consoled by such sages.

(*e*) *Vyâsâdyaih* [...Vyâsa was the first].—Vyâsa and others.

(*f*) *Içvarchâjnaih* [...unacquainted with the Lord's pleasure]—*See Çrîdhara*, 2.

(*g*) *Adbhuta-karmaṇâ* [whose deeds were wonderful]—*See Çrîdhara*, 3.

[ÇRÎDHARA'S GLOSS—V. 46.]

1. This verse is preliminary to the introduction of the story about the flight of Bhîshma's soul (from his body).

2. *Içvarchâjnaih* [...unacquainted with the Lord's pleasure].—It refers to the sages who were not acquainted with the object of the Supreme Lord, that is to say, they did not know that He would go to the battle-field of Kurukshetra where Bhîshma was lying and through whom he wanted to console Yudhishthira and also to see the ultimate end of Bhîshma.

3. *Adbhuta-karmaṇâ* [whose deeds were wonderful].—The purport of this is that Krishṇa in attempting to negotiate peace during the war of the *Kurus* and *Pâṇdavas*, made the war as inevitable, so in trying to console Yudhishthira, He made firmer the ignorance of the former.

[JÎVA GOSVAMIN'S GLOSS—V. 46.]

1. It is certain that Yudhishthira was not consoled ; moreover he was over-powered with grief. The Supreme Lord had a different motive, hence all the arguments adduced by the sages were of no avail. This is Çrîdhara's conclusion. The verse should, in reality, be explained in this way : although the sages knew that Yudhishthira would not follow their instructions, yet they tried to console him fully in compliance with the Supreme Lord's pleasure.

(O) Brâhmaṇas (*a*), having brooded upon the slaughter of friends, and being subjected by (his) blank mind (*b*) (devoid of judgment), to bewilderment (on account of) affection (for them), the King, the son of Dharma (*c*), said : 47.

(*a*) *Viprâh* [Brâhmaṇas].—Çaunaka, &c.

(*b*) *Prâkritena* [by......blank mind]—*See Çrîdhara*, 2.

(*c*) *Dharma-Sutaḥ* [son of Dharma].—Yudhishthira, son of Yama was begotten on Kunti by the latter; as Pāṇḍu the husband of Kunti was incapable of pro-creating children by reason of a curse of a sage in the shape of a deer. *See* p. 165. *note* (*c*).

[ÇRĪDHARA'S GLOSS.—V. 47.]

1. This and five following verses state fully about the non-intelligence of Yudhishthira on account of grief for the demise of his friends and relations.

Prākṛitena [by......blank mind]—mind devoid of judgment.

Ah! Behold the ignorance grown up in the heart of mine, a mean-spirited (as I am). For this body to be eaten up by others (animals) (*a*), immense army (*b*) have been destroyed by me. 48.

(*a*) *Pārakyasya* [to be eaten up by others......]—*See Çrīdhara*, 1.

(*b*) *Akshauhiṇīḥ* [army]—is an army consisting of ten *Anīkinīs* or 21,870 elephants; 21,870 chariots; 65,610 horse and 109350 foot. It must be noted that a *Anīkinī* consists 27 Vāhinīs; and 27 being the cube, *Aksha*, of 3; it is probable that *Akshauhiṇī* is a compound from *Aksha* and *Vāhinī*. *See Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 48.]

1. *Pārakyasya* [to be eaten up by others......]—that which is to be eaten up by dogs and jackals.

2. *Akshauhiṇīḥ* [army].—Vyāsa said: 'Those who are versed in counting numbers have said that the total of the following is named *Akshauhiṇī*:—Chariots 21, 870; elephants 21, 870; infantry 109350; and horse 65,610.' *

Verily, (being an) oppressor of boys (*a*), Brāhmaṇas (*b*), relations (*c*), friends (*d*), fathers (*e*), brothers (*f*) and preceptor (*g*), I shall have no deliverance from the Region of Torment (*h*) even by (the eflux of) myriads and myriads of years (*i*). 49.

(*a*) *Bāla* [boys].—Abhimanyu, Ghatotkacha, sons of Duryyodhana, &c.

(*b*) *Dvija* [Brāhmaṇas].—It refers to Droṇa and other Brāhmaṇas slain in the war at Kurukshetra.

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* अक्षौहिणी प्रसंख्याता रथानां द्विजसत्तम । संख्यागणन-तत्वज्ञैः सहस्राण्येकविंशतिः ॥
शतान्युपरि चाष्टौ च तथा भूयश्च सप्ततिः । गजानाञ्च प्रसंख्यानमेतदेव प्रकीर्त्तितम् ॥
ज्ञेयं शतसहस्रं तु सहस्राणि नवैव तु । नराणामपि पञ्चाशत् शतानि त्रीणि चैव हि ॥
पञ्च-षष्ठि-सहस्राणि तथाश्वानां शतानि च । दशोत्तराणि षट् प्राहुः संख्या-तत्वविदो जनाः ।
एतामक्षौहिणीं प्राहुर्यथावदिह संख्ययेति ॥

(*c*) *Suhrid* [relations].—Çalya, &c. Persons with whom there is a connection (by blood and otherwise) (*Çrîdhara*).

(*d*) *Mitra* [friends].—Karṇa and others.

(*e*) *Pitri* [fathers]—father includes uncles such as Dhṛitarâshtra. According to *Çrîdhara* as well the word refers to uncles.

(*f*) *Bhrâtri* [brothers].—As no brother of the whole or half-brother died in the battle, or oppressed by Yudhishthira, the natural conclusion is that the word refers to his cousin Duryyodhana and his ninety-nine brothers.

(*g*) *Guru* [preceptor].—It refers to Droṇa. Some commentators are of opinion as 'Venerable personages' then it alludes to Bhîshma, &c.

(*h*) *Nirayât* [from the Region of Torment].—*Naraka* or Hell ; should be distinguished from *Pâtâla* the Lower Region (*q. v.* p 212.). It includes various places of torture of different descriptions, generally said to be twenty-one in number they have been particularly described in the *Vishṇu Purâṇa*. Vol II. c. 6. with the crimes punishable in them respectively.

(*i*) *Varshâyutâyutaih* [myriads and myriads of years]—ten thousand and ten thousand years.

The words of ordinance (in the Scriptures) that to kill an enemy in battle is the duty and not sin of a king (who is) the cherisher of (his) subjects, are verily, not fit for my consolation, 50.

[ÇRÎDHARA'S GLOSS—V. 50.]

1. There is no sin to kill an enemy. This is an ordinance or precept of the Scripture, and is not a creation of imagination as it is the word that fell from the *Prajâpati*, Brahmâ.

2. The purpose of the verse is this : that if any one oppresses a subject, it is the duty of the king to save him (even) by slaying the miscreant, if necessary. This in accordance with the dictates of Scriptures ; whereas Duryyodhana was a cherisher of his subjects. Yudhishthira considers (his own) act as a sin, as it was effected for satisfying the desire for the acquisition of the Kingdom.

[JÎVA GOSVAMIN'S GLOSS—V. 50.]

1. Yudhishthira said that the ardinance of Scripture that killing an enemy in fair fight is no sin, does not satisfy my mind ; because this precept is applicable to the king who is the cherisher of his subjects, and not to him who is ambitious to take other's state.

By the (performance of) acts (prescribed) for the house-holders (*a*), I am unable to remove the distress sprung up (in my mind), regarding the ladies whose relations have been slain by me in this battle. 51.

(*a*) *Grihamedhīyaih* [(prescribed) for house-holders] — *See Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 51.]

1. To kill man in battle is duty, but I am unable to remove the pangs of mind arisen in me for oppressing women by slaughtering, though without premeditation, their relations.

2. *Grihamedhīyaih* [(prescribed) for house-holders].—The acts directed to be performed by men in the second order of life.

Like the mire (unfit to cleanse) the dirty water, or the liquor (unable to wash away that impurity which is) caused by liquor, similarly no one is capable of expiating (the sin of) killing a single being by the (performance of many) sacrifices. 52.

[ÇRĪDHARA'S GLOSS—V. 52.]

1. It may be said that according to the text of Çruti the performance of the Horse-sacrifice can absolve men from all kinds of sin, even the most heinous act of killing Brāhmaṇas.* This verse expresses contrary proposition. As dirt cannot clear the dirt, and the wine, the impurity caused by it, so the sin of killing a single being, even unintentionally, is not expiated by the intentional killing of several animals in the performance of sacrifices.

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* ननु च सर्वं पाप्मानं तरति तरति ब्रह्महत्यां। योऽश्वमेधेन यजते इति श्रुतेः॥

FINIS OF THE EIGHTH CHAPTER, NAMED THE KUNTI'S EULOGY TO KṚISHṆA AND YUDHISHTHIRA'S REPENTANCE, IN THIS STORY OF NAIMIÇA, IN THE FIRST BOOK, IN THE ÇRĪMAD-BHĀGAVATA, THE GREAT PURĀṆA, AND THE VYĀSA'S TREATISE OF THE SELF-DENYING DEVOTEES.

CHAPTER IX.

(YUDHISHTHIRA'S ACQUISITION OF KINGDOM.)

In this way, said Suta, being afraid of the oppression caused to humanity, (Yudhishthira) then repaired, with a view to learn all (kinds of) duties (*a*), to the Place of Destruction (*b*) where the (grand-uncle), Devoted to Religion (*c*), was lying. 1.

(*a*) *Sarva-dharma-vivitsayā* [with...duties]—*See Çrīdhara*, 2.

(*b*) *Vinaçanam* [the Place of Destruction].—It refers to the battle-field of Kurukshetra, and also means a country in the north-west of Delhi and adjacent to the modern Panipat. Vinaçana is mentioned in Manu c. II. v. 21. The plain of the Kurus was a tract of land to the east of the Jamuna, in the upper part of the Doab, near the city of Delhi, and the river Sarasvatī. Hastināpura was its capital. Here was laid the site of the war between the Kurus and the Pāṇḍavas, and in later days was fought the battle of Panipat.

(*c*) *Devavratah* [the...Devoted to Religion].—It is another name of Bhīshma, the grand-uncle of Yudhishthira. He was the son of Çāntanu and Gangā. It will appear from the *Mahābhārata* that Çāntanu, the king of Hastināpura wanted to marry, in his old age, a young and beautiful damsel. The parents of the girl would not, however, agree to the proposal, as there would have been no chance of the issue of such a marriage, succeeding Çāntanu who had an eldest son existing in Sātanava, who was subsequently named as Bhīshma, on account of his vow that he would not accept the kingdom or marry a wife or become the father of children by any woman, and any son born to Çāntanu by the proposed marriage would succeed him. This vow was considered the most 'dreadful', hence he was so named. He is an important personage in the Mahābhārata, being the half-brother of both Vichitra-vīrya and Vyāsa, it is needless to add that his father Sāntanu was a descendant of Bharata, and had his son Vichitra-vīrya by his lawfully-wedded wife Satyavatī, and Bhīshma by Gangā before his marriage. Owing to Vichitra-vīrya died childless, Bhīshma undertook the Government of Hastināpura, and brought up his three nephews,—Dhṛitarāstra, Pāṇḍu, and Vidura, the sons of his half-brother Vyāsa, begotten on the consort of *Vichitra-vīrya*. It is for this reason, he is sometimes called their father. In the great war of Kurukshetra he spoused the cause of his grand-

nephews the Kauravas son of Dhritarāstra against the son of Pāṇḍu. He was a great warrior renowned for his consummate wisdom, bravery and fidelity to his word.

[ÇRIDHARA'S GLOSS—V. 1.]

1. This verse states reason why Krishṇa caused ignorance in the mind of Yudhishthira.

2. *Sarva-dharma-vivitsayā* [with......duties]—for the purpose of knowing all the duties (in all their varieties).

(O) Brāhmaṇas, at the time all the brothers and similarly (the Brāhmaṇas of whom) Vyāsa and Dhaumya (*a*) were the first, followed in chariots (drawn) by excellent horses and decked with gold. 2.

(*a*) *Dhaumya* [धौम्य].—He was the family-priest of the Pāṇḍavas, and officiated as *Hotri* and prepared the sacrifice at the time of offering it. When the Pāṇḍavas were exiled, he accompanied them, and on their return to power, officiated at the inauguratory ceremonies for king Yudhishthira. It was he who squeezed milk out of the horse's ear at the horse-sacrifice performed by Yudhishthira.

(O) Brāhmaṇical sage, with Dhananjaya (*a*), the Supreme Lord, in a chariot, also followed Yudhishthira. Then, with them, the Protector of the men shone like Kuvera (*b*) with demi-gods (*c*). 3.

(*a*) *Dhananjaya* [धनञ्जय].—Arjuna. *See* p. 250. *note* (*f*).

(*b*) *Kuvera* (कुवेर)—1. Originally it was the name of the evil beings or spirits of darkness with the epithet Vaiçravaṇa ; afterwards the god of riches and treasure, the regent of the northern quarters of the world. Kuvera is the son of Viçravas by Uḍaviḍā.

[HIS AUSTERITY AND REWARD.]

2. Kuvera performed austerity for many thousand years. Being pleased with him Brahman conferred on him a boon that he should be the guardian of the northern quarters of the world, and the deity presiding over the riches.

[HIS RESIDENCE.]

3. He first selected as his place of residence in the city of Lankā, which was originally built for the Rākshasas by Viçvakarmā, but had been abandoned on account of the fear of Vishṇu. From the Rāmāyaṇa, however, it appears that

Kuvera's abode was on the white mountain named Kailâsa. It is further stated that he resided at Alakâ, also in the Himâlayas, and which has been vividly described in the *Megh-dûta* as a city of wealth and magnificence.

[CUSTODIAN OF RICHES.]

4. He is the Indian Plutus and is the custodian of gold, silver, precious stones, pearls and all the treasures in the earth. He is the head of the *Yakshas* and *Guhyakas* ; and the horse-headed *Kinnaras* are his attendants.

[MATTERS PERSONAL.]

5. He has the appearance of a man with three legs and eight teeth, with a crown on his head, and a club in one of his hands. He is of white complexion decked with various ornaments. His vehicle is a self-moving chariot.

(c) *Guhyakaih* [with demi-gods].—The *Guhyakas* are a class of demi-gods and like *Yakshas* are attendants of Kuvera, the Indian Plutus. They are so named by reason of their living in mountain caverns.

Seeing Bhishma lying on earth, as if a god fallen from Heaven, the Pandavas with their followers, together with the Holder of the Discus (*a*), saluted him. 4.

(*a*) *Chakriṇâ* [the Holder of the Discus].—With Krishṇa.

(O) the Best of the virtuous (*a*), with a view to see the most excellent of the descendants of Bharata (*b*), the Brahmaṇical sages, Divine sages, Royal sages (*c*), and all came there at that time (*d*). 5.

(*a*) *Sattama* [the Best of the virtuous...].—Çaunaka.

(*b*) *Bharata-Pungavam* [the most...Bharata].—It refers to Bhîshma, who is a descendant of Bharata, a celebrated hero and monarch of all India. He was the first of a series of twelve *Chakravarttins* or *Sârvabhaumas* or universal emperors. He was the son of Dushmanta and Çakuntalâ. His descendants are also called Bharata.

(c) *Brahmarshayah Devarshayah cha Râjarshayah* [the Brâhmaṇical...... sages]—*See* p. 160.

(*d*) *Tatra* [at that time]—then (*Çrîdhara*).

With (their) disciples, Parvata (*a*), Narada (*b*), Dhaumya (*c*), the glorious Badarâyaṇa (*d*), Vṛihadaçva (*e*) Bharadvâja (*f*), the son of Reṇukâ (*g*). 6.

Vaçishtha (*h*), Indrapramada (*i*), Trita (*j*), Gṛitsamada (*k*), Asita (*l*) Kakshivân (*m*), Gautama (*n*), Atri (*o*), son of Kuika (*p*), and Sudarçana (*q*), and, 7.



NO. 8. *S. M. Dattu's Crīmadbhāgavata*] [*From the sketch of M. N. Chatterjee.*

BHĪSHMA—(*lying on the bed of arrows*)

THE SAGES—KṚISHṆA—THE FIVE PĀṆDAVAS

Seeing Bhīshma lying on earth, as if a god fallen from Heaven, the Pāṇḍavas with their followers, together with the Holder of the Discus, saluted him. (C. IX. v. 4. Bk. I. p. 292 ; and subsequent verses

(O) Brāhmaṇa, other holy (sages of which) (Çuka) the gift of Brahmā (*r*), Kaçyapa (*s*) and the son of Angirasa (*t*) were the first, accompanied by their disciples (also) arrived there. 8.

(*a*) *Parvata* [पर्वत]—A divine sage mentioned in several passages of the Mahābhārata. He is regarded as a companion of Nārada, and messenger of the gods. Cf. Nala II. 14. He is the author of the *Rig-veda* VIII. 12, IX. 104, 105, where he has the patronymics Kāṇva and Kāçyapa.

(*b*) *Nārada* *See* p. 126—128.

(*c*) *Dhaumya* *See* p. 291.

(*d*) *Bādarāyaṇa* *See* p. 32.

(*e*) *Vrihadaçva* [बृहदश्व].—A sage who related the story of Nala to Yuddhishthira.

(*f*) *Bharadvāja* [भरद्वाज]—one of the eight sages and the reputed father of Droṇa. He received Rāma and Sītā on their way to banishment. It was he who pointed out to them the hills *Chitra-kūta* as their place of residence. *Prayāga*, modern Allahabad was his place of hermitage. From the Rāmāyaṇa it will appear that he commanded Bharata to stay with his whole army to the hermitage for the purpose of feasting them.

(*g*) *Reṇukā-suta* [Son of Reṇukā].—Paraçurāma. *See* p. 143 *note* (*b*).

(*h*) *Vaçishtha* [वशिष्ठ]—I. One of the most celebrated of the *Vedic* sages. He was the owner of the *Kāmadhenu* (the cow of plenty) called Nandinī. It was this cow which made him the master of every *Vasu* (desirable object). He was the typical representative of Brāhmaṇical dignity and was the rival of *Viçvāmitra* who raised himself from the military to the sacerdotal class. In his conflict with Viçvāmitra, he maintained the power and superiority of the priesthood.

[IN THE RIG-VEDA]

2. The hymns of the seventh *Maṇdala* of the *Rig-veda*, besides others, are ascribed to him. In one of these hymns, he is represented as the family-priest of king Sudā; in another hymn, Vaçishtha claims to have been inspired by Varuṇa. He is mentioned as the son of the nymph Urvasī by Mitra Varuṇa. To this act is attributed his patronymic Maitrāvaruṇī (*Rig-veda*. c. VII. 33. 11.).

[IN THE INSTITUTES OF MANU.]

3. Manu enumerates him as son of the *Prajāpatis* (Patriarchs), and is said to have been produced by Svāyambhuva for peopling the universe.

[IN THE MAHABHARATA AND THE PURANAS.]

4. From the *Mahābhārata*, it will appear that he was the family-priest of the solar race, and Rāmchandra in particular; and in the *Purāṇas* as one of the arrangers of the *Vedas* in the *Dvāpara* age.

[IN THE RAGHUVAMÇA.]

5. It will be observed from the first and the second chapters of the *Raghuvamça*, that he saved king Dilipa from his curse of childlessness by advising him to attend upon the cow Nandinî in atonement for an offence the king had committed unintentionally against the mother of the cow named Surabhi.

[THE DIFFERENT ACCOUNTS OF MARRIAGE, &c.]

6. He was married to Urja (strength). But there are different accounts in this respect. Arundhatî, one of the *Pleiades*, is described to be Vaçishtha's wife by whom he had seven sons. While according to others, he is classed as one of the seven great patriarchal sages regarded as forming the stars of the Great Bear.

(*i*) *Indrapramada* [इन्द्रप्रमद] name of a sage.

(*j*) *Trita* [त्रित]—name of a sage ; son of Gautama.

(*k*) *Gritsamada* [गृत्समद].—It is the name of a son of Çaunaka, of the family of Bhrigu. It is said that he was formerly a son of Çunahotra, of the family of Angiras. He was transferred to the former family by Indra's will. He is the chief sage of the second *Mandala* of the *Rig-veda*.

(*l*) *Asita* [असित]—a descendant of Kaçyapa.

(*m*) *Kâkshîvân* (काक्षीवान्).—He was a sage and poet. According to some account a son of Gautama and of Auçinari. King Svanaya gave him his ten daughters in marriage, on the banks of the river Indus. He worshipped the Açvins from whom he received wisdom.

(*n*) *Gautama* [गौतम].—1. He was a sage belonging to the family of Angiras, with the patronymic Râhûgana, author of several hymns of the *Vedas*.

[SEVERAL PERSONS OF THE SAME NAME.]

2. There are several persons of the same name, such as the founder of the *Nyâya* philosophy, the twentieth Vyâsa in the *Vishnu Purâna*, a king of Pâtâla, the son of Karnika, and a lawyer of the same name. It is difficult to give accurate accounts of all these personages.

[GAUTAMA OF THE RAMAYANA.]

3. In the *Râmâyana*, a description is given of the sage of the same name. He was born in the Himâlayas, married Ahalyâ, the daughter of Brahmâ and led a very austere life of an ascetic for thousands of years. One day, he was absent from his hermitage when Indra, the lord of gods entered his dwelling in the guise of Gautama whose wife knowingly yielded to the desire of the lustful Indra. When leaving the hermitage, he was seen by the sage who cursed him as well as Ahalyâ, in solemn terms.

[THE PLACES WHERE HE LIVED.]

4. As an ascetic, he at first lived at *Prayâga* (Allahabad), then at Mithilâ and latterly at the Himâlayas. Gautama mentioned in the Râmâyana belong to the *Tretâ* age ; the arranger of the *Vedas* as mentioned before, belongs to the

Dvāpara, and the person who married the daughter of Brahmā must have belonged to the *Satya* age. These apparent inconsistencies are explained away by asserting that the sages live in all ages.

(O) *Atri* [अत्रि].—See p. 135 *note* (*c*).

(*p*) *Kauçika* [son of Kuçika].—I. Sage Viçvāmitra is meant here. Originally he was a Kshatriya by caste and a great warrior, but subsequently he practised religious austerities and became a Brāhmaṇa.

[IN THE RAMAYANA.]

2. The first Book, of the *Rāmāyaṇa*, contains a detailed account of his career. Once he was roving over the world with his army. He and his followers were sumptuously fed by Vaçishtha in his hermitage. It was on account of the 'cow of plenty' which was in his possession, he could afford to receive and feed such immense number of men. Knowing this fact, Viçvāmitra wanted to purchase the cow but the sage declined to part with it. When he attempted to take the cow by force, the animal producing supernatural feats from the different parts of her body, annihilated the army of Viçvāmitra, who then hurled his magical weapons against his adversary, but was repelled by Vaçishtha. From this time he determined to attain the rank of a Brāhmaṇa.

[HE BECAME A ROYAL SAGE.]

3. He went to the South and began to perform severe penances for a thousand years, after the conclusion of which, Brahmā appeared before him and announced that Viçvāmitra had become a Royal sage. Not being satisfied with this he continued his penance for another thousand years.

[OFFICIATED AS A PRIEST IN A SACRIFICE.]

4. In the meantime, Trisanku, a king of Ajodhyā, wanted to perform a sacrifice which would lead him to Heaven with his mortal frame. Vaçishtha, the family-priest of the king, declared that such thing is impossible and declined to officiate at the proposed sacrifice. Viçvāmitra took his place and achieved the desired object of the king, notwithstanding the opposition of Vaçishtha, his sons, and the gods.

[HIS CONTINUED PENANCE.]

5. He next went to the forest at Pushkara, in the west, to continue his penances. In the assembly of gods and sages, Vaçishtha, being interrogated by Devendra, said, that his disciple, king Hariçchandra, was the man who never looked upon another's wife with lustful eye and uttered a lie. Viçvāmitra contested the assertion.

[VIÇVAMITRA AND HARIÇCHANDRA.]

6. Then he went to Hariçchandra, tempted him in various ways, particularly through women to lead him astray from the path of virtue and uprightness ; but the king remained unflinching. The sage then asked of Hariçchandra a large sum

of money. Having received it he returned the amount to the king until called for. After a long time, he asked Hariçchandra to return the money with compound interest which amounted to over and above the value of his kingdom. Hariçchandra to keep his promise, sacrificed every thing he had and subjected himself to great hardship ; subsequently he was agian restored to his former glory.

[HIS QUARREL WITH VAÇISHTHA.]

7. Vaçishtha and Viçvāmitra had a quarrel, on account of the latter's insatiableness. Imprecations were hurled against each other by themselves, and they became two birds—*Carali* (turdus) and *Vaka* (crane) ; and fought continually in that state, until reconcilation took place at the intercession of Brahmā. In the forest at Pushkara, he rescued his nephew Sunasepha from his difficulties.

[HE BECAME A GREAT SAGE.]

8. For his continued austerities for another thousand years, he was raised to the dignity of a sage. Being unsatisfied, he still persevered in his penance. The gods tried to alleviate the mind of the astute sage from his unflinching devotion through nymph Menakā, yet surmounting all allurements, he became a great sage ; and next he attained the rank of a Brāhmaṇical sage, after further penance for a period of two thousand years, although interrupted by the nymph Rambhā. Then the gods, headed by Brahmā as well as Vaçishtha, his antagonist, acknowledged Viçvāmitra as a *Brahmarshi*

(*q*) *Sudarçana* [सुदर्शन].—A sage ; son of Dadhīchi, a son of Dhruvasandhi ; the father of the eighteenth Arhat the present Avarsarpiṇī.

(*r*) *Brahmarātā* [...the gift of Brahmā]—name of Çuka. *See* p. 27 *note* (*c*).

(*s*) *Kaçyapa* [कश्यप] - 1. This word includes a sage, the son of Marīchi, the son of Brahmā and one of the *Prajāpatis* (progenitors of the created beings). In the later mythology, he is stated to be the husband of Aditi and twelve other daughters of Daksha, and father by them of gods, demons, men, fish, reptiles and all animals. He is also regarded as one of the seven sages, and according to some account as father of Vivasvat and Vishṇu ; and Manu was his grandson. This Manu is held to be in the following estimation in the *Mahābhārata*. 'Righteous was this wise Manu on whom a race was founded. Hence this family of men became known as the race of Manu'. The *Chhāndogya Upanishad* also agrees with the above passage from the great Epic.

[KAÇYAPA MEANS THE TORTOISE.]

2. It is said that Prajāpati assumed the form of a tortoise for creating offspring : 'That which he created, he made ; hence the word *Kūrma*. Kaçyapa means tortoise, hence men say all creatures are descendants of Kaçyapa. This tortoise is the same as Āditya'.

[IN THE MAHABHARATA,]

3. From Kaçyapa who was the son of Marīchi, says the *Mahābhārata*, were produced the deities and the *Asuras*. He was the source from which all beings sprung. Aditi had twelve sons, beginning with Çukra. The youngest of them was Vishṇu, on whom the worlds are supported,.

[THE HEAD OF A GOTRA OR FAMILY OF BRAHMANAS.]

4. Kaçyapa is supposed by some to be a personification of the antideluvian race who resided in the Caucasus, the Caspian, Kashmir, &c. He is one of the thirteen sages to which is ascribed the origin of a family of Brāhmaṇas.

(*t*) *Āngirasa* [son of Angiras]—is another name of the sage Vṛihaspati the priest of the gods ; a teacher of the science of government. It is stated that his wife Tārā was abducted by Soma (the moon). A fierce contest took place between Soma with the *Daityas*, *Dānavas*, &c., on one side, and Vṛihaspati with Indra and all the gods on the other. On the interposition of Brahmā peace was concluded by the restoration of Tārā to her husband. Vṛihaspati is considered the Vyāsa of the fourth *Manvantara.*

Perceiving that those great fortunate sages have arrived, (Bhīshma) the best of the Vasus (*a*), who is conversant with virtue (duty), and hath a knowledge in apportioning of (proper) place and time, received (them) with honour. 9.

(*a*) *Vasūttamah* [the best of the Vasus].—Bhīshma (*Çrīdhara*).

(Although Kṛishṇa was seated) in his heart (*a*), (Bhīshma who) knew His majesty, also adored Kṛishṇa, the Lord of the Universe, who accepted the (mortal) form (*b*) by Illusion and (who) was sitting (in his presence). 10.

(*a*) *Hṛidistham* [......in his heart].—Although the Supreme Lord was in Bhīshma's mind, yet seeing Him present before, saluted Him (*Çrīdhara*).

(*b*) *Upātta-vigraham* [who............form].—Although always present in Bhīshma's mind, he adored Him whose form was brought before him out of His kindness towards Bhīshma (*Jīva Gosvāmin*).

(Having perceived) with eyes blindfolded with tears of affection (*a*), Bhīshma said (*b*) unto the sons of Pāṇdu (*c*), seated (therein) (*d*) endued with humility and love (*e*). 11.

(*a*) *Anurāgāsraih* [with tears of affection]—*See Çrīdhara*, 4.

(*b*) *Abhyāchashta* [said]— „ „ 3.

(*c*) *Pāṇdu-Putrān* [the sons of Pāṇdu]—the five Pāṇdavas—Yudhishthira, Bhīma, Arjuna, Nakula and Sahadeva.

(*d*) *Upāsīnān* [seated......]—*See Çrīdhara*, 1.

(*e*) *Praçraya-prema-sangatān* [endued with......love]—*See Çrīdhara*, 2.

[ÇRIDHARA'S GLOSS—V. 11.]

1. *Upâsînân* [seated......]—seated near (Bhîshma).

2. *Praçraya-prema-sangatân* [endued with......love]—assembled there both with humility and love. Where the word 'sannatân' occurs, the text can be translated as 'bent with humility and love.'

3. *Abhyâchashta* [said]—said (to the Pâṇḍavas).

4. *Anurâgâsraih* [with tears of affection]—tears generated on account of too much attachment and thereby obstructed the vision of his eye-sight.

(O) Sons of Dharma (*a*), ye are unfit to pass your lives in distress (*b*). Oh ! (whatever ye have deliberated about in your mind is) distressing (or blamable) and Oh ! (*c*) unbecoming of (or not right for) (*d*) thee ; because (ye have for your) refuge in Brâhmaṇas, Religion, and the Imperishable (*e*). 12.

(*a*) *Dharma-nandanâh* [(O) Sons of Dharma]—ordinarily *Dharma-nandana* (son of *Dharma*) means Yudhishthira. Here it is used to indicate all the five *Pâṇḍavas* (*Bâlaprabodhinî* gloss). Çrîdhara and Jîva incline to think that the word refers to Yudhishthira, indicative of his superiority. *See Çrîdhara*, 2 ; and *Jîva*, 2.

(*b*) *Klishtam-jîvitum-na-arhatha* [ye......distress]—*See Çrîdhara*, 3 ; and *Jîva*, 1.

(*c*) *Aho* [Oh !]—expressive of surprise.

(*d*) *Anyâyam* [unbecoming......].—It is also not right.

(*e*) *Vipra-dharmâchyutâçrayâh* [.........refuge......Imperishable]—*See Çrîdhara*, 4.

[ÇRÎDHARA'S GLOSS – V. 12.]

1. In this verse, Bhîshma is addressing Yudhishthira, &c.

2. *Dharma-nandanâh* [(O) sons of Dharma]—(O) son of Dharma.

3. *Klishtam-Jîvitum-na-arhatha* [ye.........distress]—ye are not worthy of passing your life in that state which causes trouble.

4. *Vipra-dharmâchyutâçrayâh* [......refuge......Imperishable]—because Brâhmaṇa, religion (and Kṛishṇa) are your refuge.

[JÎVA GOSVAMIN'S GLOSS—V. 12.]

1. *Klishtam-Jîvitum-na-arhatha* [ye.........distress].—Do not feel afflicted even in the latter part of your life, making yourself as the cause of killing Brâhmaṇa, &c. ; or it may be explained that it is very distressing to think that although you are son of Dharma, yet you consider yourself unworthy of living, moreover being the refuge of Brâhmaṇas, it is also distressing to think and improper on your part to consider that you are not fit to live.

2. *Yūyam* [ye].—This plural pronoun has been used to indicate superiority of Yudhishthira.

On the demise (*a*) of the great warrior Pāṇḍu (*b*), with young offspring (*c*), (my) daughter-in-law (*d*) Prithā the, mother of children (*e*), had to endure repeatedly many troubles (*f*) for your sake. 13.

(*a*) *Saṃsthite* [On the demise]—*See Çrīdhara*, 1.

(*b*) *Pāṇḍau* [of Pāṇḍu]—father of the Pāṇḍavas and husband of Kunti.

(*c*) *Bālaprajā* [young offspring]—*See Çrīdhara*, 2.

(*d*) *Vadhūh* [......daughter-in-law]—wife of a nephew or younger relation is called *Vadhū* or daughter-in-law. *See Çrīdhara*, 3.

(*e*) *Tokavatī* [the mother of children]—*See Çrīdhara*, 4.

(*f*) *Kleçān-prāptā* [had to endure......troubles]—*See Çrīdhara*, 5.

[ÇRĪDHARA'S GLOSS—V. 13.]

1. *Saṃsthite* [On the demise]—on the death.
2. *Bālaprajā* [young offspring]—whose progeny were of tender age, yet
3. *Vadhūh* [......daughter-in-law].—Young woman. This and former adjectives are indicative of distressed condition of Kunti,
4. *Tokavatī* [mother of children]—with children
5. *Kleçān-prāptā* [had to endure......troubles]—had to suffer much with children.

(I) consider also all thy disagreeableness (that hath happened unto thee), to be the act of Fate, under whose sway (*a*) is the Universe with the Regents of the Quarters (of the world) (*b*), like the series of clouds (under the subjection of) winds. 14.

(*a*) *Yadvaçe* [under whose sway]—*See Çrīdhara*, 2.

(*b*) *Sapālah* [with the Regents of the Quarters......].—The guardian of the eight points are Indra of the east, Agni of the south-east, Yama of the south, Nirṛiti of the south-west, Varuṇa of the west, Vāyu or *Marut* of the north-west, Kuvera of the north, Īçāna or Çiva of the north-east. They are commonly regarded as identical with the regents of the quarters, but other lists substitute Sūryya (sun) and Chandra (moon) for Nirṛiti and Īçāna, and others again give the sun and moon and the six planets.

The following text of Manu c. V.v, 96, may be cited in connection with this note:

'The corporal frame of a king is composed of particles from Soma, Agni, Sūryya, Pavana, Indra, Kuvera, Varuṇa and Yama, the eight guardian deities of the world.' *

* सोमाग्न्यर्कानिलेन्द्राणां वित्ताप्पत्योर्यमस्य च । अष्टानां लोकपालानां वपुर्धारयते नृपः ॥

[Çridhara's gloss—V. 14.]

1. This and the next verse state that it is the Fate which brought forth all the calamities of the Pāndavas.

2. *Yadvaçe* [under whose sway]—under whose subjection.

(Is it possible that) there (should be) misfortune (*a*), where the son of Dharma (*b*) is the king, the Vṛikodara (*c*) the holder of mace (*d*), Arjuna (*e*) the fighter with a missile weapon (archer) (*f*), Gāṇdiva (*g*) the bow, and Krishṇa the friend ? 15.

(*a*) *Vipat* [misfortune]—*See Çrīdhara*, 3.
(*b*) *Dharma-sutah* [Son of Dharma].—Yudhishthira.
(*c*) *Vṛikodara* [वृकोदर].—Bhīma (*q. v.* p. 250.).
(*d*) *Gadāpāṇih* [holder of mace]—holder of club, bludgeon,
(*e*) *Kṛishṇa* [Arjuna]—(*See* p. 214).
(*f*) *Astrī* [the fighter......weapon]—*See Çrīdhara*, 2.
(*g*) *Gāṇḍivam* [गाण्डिवं].—It is the name of a miraculous bow which Arjuna received as a present from Agni, the god of fire.

[Çrīdhara's gloss.—V. 15.]

1. This verse states that Fate is capable of causing misfortune to mankind.

2, *Astrī* [the fighter......weapon]—archer.

3. *Vipat* [misfortune]—although the Pāṇdavas have virtue,physical strength, skill in arms and deity for guiding the wielding of arms, yet there should be misfortune !

Verily, (O) king (*a*), men do not know at any time (whatever is) this (Kṛishṇa's,) (*b*) pleasure to ordain, (*c*) and engaged to enquire fully about which (*d*), even the wise men become bewildered. 16.

(*a*) *Rājan* [(O) king].—Yudhishthira.
(*b*) *Asya* [this]—*See Çrīdhara*, 2.
(*c*) *Vidhitsitam* [pleasure to ordain]—*See Çrīdhara*, 3.
(*d*) *Yadvijijnāsayā* [to enquire fully about which]—*See Çrīdhara*, 4.

[Çrīdhara's gloss—V. 16.]

1. How is it possible for Fate to go beyond the powers of Kṛishṇa ? This verse clears this point.

2. *Asya* [this].—Bhīshma points out by his finger saying 'this Kṛishṇa's'.

3. *Vidhitsitam* [pleasure to ordain]—to perform his desired act.

4. *Yadvijijnāsayā* [to enquire fully about which]—with a view to know Kṛishṇa's desire to ordain a thing.

Therefore, (O) the protector (*a*), (O) the mighty (*b*), (O) the most distinguished among the descendants of Bharata (*c*), do thou, knowing it for certain that this (happiness or misery) (*d*) is subject to (the will of) God, (*e*), and following (*f*) His directions, protect (*g*) the people, destitute of a protector. 17.

(*a*) *Nātha* [the protector]—*See Çrīdhara*, 4.
(*b*) *Prabho* [the mighty]— " " 5.
(*c*) *Bharatarshabha* [the most distinguished].—Yudhishthira.
(*d*) *Idam* [this......]—*See Çrīdhara*, 1.
(*e*) *Daivatantram* [subject to......God]—*See Çrīdhara*, 2.
(*f*) *Anuvihitah* [following......]— " " 3.
(*g*) *Pāhi* [protect]—*See Çrīdhara*. 6.

[ÇRĪDHARA'S GLOSS—V. 17.]

1. *Idam* [this......]—happiness or misery.
2. *Daivatantram* [subject to......God].—Having ascertained the same to be subject to the will of the Providence.
3. *Anuvihitah* [following......]—obeying the ordinance of God.
4. *Nātha* [the protector].—O the protector of men.
5. *Prabho* [the mighty].—O Lord, by reason of the order of descent.
6. *Pāhi* [protect].—Do thou protect the subject or people who have none to protect them.

Verily, this glorious Primeval Being (who is) visibly manifested Nārāyaṇa, stupefying men by His Illusion, is roving amongst the Vṛishṇis in disguise. 18.

[ÇRĪDHARA'S GLOSS—V. 18.]

1. This verse states that Kṛishṇa is the adorable Supreme Being. He is the glorious Lord of all beings, because He is the Primeval Being and also because He is the visibly manifested Nārāyaṇa.

[JIVA GOSVAMIN'S GLOSS—V. 18.]

1. This verse states that Kṛishṇa should not be considered as an ordinary being, by seeing His deeds in human-shape. He is the visibly manifested Supreme Lord, and the Primeval Being who has created the *Mahat* (greatness). Besides, He is the Nārāyaṇa who lives in Heaven.

(O) the protector of men (*a*), the glorious Çiva (*b*), the divine sage Nārada (*c*), and visibly manifested Supreme Lord Kapila (*d*) know the most mystic glories (*e*) of this (Kṛishṇa). 19.

(*a*) *Nripa* [(O) the protector of men].—King Yudhishthira.
(*b*) *Çiva* [शिव]—*See Hara* pp. 83--84.
(*c*) *Nârada* [नारद]—*See* pp. 126,—128,
(*d*) *Kapila* [कपिल]— „ p. 129 *note* (*a*).
(*e*) *Anubhâvam* [glories]—*See Çrîdhara*, 2.

[ÇRÎDHARA'S GLOSS—V. 19.]

1. This verse confirms the statements in the previous verses.
2. *Anubhâvam* [glories]—prowess (capability).

(That very Lord is the visibly manifested Narayana) (*a*), whom thou considerest as the son of the maternal uncle (*b*), the beloved (one) (*c*), the (loving) friend (*d*), and the best of benefactors (*e*) on the other hand, by reason of cordial affection (*f*), (thou hast) made (engaged) (*g*) him as the minister (*h*), messenger, and charioteer. 20.

(*a*) *Sa eva sâkshât bhagavân* [That...Nârâyaṇa].—This portion has been added to the text in accordance with Jîva's gloss. 3.

(*b*) *Mâtuleyam* [the son of the maternal uncle].—Vasudeva is the brother of Kunti the mother of the Pâṇḍavas, hence his son Kṛishṇa is the maternal uncle's son by Devakî. *See Çrîdhara*, 2 ; *Jîva*, 2. ; and p. 233.

(*c*) *Priyam* [the beloved...]—*See Çrîdhara*, 3.

(*d*) *Mitram* [...friend]—*See Çrîdhara*, 4.

(*e*) *Suhrittamam* [the best of benefactors]—*See Çrîdhara*, 5.

(*f*) *Sauhridât* [by reason of cordial affection]—*See Çrîdhara*, 6 ; and *Jîva*, 1.

(*g*) *Akaroh* [made...]—thou hast made.

(*h*) *Sachivam* [minister]—adviser.

[ÇRÎDHARA'S GLOSS—V. 20.]

1. This verse states that Yudhishthira considers Kṛishṇa as his maternal uncle's son, &c., by reason of his ignorance (about the real nature of Kṛishṇa).
2. *Mâtuleyam* [the maternal uncle].—Devakî's son.
3. *Priyam* [the beloved...]—the object of love.
4. *Mitram* [...friend]—the person who loves.
5. *Suhrittamam* [the best of benefactors].—It refers to the person who does good to another without expecting any benefit in return.
6. *Sauhridât* [by reason of cordial affection]—by reason of confidence.

[JÎVA GOSVAMIN'S GLOSS—V. 20.]

1. *Sauhridât* [by reason of cordial affection]—on account of love.
2. *Mâtuleyam* [the son of the maternal uncle]—whom you consider maternal uncle's son as well as a charioteer.

3. This verse should be construed with the words of the previous verse 18—'This......Nārāyaṇa'. (*mutatis matandis*).

Verily, at no time found a change in (His) mind for the acts done by Him (Krishṇa) (*a*) who is blameless (*b*), prideless (*c*), without a second (*d*), (who) seeth all with equal eyes (*e*) and (who is) the soul of all (*f*). 21.

(*a*) *Tatkritam* [for the acts done by Him]—*See Çrīdhara*, 2.
(*b*) *Niravadyasya* [......blameless]—*See Çrīdhara*, 3.
(*c*) *Anahankriteh* [......prideless]— „ „ 4.
(*d*) *Advayasya* [without a second]—*See Çrīdhara*, 5.
(*e*) *Samadriçah* [...seeth all with equal eyes]—*See Çrīdhara*, 6 ; *Jīva*, 1 and 3.
(*f*) *Sarvātmanah* [...the soul of all]— „ „ 7.

[ÇRĪDHARA'S GLOSS—V. 21.]

1. If Krishṇa is the Supreme Lord then why did He condescend to accept the duties of a charioteer or any other low acts ? This verse clears the point.

2. *Tatkritam* [for the acts done by Him]—inasmuch as there is change in Krishṇa's character as a Supreme Lord by reason of doing superior or inferior acts, as they do not affect His fitness or otherwise.

3. *Niravadyasya* [......blameless]—because He is devoid of anger, &c.

4. *Anahankriteh* [......prideless]—why (devoid of anger) ?—because he has no pride ;

5. *Advayasya* [without a second]—why prideless ?—because He is without a second ;

6. *Samadriçah* [...seeth all with equal eyes]—why ?—because He is impartial.

7. *Sarvātmanah* [...the soul of all]—why impartial ?—because He is in the soul of all.

[JĪVA GOSVAMIN'S GLOSS—V. 21.]

1. *Samadriçah* [...seeth all with equal eyes].—He is the Supreme soul of all beings therefore impartial.

2. *Advayasya* [without a second].—He is both the Supreme and the individual spirits which are likened to His power and glory, are not separate from Him, hence He is without a second ; therefore He is devoid of pride and faults.

3. *Samadriçah* [...seeth all with equal eyes].—Çrīdhara has explained the word in this way : *Sama* immutable everywhere or whose feelings have been abstracted ; yet it is *drik* knowledge itself.

Yet (*a*) (O) the protector of earth, (do thou) behold (His) grace (*b*) upon the stanch votaries; because Krishṇa hath been seen before me (Bhīshma who) is about to quit (his) life. 22.

(*a*) *Tathâpi* [Yet]—*See Çrîdhara.* 1.
(*b*) *Anukampitam* [(His) grace]—*See Çrîdhara,* 2.

[ÇRÎDHARA'S GLOSS—V. 22.]

1. *Tathâpi* [Yet]—although Krishṇa looks upon every one with equal eyes.
2. *Anukampitam* [(His) grace]—kindness.

[JÎVA GOSVAMIN'S GLOSS—V. 22.]

1. Although as a general rule, partiality is impossible for a great Being like Krishṇa, yet His kindness may be seen in favour of the unflinching votaries. Being pleased with their devotion He assumed different forms.

Concentrating (their) minds upon whom by devotion and reciting whose name by words, the contemplative sages set (themselves) free from desires (for worldly enjoyments) and acts (derived therefrom), by quitting (their mortal)frame. 23.

[ÇRIDHARA'S GLOSS—V. 23.]

1. This and the next verses state that Bhîshma soliciting Krishṇa to stay in that place until the death of the former.

[JÎVA GOSVAMIN'S GLOSS.—V. 23]

1. This and the next verses should be construed together.
2. The devotees by absorbing in meditation upon Krishṇa, reciting His name, or quitting this mortal frame, attain final beatitude.

Until (*a*) I give up (*b*) this (mortal) (*c*) frame, let that glorious and four-armed God of gods, the object of meditation (*d*), with lotus-like face (*e*), bright with loving smile and ruddy eyes (*f*), await (me) (*g*). 24.

(*a*) *Yâvat* [Until]—*See Çrîdhara,* 1.
(*b*) *Hinomi* [give up]— „ „ 2.
(*c*) *Idaṃ* [this]— „ „ 3.
(*d*) *Dhyâna-pathah* [the object of meditation]—*See Çrîdhara,* 6.
(*e*) *Mukhâmvujah* [lotus-like face]— „ „ 5.
(*f*) *Prasanna-hâsâruṇa-lochanollasa* [bright...eyes]——*See Çrîdhara,* 4.
(*g*) *Pratîkshatâṃ* [await...]— „ „ 7.

[ÇRÎDHARA'S GLOSS—V. 24.]

1. *Yâvat* [Until].—This is expressive of the lateness of time.
2. *Hinomi* [give up]—quit ; this implies individuality or separation.
3. *Idaṃ* [this......]—indicates that the body which is not acquainted with the true nature of the soul.

4. *Prasanna hāsāruṇa-lochanollasan* [bright...eyes]—adorned with smile full of love, and eyes with red colour.

5. *Mukhāmvujah* [lotus-like face]—who has face likened to lotus.

6. *Dhyāna-pathah* [the object of meditation].—It means that which is meditated upon by others.

7. *Pratīkshatām* [await...].—Let Him wait for me in my presence.

Sūta said : Having heard those (words of Bhīshma) (*a*), Yudhishthira questioned (him), (who was) lying (on the place) enclosed with arrows (*b*), about the various duties (of man, in the presence of) the sages (who were) hearing. 25.

(*a*) *Tat-ākarṇya* [having heard those...]—on hearing those kind words of Bhīshma (*Çrīdhara*).

(*b*) *Çara-panjare* [(on the place)...arrows]—*çara*, arrows ; and *panjara* a cage, an aviary, a dove-cot. *Panj* is a *santra* root occurring in grammatical *sūtras* only, but not in *Dhātu-pātha*, said to have the sense of 'enclosing' and artificially formed on account of *panjara*. This refers to the bed of arrows on which Bhīshma was lying.

(O) sage (*a*), (Bhīshma who was) conversant with truth, described (*b*) (the duties) ordained regarding the nature of mankind (*c*), (those which are) in accordance with the (rules of) caste (*d*) or order (of society) (*e*), and (duties) with two-fold characteristics (of abstaining and devoting to action) (*f*) handed down in sacred text (*g*) by (means of) the conditions of moral apathy and passion (*h*) ; and, 26.

By means of condensation and enlargement (*i*), and according to their respective classification, the rules (or practice) of alms-giving, the duties of a king, the laws of emancipation (*j*), the duties of women, and the duties pleasing to the Supreme Lord (*k*) ; 27.

(And) also with (their) means (*l*) the Religion, Wealth, and Enjoyment of worldly things as (*m*) they are (stated) in the histories with various legends (*n*). 28.

(*a*) *Mune* [(O) sage].—Çaunaka.

(*b*) *Mune...tatracit varṇayāmāsa* [(O) sage......described].—This portion has been transposed from verse 28—*See Çrīdhara*, 1. (v. 26).

(*c*) *Purusha-svabhāva-vihitān* [......ordained......mankind]—*See Çrīdhara*, 1. (v. 26).

(*d*) *Yathā-varṇam* [...in accordance...caste]—*See Çrīdhara*, 2 (v. 26).

(*e*) *Yathāçramam* [...order...]— „ „ 3. (v. 26).

(*f*) *Ubhaya-lakshaṇān* [with two-fold characteristics...].—It refers to the two characteristics of religion or duty, namely, the *Nivṛitti* (निवृत्ति) abstaining from action or inactivity, and the *Pravṛitti* (प्रवृत्ति) active life, as opposed to *Nivṛitti* and to contemplative devotion, and defined as consisting of the wish to the act, knowledge of the means and accomplishment of the object. *See Çrīdhara*, 6. (v. 26.).

(*g*) *Āmnāta* [handed...text]—*See Çrīdhara*, 5. (v. 26.).

(*h*) *Vairāgya-rāgopādhibhyām* [by...passion]—*See Çrīdhara*, 4. (v. 26).

(*i*) *Samāsa-vyāsa-yogataḥ* [by...enlargement]—„ „ 4. (v. 27).

(*j*) *Moksha-dharmān* [the laws of emancipation]— „ 2. (v. 27).

(*k*) *Bhagavat-dharmān* [the duties...Lord]— „ „ 3. (v. 27.).

(*l*) *Sahopāyān* [with...means]— „ „ 1. (v. 28.).

(*m*) *Yathā* [as...] „ „ 2. (v, 28.).

(*n*) *Nānākhyānetihāseshu* [in...legends]— „ „ 3. (v. 28.).

[Çrīdhara's gloss—v. 26.]

1. *Purusha-svabhāva-vihitān* [...ordained...mankind]—(Bhîshma) described the general duties, which are prescribed by reason of the character of mankind. This verse should be construed with third verse (28).

2. *Yathā-varṇam* [...in accordance...caste]—all duties relating to castes.

3. *Yathāçramam* [...order...]—all duties relating to the order of society.

4. *Vairāgya-rāgopādhibhyām* [by...passion]—by moral apathy and passion which are likened to a particular condition of man.

5. *Āmnāta* [handed...text]—stated in order or by degrees.

6. *Ubhaya* [two-fold].—It refers to the characteristics of abstaining from and devoting to action.

[Çrīdhara's gloss—V. 27.]

1. This verse describes in detail the different duties of man.

2. *Moksha-dharmān* [the laws of emancipation]—*çama* (शम), *yama* (यम p. 99.), &c.

3. *Bhagavat-dharmān* [the duties...Lord]—observance of acts pleasing to *Hari*, such as observance of *Niyama*, &c., (p. 99.) on the second day (of moon, &c.)

4. *Samāsa-vyāsa yogataḥ* [by...enlargement]—by way of abridgement and increment.

[Çrīdhara's gloss—V. 28.]

1. *Sahopāyān* [with...means]—with the means of acquiring religion, &c., according to the privilege of the acquirer.

2. *Yathā* [as...]—in sufficient degree.

3. *Nānākhyānetihāseshu* [in...legends]—in whatever historical facts there are in the legends.

(Then) approached (Bhīshma who was) speaking (about) the duties (aforesaid), that time of his,—the season, longed for by the contemplative sages having power to die at their pleasure (*a*), (in which season) the sun entereth the path north of the equator. 29.

(*a*) *Chhandamrityoh* [having......to die],—It refers to sages who are able to relinquish their lives when they are willing to do so.

Then (Bhīshma), the commander of a thousand (*a*), finishing (his) speech, with eyes unclosed (*b*), fully concentrated (*c*) (his) mind, completely released from passions, upon the Primeval Being, the four-armed Krishṇa, shinning with yellow raiment (*d*), and present before (him). 30.

(*a*) *Sahasraṇīh* [the commander of a thousand]—*See Çrīdhara*, 1.
(*b*) *Amīlita-drik* [with eyes unclosed]— „ „ 3.
(*c*) *Vyadhārayat* [fully concentrated]— „ „ 4.
(*d*) *Lasat-pītapate* [shinning with yellow raiment]—„ „ 2.

[ÇRĪDHARA'S GLOSS—V. 30.]

1. *Sahasraṇīh* [the commander of a thousand].—The protector or maintainer of one thousand warriors present in the battle-field ; it refers to Bhīshma.

2. *Lasat pītapate* [shinning with yellow raiment].—He whose body was adorned with (two) wearing apparels.

3. *Amīlita-drik* [with eyes unclosed]—even without shutting his eyes.

4. *Vyadhārayat* [fully concentrated]—fixed.

The evils being destroyed (*a*) by the pure abstraction of mind (*b*), the toil (from the wielding) of weapon having been immediately disappeared (*c*), by His very sight (*d*), and the perturbation (*e*) of the action of all the organs of senses having been appeased, (Bhīshma while) about to quit (his mortal) frame (*f*), praised *Janārdana* (*g*). 31.

(*a*) *Hatāçubhah* [The evils...destroyed]—*See Çrīdhara*, 2.
(*b*) *Viçuddhayā dhāraṇayā* [by...mind]—„ „ 1.

(*c*) *Gatâyudha-çramah* [the toil...disappeared]—*See Çrîdhara*, 4.
(*d*) *Tadîkshayâ* [by his very sight]— " " 3.
(*e*) *Vibhramah* [perturbation]— " " 5.
(*f*) *Janyam* [......frame]— " " 6.

(*g*) *Janârdana* [जनार्द्दन]—(literally) it means exciting or agitating men. It is an epithet of Krishṇa.

[ÇRÎDHARA'S GLOSS—V. 31.]

1. *Viçuddhayâ dhâraṇayâ* [by...mind]—by fixing mind upon Krishṇa.

2. *Hatâçubhah* [The evils...destroyed]—whose evils have been destroyed. (This refers to Bhîshma).

3. *Tadîkshayâ* [by His very sight]—by Krishṇa's sight since his first appearance before Bhîshma. This refers to the first effect caused in the mind of Bhîshma on the appearance of Krishṇa before him.

4. *Gatâyudha-çramah* [the toil......disappeared]—whose weariness derived from the wielding of weapons in battle, was removed by Krishṇa's merciful sight.

5. *Vibhramah* [perturbation] —whirling movement.

6. *Janyam* [...frame]—(material) body.

Bhîshma said : In this way (my) mind, free from (worldly) thirst (desire) (*a*), hath been fixed unto the glorious (Krishṇa), the best of the Yadavas (*b*), (who is) above the aggregate of all existing things (*c*) and is full of enjoyment of (*d*) (His) own happiness (*e*) (although for (the purpose of) diversions (*f*) now and then, He associateth (*g*) with Nature (*h*) from which (*i*) (ariseth) the stream of births (*j*). 32.

(*a*) *Vitrishṇâ* [free...thirst [—*See Çrîdhara*, 3.
(*b*) *Sâtvata-pungave* [the......Yâdavas]— *See Çrîdhara*, 2 ; and *Jîva*, 1.
(*c*) *Vibhûmni* [...above...things]—*See Çrîdhara*, 4 ; and *Jîva*, 2.
(*d*) *Upagate* [is full of enjoyment of]—*See Çrîdhara*, 6.
(*e*) *Svasukham* [His (own) happiness]— " " 5.
(*f*) *Viharttum* [...diversions]— " " 7, and *Jîva*, 3.
(*g*) *Upeyushi* [associateth with] —*See Çrîdhara*, 8.
(*h*) *Prakriteh* [Nature, from *pra* (प्र) implying priority or precedence, *Kri* (कृ) to make, affix (क्तिन्) or (क्तिच्) ; being the first step towards creation]—1. (Literally) the original or natural form of anything, natural condition or state, original or primary substance (opposed to *vikriti* change, modification, anything derived or secondary). It means also cause, original sourse ; origin, extraction, descent, nature, character : usual or natural state ; constitution, disposition, temper ; a rule, scheme, paradigm, pattern, model, standard.

[IN SANKHYA PHILOSOPHY.]

2. Accordig to Sāṃkhya doctrine Parkṛiti means the *Pradhāna*, the evolver of all material appearances. It includes also the following :—the originance or general source of the material world, but means nothing but the passive power of creating the material world. The *Prakṛiti* is generally called Nature as opposed to *Purusha* or Spirit. When it is used in the plural number it signifies the material archetype of everything existing ; the eight producers or primary elements out of which all other things are evolved. They may be enumerated as follow :—*Avyakta*, *Buddhi* or *Mahat*, *Ahankāra* and the five *Tanmātras* (See *Sāṃkhya* pp. 130—134.

[IN MYTHOLOGY.]

3. In Mythological legends, *Prakṛiti* signifies a goddess. It comprises the personified will of the Supreme Lord in the creation and is indentified with *Māyā* or Illusion of God. It is synonymous with the personified energy of a deity and includes Lakshmī, Durgā and other spouses of God. It implies the Supreme Being according to some authority.

(*i*) *Yat* [from which]—from Nature.

(*j*) *Bhavapravāhah* [stream of births]—secular stream.

[ÇRĪDHARA'S GLOSS V. 32.]

1. In praying for devotion to the Supreme Lord, the greatest of fruits for adoring Him, Bhīshma is resigning everything toKṛishṇa. His mind is now fixed upon the Supreme Lord after the performance of other means of virtue.

2. *Sātvata-pungave* [the...Yādavas]—upon whom is the mind fixed ?—upon Kṛishṇa who is the best of the men of the Yādava race.

3. *Vitṛishṇā* [free...thirst...]—not having desire for fruition (of an act).

4. *Vibhūmni* [...above...things]—who is past abundance that is to say, there is none greater than Him.

5. *Svasukham* [His own happiness].—This is expressive of His glory. It means the happiness which is full of the happiness inherent in Him.

6. *Upagate* [is full of enjoyment of]—on receiving (the happiness).

7. *Viharttuṃ* [...diversions]—with a view to sport (now and then).

8. *Upeyushi* [associateth with]—when He got hold of Nature ; that is to say when He accepted incarnations, yet He is quite independent of Nature and not like the Individual spirit which is subordinate to its influence.

[JĪVA GOSVAMIN'S GLOSS V. 32.]

1. *Sātvata-pungave* [the...Yādavas].—This is the adjective to the object on which the mind was concentrated. It is not an adjective of limited signification, but is expressive of continuity (or of eternal character),

2. *Vibhūmni* [...above...things]—full of abundance. The word *bhuma* is expressive of glory.

3. *Kvachit viharttuṃ* [for...then].—This refers to the deeds performed by the Supreme Lord during His different incarnations.

Let my faultless (*a*) love be on (Krishṇa), the friend of Vijaya (*b*), who possesseth a body, pleasing to the three-worlds (*c*) with (blue) complexion, like (that of) *Tamāla* tree (*d*), the best (*e*) raiment of yellow colour (*f*) like the rays of the rising sun (*g*), and lotus-like face covered with locks (or curls) of hair. 33.

(*a*) *Anavadyā* [faultless]—*See Çrīdharā*, 8.

(*b*) *Vijaya-sakhā* [friend of Vijaya]--*See Çrīdhara*, 7. Vijaya (victory) is another name of Arjuna. *See* p. 284.

(*c*) *Tribhuvana-kamanam* [pleasing...to the three-worlds]—*See Çrīdhara*, 2.

(*d*) *Tamāla-varṇam* [with...Tamāla]. *Tamāla* is the name of a tree with a very dark bark, but white blossoms ; *Xanthochymus Pictorius. See çrīdhara*, 3.

(*e*) *Vara* [the best]—*See Çrīdhara*, 6.

(*f*) *Gaura* [yellow]— „ „ 5.

(*g*) *Ravi-kara* [the rays......sun]—*See Çrīdhara*, 4.

[ÇRĪDHARA'S GLOSS—V. 33.]

1. This verse states about the prayer for love in Krishṇa by describing His form.

2. *Tribhuvana-Kamanam* [pleasing to the three-worlds].—Let my love be upon the Being who holds a body pleasing to the three-worlds.

3. *Tamāla-varṇam* [with.........*Tamāla*...]—whose complexion is blue like *Tamāla*.

4. *Ravi-kara* [the rays......sun] - like the rays of the morning sun.

5. *Gaura* [yellow]—naturally of yellow colour.

6. *Vara* [the best]—pure.

7. *Vijaya-sakhā* [friend of Vijaya].—Arjuna's charioteer.

8 *Anavadyā* [faultless]—without any cause, that is to say, devoid of wish for fruition of good effect.

Let my mind be on Krishṇa (whose) face was adorned (*a*) with waters of toil (*b*)scattered (*c*) by the wavering locks of hair (*e*) smoke-coloured (*f*) by the dust (produced by the hoofs) of steeds (*g*) in battle (*h*), (whose) skin was completely pierced by the sharp-pointed javelins (darted by me) ; and (who was then) with glittering armour. 34.

(*a*) *Alankritāsye* [face was adorned]—*See Çrīdhara*, 9.

(*b*) *Çrama-vāri* [waters of toil]— „ „ 8.

(c) *Lulita* [scattered]— *See Çrīdhara,* 7.
(d) *Vishvak* [wavering]— „ „ 5.
(e) *Kacha* [locks of hair]— „ „ 6.
(f) *Vidhūmra* [smoke-coloured [— „ 4.
(g) *Turaga* [steeds]— „ „ 3.
(h) *Yudhi* [in battle]— „ „ 2.

[ÇRĪDHARA'S GLOSS—V. 34.]

1. After showing that Krishṇa is the friend of Arjuna, (Bhīshma) again praying for the love of Krishṇa.
2. *Yudhi* [in battle]—during the battle.
3- *Turaga* [steeds]—horses' hoofs.
4. *Vidhūmra* [smoke-colored]—ash-coloured by the dust produced from the hoofs of horses.
5. *Vishvak* [wavering]—wavering here and there.
6. *Kacha* [locks of hair]—curl of hair.
7. *Lulita* [scattered]—spread (thrown out).
8. *Çrama-vāri* [waters of toil]—sweat.
9. *Alankritāsye* [face was adorned].—It refers to Krishṇa whose face was adorned with drops of the sweat, &c.
10. *Niçitaçaraih* [by the sharp-pointed javelins]—different parts of whose skin were pierced by Bhīshma's sharp-edged arrows.
11. *Vilasat-kavache* [glittering armour]—whose armour was shining.

Let my love be upon the Friend of Pārtha (*a*), who having heard the words of His friend (Arjuna), instantly placing His chariot between (His) own and the adverse (*b*) forces, stood (therein) ; and (who) stole away (*c*) the life of the soldiers of the opposite (party) (*d*) by (His very) eye-sight (*e*). 35.

(*a*) *Pārtha-sakhā* [the Friend of Pārtha].—Krishṇa. Pārtha refers to the son of Prithā (here it means Arjuna).
(*b*) *Parayoh* [the adverse]—*See Çrīdhara,* 2.
(c) *Hritavati* [stole away]— „ „ 4.
(*d*) *Para-sainika-hritavati* [stole......opposite......]—*See Jīva,* 1.
(*e*) *Akshṇā* [by......eye-sight]—*See Çrīdhara,* 3.

[ÇRĪDHARA'S GLOSS—V. 35.]

1. Bhīshma is further praying Krishṇa for indulging the more profound love towards Him who is a friend of Arjuna. It is said that Krishṇa glanced a destructive look at the army of Duryyodhana when He took His chariot between the two forces and looked complaisantly at the Pāṇdava forces.
2. *Parayoh* [the adverse].—It means the sodiers of Duryyodhana.
3. *Akshṇā* [by...eye-sight]—by His fatal eyes.

4. *Hritavati* [stole away].—Pretending to point out Bhîshma, Droṇa, &c, He diverted the mind of the warriors of the opposing army towards Him and thereby accelerted the victory of Arjuna.

[JÎVA GOSVAMIN'S GLOSS—V. 35.]

1. *Parasainika-hritavati* [stole......opposite.........].—This expresses that Krishṇa stole away the acquired actions of men of the adverse army by causing havock on them.

Let my love be upon the feet of Him, the Great Being (Krishṇa) who, by spiritual knowledge, removed the weak intellect (*a*) of (Arjuna who) seeing (*b*) the van (*c*) of the (adverse) army (*d*) placed assunder (*e*), disinclined (*f*) to kill (his) own relations, believing (the act as) a reproachable (sin). 36.

(*a*)	*Kumatim* [the weak intellect]—ill-conceived mind.			
(*b*)	*Nirîkshya* [seeing]—	See	*Çrîdhara*,	5.
(*c*)	*Mukham* [van]—	"	"	4.
(*d*)	*Pritanâ* [the......army]—	"	"	3.
(*e*)	*Vyavahita* [placed assunder]—	"	"	2.
(*f*)	*Vimukhasya* [disinclined]—	"	"	6.

[ÇRÎDHARA'S GLOSS—V 36.]

1. Not only Krishṇa took the lives of Arjuna's enemies but removed his ignorance also.

2. *Vyavahita* [placed assunder]—placed at a distance.

3. *Pritanâ* [the......army]—soldiers.

4. *Mukham* [van]—front of an army is likened to mouth

5. *Nirîkshya* [seeing]—observing Bhîshma, &c., (of the opposite army).

6. *Vimukhasya* [disinclined]—stopped from killing his relations. There is a verse in the *Bhagavat-gîtâ* to the effect that Arjuna being over-whelmed with grief put aside his bow with arrow and sat on his chariot in the battle field. *

Leaving aside (His) own assurance (*a*), with a view to make my promise (*b*) more true (*c*), Krishṇa (who was) in (His) chariot (*d*), alighting (promptly from it) (*e*), holding the wheel of (Arjuna's) chariot (*f*) moving the earth (by such acts) (*g*) and (His) upper garment being dropt off (*h*), approached (to kill me) as a lion (doth) for killing an elephant (*i*). 37.

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* एवमुक्त्वार्जुनः संख्ये रथोपस्थउपाविशत् । विसृज्य सशरं चापं शोक-संविग्नमानसः ।

(*a*) *Svanigamam* [......own assurance]—*See Çrīdhara*, 2.
(*b*) *Mat pratijnām* [my promise]— „ „ 3.
(*c*) *Ṛitam* [true]—*See Jīva*, 2.
(*d*) *Rathasthah* [......in......chariot]—*See Çrīdhara*, 4.
(*e*) *Avaplutah* [alighting]— „ „ 5.
(*f*) *Dhṛita-ratha-charaṇah* [holding......chariot]—*See Çrīdhara*, 7.
(*g*) *Chalad-guh* [moving the earth]—*See Çrīdhara*, 8 ; and *Jīva*, 3.
(*h*) *Gatottarīyah* [......upper garment being dropt off]—*See Çrīdhara*, 9.
(*i*) *Ibhaṃ-hantuṃ hari iva* [like......elephant]— „ „ 6.

[ÇRĪDHARA'S GLOSS—V. 37.]

1. This and the next verse describe about Kṛishṇa's kindness towards Bhīshma. This verse should be construed with the next one.

2. *Svanigamam* [......own assurance].—Kṛishṇa's promise was that he would not hold arms but only assist (the Pāṇdavas).—He deviated from this promise with a view to give effect to the promise of Bhīshma.

3. *Mat-pratijnām* [my promise].—Bhīshma's promise was that he would cause Kṛishṇa to hold weapon against the former.

4. *Rathasthah* [......in......chariot]—was although sitting in His chariot.

5. *Avaplutah* [alighting......]—suddenly alighted on the ground from the chariot and rushed against Bhīshma.

6. *Ibhaṃ hantuṃ hari iva* [like......elephant]—as a lion runs violently against an elephant to kill it.

7. *Dhṛita-ratha-charaṇah* [holding......chariot]—who had held the wheel of the chariot.

8. *Chalad-guh* [moving the earth].—The earth was moved by Kṛishṇa's foot-steps when He was running after Bhīshma ; the reason being, that Kṛishṇa was so very busy or the speed of his running after Bhīshma was so very great that He forgot Himself as an incarnated being, hence by the weight of the whole Universe which he held in his stomach as the Supreme Lord, the earth trembled.

9. *Gatottarīyah* [......upper garment being dropt off]—on account of the rapidity with which He ran (after Bhīshma) Kṛishṇa's outer garment fell on the ground.

[JĪVA GOSVAMIN'S GLOSS—V. 37.]

1. This and the subsequent verse construed together express the same meaning.

2. *Ṛitam* [true]—in the form of truth.

3. *Chalad-guh* [moving the earth]—why ?—because on account of great hurry (in advancing towards Bhīshma), a little weight (of His body) sprang forth.

Let that glorious Giver of Liberation be my refuge (whose) armour was greatly shattered (*a*), being struck by the sharp-pointed javelins (*b*) from (the bow of His) adversary (*c*) (like) me, and (who was) bathed in

(*d*) that produced from the wounds (*e*), forcibly (*f*) advanced for the purpose of killing me (*g*). 38.

(*a*) *Viçîrṇadaṃçah* [... armour was greatly shattered]—the arm our was destroyed.

(*b*) *Çitaviçikhahatah* [being... ..javelins]—*See Çrîdhara*, 2.

(*c*) *Atatâyinah* [adversary]— „ „ 1.

(*d*) *Pariplutah* [bathed in]—full of blood.

(*e*) *Kshataja* [that ... wound]—blood.

(*f*) *Prasabham* [forcibly]—*See Çrîdhara*, 3.

(*g*) *Mad-vadhârtham* [for ... me]—„ 4.

[Çridhara's gloss—V. 38.]

1. *Âtatâyinah* [adversary]—(Bhîshma) who held bow (in his hand).

2. *Çitaviçikhahatah* [being......javelins]—having been struck by the sharp-edged arrows.

3. *Prasabham* [forcibly]—regardless of the request of Arjuna, (who was Kṛishṇa's friend and who) tried to dissuade the latter from attacking Bhîshma.

4. *Mad vadhârtham* [for......me]—for the purpose of killing Bhîshma. Ordinary men may think that such act of Kṛishṇa is indicative of partiality towards Arjuna ; but Bhîshma considered that such attack upon him was an act of grace towards him. He (therefore) prayed for that 'let that Kṛishṇa be his refuge'.

Being at the point of death (*a*.), let my love be upon the glorious Lord (*b*), whose that beauty (*c*), is a pleasant sight (*d*) (who is) the protector of the conquering (Arjuna's) chariot (*e*), (who) took up whip (in His hand) (*f*), by whom the reins of horses were held (*g*), and seeing (*h*) whom those (persons) who died (*i*) in this (battle) (*j*), had attained His form. (*k*). 39.

(*a*) *Mumûrshoh* [Being...death]—*See Çrîdhara*, 7.

(*b*) *Bhagavati* [upon...Lord]— „ „ 8.

(*c*) *Tachchhriyâ* [that beauty]— „ „ 6.

(*d*) *Îkshanîye* [a pleasant sight]—seeing the beauty with heavenly eyes.

(*e*) *Vijaya-ratha-kutumve* [......the protector......chariot]—*See Çrîdhara*, 2 ; and 3.

(*f*) *Âttatotre* [...took up the whip...]—*See Çrîdhara*, 4.

(*g*) *Dhrita-hayaraçmini* [by...horses]—„ „ 5.

(*h*) *Nirîkshya* [seeing]—seeing Kṛishṇa.

(*i*) *Hatâh* [...died]—slain (warriors).

(*j*) *Iha* [this]—this battle (of Kurukshetra).

(*k*) *Sarûpam* [had attained His form]—the same form as that of Kṛishṇa.

[ÇRÍDHARA'S GLOSS—V. 39.]

1. In this verse Bhishma prays for love to Krishṇa who is anxious to save His devoted servants even (apparently) by an unfair means.

2. *Vijaya* [the conquering...]—Arjuna. *See* p. 284.

3. *Ratha-kuṭumve* [...protector...chariot]—who protected Arjuna's chariot even by an illegitimate way.

4. *Áttatotre* [...took up the whip...]—who drove the horses.

5. *Dhrita-hayaraçmini* [by...horses]—who held the reins of horses.

6. *Tachchhriyā* that beauty...]—that beauty (of Krishṇa) as a charioteer of Arjuna.

7. *Mumūrshoh* [Being...death]—desirous of dying.

8. *Bhagavati* [upon......Lord].—Why is Bhishma anxious for the love of the Being who does (apparently) improper things?—because He is the Supreme Lord full of glory.

[JĪVA GOSVAMIN'S GLOSS—V. 39.]

1. This verse shows that although Krishṇa over-cast His dignity (by becoming the charioteer of Arjuna), yet He was capable of becoming free from fault. It is in accordance with the text of *Nyāya* that *Rudra* (Çiva) drank the poison derived from the Ocean. *

Verily (*a*), (let my love be on Him), (*b*) by imitating (*c*) (whose) deeds (*d*), did attain (*e*) (His) nature (*f*), the wives of cowherds (whose) great (*g*) honour (*h*) hath been made (produced) on account of (their) graceful motion (*i*), sport (*j*), sweet smile, affectionate look (and for this reason, who were) blindfolded with excessive pride (*k*). 40.

(*a*) *Kila* [Verily]—*See* *Çrīdhara*, 11.
(*b*) *Me ratih Astu* „ „ 12.
(*c*) *Anukritavatyah* [imitating]—*See* *Çrīdhara*, 8.
(*d*) *Kritam* [deeds]— „ „ 7.
(*e*) *Agan* or *Agaman* [did attain]—*See* *Çrīdhara*, 10.
(*f*) *Prakritim* [nature]— „ „ 9.
(*g*) *Uru* [great]— „ „ 4.
(*h*) *Mānah* [honour]— „ „ 5.
(*i*) *Lalita-gati* [graceful motion]—*See* *Çrīdhara*, 2.
(*j*) *Vilāsa* [sport]—*See* *Çrīdhara*, 3.
(*k*) *Unmādāndhāh* [...blindfolded with......pride]—*See* *Çrīdhara*, 6.

[ÇRĪDHARA'S GLOSS—V. 40.]

1. There is nothing strange that the warriors should attain the nature of the Supreme Lord in performance of their duties assigned to Kshatriyas; inasmuch

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* यथा रुद्रोऽब्धिजं विषमिति न्यायात् ।

as persons over-whelmed with insolence or pride are known to have attained Krishṇa's nature.

2. *Lalita-gati* [graceful motion].—It means by Krishṇa's or cowherdess' graceful motion, &c.

3. *Vilâsa* [sport].—It means *Râsa-lîlâ* (a kind of circular dance practised by cowherds, especially, that in which Krishṇa and the *Gopîs* engaged themselves.)

4. *Uru* [great]—high.

5. *Mânah* [honour]—respect.

6. *Unmâdândhâh* [...blindfolded with......pride]—bewildered on account of self-conceit.

7. *Kritam* [deeds].—Krishṇa's performed deeds, such as the lifting of the *Govardhana* mountain, &c.

8. *Anukritavatyah* [imitating]—by imitating His deeds (lifting Govardhana, &c.).

9. *Prakritim* [nature].—Krishṇa's nature.

10. *Agan* or *Agaman* [did attain]—got.

11. *Kila* [verily].—It is expressive of a known fact.

12. This verse should be construed with (the sentence) 'Let my love, &c.' in the previous verses.

In the Royal sacrifice of Yudhishthira, (*a*), at the assembly (*b*), full of (*c*), sages and the best of the protectors of men (*d*), being the object of sight (*e*), of these (persons) (*f*), Krishṇa received (the highest) honour. Being within the range of my sight (*g*), this (*h*) Supreme Spirit (*i*) is (now) present (before) me. (*j*). 41.

(*a*) *Yudhishthira-râjasûye* [In the Royal sacrifice of Yudhishthira.]—1. This sacrifice inaugurated by Yudhishthira has been fully described in the *Sabhâ parvan* of the *Mahâbhârata*. *See Çrîdhara*, 4.

2. *Râja-sûya* (राजसूय) is a great sacrifice or religious ceremony performed at the coronation of a Supreme Ruler or universal monarch by the king himself and his subordinate or tributary princes.

(*b*) *Antah-sadasi* [at the assembly]—*See Çrîdhara*, 3.

(*c*) *Sankule* [full of]— „ „ 2.

(*d*) *Nripa-varyya* [the best of...men]—the best kings, rulers, or princes.

(*e*) *Ikshaṇîyah*—[being the object of sight]—*See Çrîdhara*, 6.

(*f*) *Eshâm* [of these...]— „ „ 5.

(*g*) *Drisi-gocharah* [Being ......sight]— „ „ 9.

(*h*) *Eshah* [this]— „ „ 7.

(*i*) *Âtmâ* [Supreme Spirit]— „ „ 8; and *Jîva*, 2.

(*j*) *Âvih* [present before,.....]— „ „ 10.

[ÇRĪDHARA'S GLOSS—V. 41.]

1. This verse states that Krishṇa is the object of honour to the whole universe.

2. *Sankule* [full of]—pervaded.

3. *Antah-sadasi* [at the assembly]—amongst the gathering.

4. *Yudhishthira-rājasūye* [In the Royal sacrifice of Yudhishthira]—in the sacrifice inaugurated by Yudhishthira.

5. *Eshām* [of these...]—of sages and others.

6. *Ikshaṇīyah* [being the object of sight].—This is expressive of admiration implying 'O what a beautiful form ! what a majestic one' !

7. *Eshah* [this]—(It refers to *Ātmā*)

8. *Ātmā* [Supreme Spirit]—soul of the universe.

9. *Driçi-gocharah* [Being ......sight]—having appeared before (me).

10. *Āvih* [present before......]—manifestly appears before me, O what a good fortune !

[JĪVA GOSVAMIN'S GLOSS—V. 41.]

1. This verse states that Krishṇa is the object of respect. He is looked upon as the universal beauty, and is not easily acquirable.

2. *Ātmā* [Supreme Spirit].—Universal Spirit.

(My) error (derived from the perception) of difference being fully shaken off (*a*), I have thoroughly found out (*b*) that (*c*) very (*d*) Birthless (Being) (*e*) who inhabiting in the hearts of the corporeal (beings) (*f*) made (created) by Himself (*g*), shineth manifoldly (*h*) like the one sun, in every eye when He is looked upon in different lights (*i*). 42.

(*a*) *Vidhūta-bheda-mohah* [...error...off,]—*See Çrīdhara*, 4 ; and *Jīva*, 2.

(*b*) *Samadhigatah* [thoroughly found out]—*See Çrīdhara*, 3.

(*c*) *Tam* [that]—*See Jīva*, 5.

(*d*) *Imam* [very]—„ „ 6.

(*e*) *Ajam* [Birthless...]—*See Çrīdhara*, 2.

(*f*) *Çarīrabhājām hridi hridi dhishthitam* [inhabiting...corporeal......]—*See Çrīdhara*, 6 and 7 ; and *Jīva*, 7.

(*g*) *Ātmakalpitānām* [made......Himself]—*See Çrīdhara*, 5 ; *Jīva*, 3.

(*h*) *Naikadhā* [manifoldly]—*See Çrīdhara*, 8.

(*i*) *Pratidriçam......iva* [......like......eye]—*See Jīva*, 4.

[ÇRĪDHARA'S GLOSS.—V. 42.]

1. This verse states that Bhīshma has gained his object.

2. *Ajam* [Birthless......]—devoid of birth.

3. *Samadhigatah* [thoroughly found out]—completely got.

4. *Vidhūta-bheda-mohah* [......error...off]—whose errors derived from difference have been removed.

5. *Ātmakalpitānām* [made......Himself]—formed by Krishṇa.

6. *Çarīrabhājām* [the corporeal......]—embodied beings.

7. *Hridi hridi* [hearts]—every heart.

8. *Naikadhā* [manifoldly]—reflects in various way according to nature of the place where he resides. By way of illustration it is said—like a single sun appears differently in the respective eyes of the sentient being.

[JĪVA GOSVAMIN'S GLOSS—V. 42.]

1. This verse states about Bhīshma's conclusion of his idea regarding the Supreme Lord by showing His all pervadedness with a view to establish the Supreme Lordship of Krishṇa.

2. *Vidhūta-bheda-mohah* [......error......off,]—because the error derived from doubt as regards Krishṇa's all pervadedness has been removed by His grace.

3. *Ātmakalpitānām* [made...Himself]—who are derived from the Supreme Spirit—the great refuge of all.

4. *Pratidriçam......iva* [......like...eye]—like the sun which is looked upon differently by men at different places. Thus from the house top it can be seen in full, but when hidden in trees, &c., it is partly seen ; this is a simile for the purpose of explaining the purport of this verse. It is adopted here to show that the same Being appears differently in different places. It should be noticed that the sun is differently observable by reason of the distant position and on account of largeness of its form ; whereas Krishṇa so appears by His unlimited power. The verse can be explained in another way.

5. *Tam* [that]—that Being described before.

6. *Imam* [very]—sitting in front.

7. *Çarīrabhājām hridi hridi dhishthitam* [inhabiting...carporeal...].—I have got the insight of the Being who is present. Although His present form is different from that of the internal Being, yet I am seeing this form everywhere. The object of comparing Krishṇa with the sun is to show that there is no difference in the form of Krishṇa, although placed in different circumstances and not to show His nature in its entirety or other wise. On a reference to the verses 30 and 13 of this chapter, it will appear that Krishṇa is praised in this chapter. Therefore the present verse, should not be explained to the effect that it has any reference to Brahmā of the *Vedānta*.

Suta said: In this way, the Individual Spirit with mind and the actions (relating to the organs) of speech and sight (*a*), having been merged into the Supreme Spirit (*b*) the glorious Krishṇa, that (Bhishma whose) breath (had subsided) within (him) (*c*), ceased to live. 43.

(*a*) *Mano-vāg-drishti-vrittibhih* [with mind...sight]—*See Çrīdhara.* 1.
(*b*) *Ātmani* [into the Supreme Spirit]— " " 2.
(*c*) *Antahçvāsah* [...whose breath...within...]— " " 3.

[ÇRĪDHARA'S GLOSS—V. 43.]

1. *Mano-vāg-dhṛishṭi-vṛittibhiḥ* [with mind...sight]—by the actions of mind, words and sight.

2. *Ātmani* [into the Supreme Spirit]—in Kṛishṇa.

3. *Antaḥçvāsaḥ* [...(whose) breath...within...]—whose breath is merged internally.

Knowing fully (*a*) Bhīshma absorbed in (*b*) *Brahma*, without parts (*c*), all those (who were present) became silent like the birds on the decline of day (*d*). 44.

(*a*) *Ājnāya* [Knowing fully]—*See Çrīdhara*, 3.
(*b*) *Sampadyamānam* [absorbed in]—*See Çrīdhara*, 2 ; and *Jīva*, 2.
(*c*) *Nishkale* [without parts.]— „ „ 1 ; „ „ 1.
(*d*) *Dinātyaye* [on the decline of day]—in the evening.

[ÇRĪDHARA'S GLOSS—V. 44.]

1. *Nishkale* [without parts]—without condition.
2. *Sampadyamānam* [absorbed in]—united with.
3. *Ājnāya* [Knowing fully]—finding.

[JĪVA GOSVAMIN'S GLOSS—V. 44.]

1. *Nishkale Brahmaṇi* [in the *Brahma* without parts].—These words signify Kṛishṇa who is the Supreme Being with the form of man and is beyond the reach of Illusion.

2. *Sampadyamānam* [was absorbed in]—it means attachment to the Supreme Lord on account of Bhīshma's companionship with Him. In the seventh Book of the *Çrīmadbhāgavata*, it should be noted that Bhīshma is not an ordinary being but he is one of the eight *Vasūs*. It may be asked how long should such beings live who are sent on earth for accomplishing particular acts assigned to them by God ?—They must live on earth until the act aforesaid is accomplished with a view to attain final beatitude. Then how is it that Bhīshma is quitting his mortal frame before the completion of his mission on earth ? The apparent contradiction is explained away by saying that the Supreme Lord can be present in Bhīshma by way of diversion in the shape of various parts. The text of the *Chhāndogya-Upanishad* confirms this view. That being full of the Supreme Lord's part is independent everywhere as regards the final beatitude. *

At that time (*a*), the kettle-drums played by gods and men were sounded; the virtuous (*b*) amongst the kings praised (Bhīshma) ; and the shower of flowers fell from the firmament. 45.

(*a*) *Tatra* [At that time].—Jīva Gosvāmin interprets this as :—in the assembly of kings.

(*b*) *Sādhavaḥ* [the virtuous]—those who are devoid of envy (*Çrīdhara*).

* तस्य सर्व्वेषु लोकेषु कामचारो भवति । ८ । १२ ।

(O) the descendant of Vṛigu (after the performance of funeral by) causing corpse (of Bhishma) who was fully released (*a*) to be carried to the funeral pyre for burning, &c., (*b*) Yudhishthira was aggrieved for a time. 46.

(*a*) *Samparetasya* [of ...released]—who has attained final liberation.

(*b*) *Nirharaṇādīni* [corpse...to be carried...burning, &c.]—act of burning, &c. (*Çrīdhara*).

Being pleased, the sages praised Kṛishṇa by (reciting) his mystic names (*a*), after which those (saints) in whose Heart Kṛishṇa was present, repaired again to their (respective) hermitage. 47.

(*a*) *Guhyanāmabhiḥ* [...mystic names]—the name expressive of Kṛishṇa's glories, such as Kṛishṇa, Govinda, &c. (*Jīva*).

Then, having gone to the city bearing the name of elephant (*a*) with Kṛishṇa, Yudhishthira consoled his uncle (Dhṛitarashtra) (*b*) and the distressed (*c*) Gāndhārī (*d*). 48.

(*a*) *Gajāhvayam* [the city...elephant].—Hastinā. *see* Gajasābhaya (q. v. p. 163).

(*b*) *Pitaraṃ* [uncle].—Dhṛitarāshtra. (*Çrīdhara*). The word *Pitaraṃ* (पितरं) is in the text, which means father as well as uncle. *See* p. 255, *note* (*c*).

(*c*) *Tapasvinīm* [distressed]—afflicted with grief (*Çrīdhara*).

(*d*) *Gāndhārī* [गान्धारी]—wife of Dhṛitarāshtra. See p. 255, *note* (*f*).

At the command of the uncle (*a*), and on the approval of Vāsudeva (*b*), the mighty King (*c*) ruled with virtue his kingdom inherited from father and grandfather. (*d*). 49.

(*a*) *Pitrā* [by the uncle]—by Dhṛitarāshtra

(*b*) *Vāsudeva* [वासुदेव].—Kṛishṇa *See* pp. 9 and 53.

(*c*) *Rājā* [King].—Yudhishthira (*Çrīdhara*).

(*d*) *Pitṛi paitāmaham* [inherited......grand-father]—hereditary.

FINIS OF THE NINTH CHAPTER NAMED THE YUDHISHTHIRA'S ACQUISITION OF KINGDOM, IN THIS STORY OF NAIMIÇA, IN THE FIRST BOOK, IN THE ÇRÎMAD-BHÂGAVATA, THE GREAT PURÂṆA, AND THE VYÂSA'S TREATISE OF THE SELF-DENYING DEVOTEES.

CHAPTER X.

(KṚISHṆA'S DEPARTURE [illegible])

Deprived (himself of the objects of) enjoyments (a), said Çaunaka, how did Yudhishthira (the most) excellent of the maintainers of law (or justice), with (his) brothers, engage (b) (himself in ruling the kingdom after having) killed the enemies (c) (who were) arrogant of (their) own riches, (d) (and) what did he do after having been thus engaged ? (e). 1.

(a) *Pratyavaruddha bhojana* [Deprived...enjoyments]—*See Çrīdhara,* 4.
(b) *Kathampravṛittah* [how did...engage]—*See Çrīdhara,* 5.
(c) *Ātatāyinah hatvā* [after...enemies]—*See Çrīdhara,* 3.
(d) *Svarikthaspṛidhah* [arrogant...riches]—„ „ 2.
(e) *Tatah kim akārashīt* [what did he do after...]—*See Çrīdhara,* 6.

[ÇRĪDHARA'S GLOSS—V. 1.]

1. This verse states about the assumption of kingdom by Yudhishthira, and the first question regarding this matter was put by Çaunaka to Sūta.

2. *Svarikthaspṛidhah* [arrogant...riches].—Çrīdhara has explained this word in two ways, the first meaning has been adopted in the text, the second one is as follows :—those who engaged in battle for acquiring wealth from enemies, that is to say, by usurping other's property.

3. *Ātatāyinah hatvā* [after......enemies]—having killed such enemies.

4. *Pratyavaruddha-bhojana* [Deprived...enjoyments]—whose enjoyment is lessened by reason of grief occasioned from killing relations; or it may be explained as the enjoyment was received on account of the acquisition of kingdom.

5. *Kathampravṛittah* [how did...engage]—in what way did Yudhishthira commence his rule; and

6. *Tatah kim akārashīt* [what did he do after...]—what were his next acts.

Suta said : Verily ! having caused to fully grow up (again) (a) the family of Kuru, completely destroyed by the fire (arisen out of that) race (likened to a) forest

(*b*), Lord Hari, the author of existence, became (extremely) gratified by having caused to place Yudhishthira to (his) own kingdom. 2.

(*a*) *Samrohayitvâ* [having caused to fully grow up......]—*See* *Çrîdhara*, 2.
(*b*) *Vamçadavâgni-nirhitam* [family.........forest]— „ „ 3.
(*c*) *Nijarâjye-niveçayitvâ* [having caused.........kingdom]—„ „ 4.

[ÇRÎDHARA'S GLOSS V. 2.]

1. This verse states that Sûta described in answer to Çaunaka's question about Krishna's pleasure in restoring to Yudhishthira his kingdom.

2. *Samrohayitvâ* [having caused to fully grow up...]—having saved Parîkshit from Açvatthâmâ's weapon, Krishna caused to bud (again) the Kuru family.

3. *Vamçadavâgni-nirhitam* [the family......forest].—The race of Kuru is compared to a forest and the fire to that of anger that is to say such anger led them to war and thereby completely extinguished the family.

4. *Nijarâjye-niveçayitvâ* [having caused......kingdom].—(Krishna became pleased) by placing him on his throne.

Having heard the words of Bhishma and the utterance of the Imperishable, (Yudhishthira whose) errors had been completely (removed) by the wisdom generated (*a*) (in him, and whose) refuge was the Invincible (*b*) being served by (his) younger brothers (*c*) ruled (*d*) like Indra (*e*) over the earth the border (of which) was the ocean (*f*). 3.

(*a*) *Pravritta-vijnâna-vidhûta-vibhramah* [...errors...generated...]—*See* *Çrîdhara*, 2.
(*b*) *Ajitâçrayah* [...refuge...the Invincible]—*See* *Çrîdhara*, 4.
(*c*) *Anujânuvarttitah* [being...brothers]— „ „ 3.
(*d*) *Çaçâsa* [ruled]— „ „ 5.
(*e*) *Indra*} [इन्द्र].—The king of heaven. He is said to have four hands, with the two he holds a lance, with the third, *Vajra* (वज्र) or thunderbolt. In some account he is represented as a white man sitting on an elephant holding thunderbolt in his right hand and a bow in his left. It is related in the *Purânas* that a person can take possession of his kingdom by the observance of sacred austerities and the performance of one hundred horse-sacrifices. In order to deviate the mortals on earth from the path of religion and truth, he sometimes sends celestial nymphs to induce them to lead a life of luxury and sensual enjoyments. It was he who stole the horse of king Sagara to prevent him from performing for the hundredth time the sacrifice of that animal. He is described by the ancient sages inhabiting the sky, the firmament between earth and the sun, riding upon the clouds, pouring forth rain, hurling lightning upon earth and speaking in thunder. When becomes beneficent, he gives rain and shade and becomes awful in

the storm. In the epic period, he is the person of the mythological triad,—Indra Agni and Yama. In the Paurāṇic period when the Supreme Lord personified in the triad,—Brahmā, Vishṇu and Çiva, his star declines. There was a fight for the *Pārijāta* tree produced at the churning of the ocean and planted by Indra in his garden, in which he was defeated. His wife is Çachi. For having carnal intercourse with the wife of sage Gautama, he had to wear one thousand disgraceful marks upon his person from a curse pronounced upon him by the sage, but he afterwards turned those marks to eyes. The heaven over which he rules is called *Svarga*, *Indraloka* or *Devaloka*. His horse is *Uchchaiçravas*; his elephant, *Airāvata*; his city, *Amarāvati* and his palace, *Vaijayanta*.

(*f*) *Paridhyupāntām* [border...ocean.]—*See Çrīdhara*, 6.

[ÇRĪDHARA'S GLOSS—V.3.]

1. This verse answers to the question put in the latter part of the opening verse of the present chapter. (What did he do ? &c.)

2. *Pravritta-vijnāna-vidhūta-vibhramah* [...errors...generated...].—The error that 'I am the actor or creator' of this universe being removed by the knowledge that the universe is under the supremacy of God and not apart from Him.

3. *Anujānuvarttitah* [being......brothers.]—being (obediently) served by the younger brothers.

4. *Ajitāçrayah* [...refuge...Invincible]—whose refuge was Krishṇa.

5. *Çaçāsa* [ruled]—protected.

6 *Paridhyupāntām* [border...ocean]—as far as the ocean.

The god of rain (*a*) plentifully showered; the earth (*b*) (became) the milker of all desires, the cows having full udder (*c*) with delight, sprinkled (*d*) profusely (*e*) the cow-pen (*f*) with milk. 4.

(*a*) *Pārjanyah* [The god of rain]—Indra.
(*b*) *Mahī* [earth]—*See Çrīdhara*, 2.
(*c*) *Udhasvatīh* [having full udder]—*See Çrīdhara*, 4.
(*d*) *Sishichuh* [sprinkled]— „ „ 5.
(*e*) *Sma* [profusely]—wholly.
(*f*) *Vrajān* [cow-pen]—*See Çrīdhara*, 3.

[ÇRĪDHARA'S GLOSS—V. 4.]

1. The condition of Yudhishthira's kingdom is described in this and the two next following verses.

2. *Mahī* [earth]—it became producer of wealth, jewels, &c.

3. *Vrajān* [cow-pen]—the cow-shed.

4. *Udhasvatīh* [having full udder]—*Udhas* (उधस्) collection of milk; hence it means full udder where there is collection of milk.

5. *Sishichuh* [sprinkled]—soaked.

Verily (a) the [illegible] oceans, mountains with large forest-trees (b) and [illegible] all (kinds of) herbs (produced) in every season (c) benefit according to his (d) desire. 5.

(a) *Vai* [Verily].—This is so rendered according to *Bālaprovadhinī.*

(b) *Vanaspati* [large forest-tree]—(literally) it means 'king of the wood' ; (here) a large tree bearing fruit, but apparently having no blossoms as several species of fig, the jack trees, &c.

(c) *Anvritu* [in every season]—in season after season. (*Çrīdhara*).

(d) *Yasya* [his]—of Yudhishthira.

On (the person) having no enemy (a) becoming king, at no time did happen to the living creatures (any kind of) pain, (b) illness, (c) or distress (d) the causes of which are (subject to) accident, element, or body (e). 6.

(a) *Ajātaçatrau* [......having no enemy]—it signifies Yudhishthira.

(b) *Ādhayah* [pain]—*See Çrīdhara,* 1.

(c) *Vyādhayah* [illness]— „ 2.

(d) *Kleçāh* [distress]— „ 3.

(e) *Daiva-bhūtātma-hetavah* [the cause......body]—*See Çrīdhara,* 4.

[Çrīdhara's gloss—V. 6.]

1. *Ādhayah* [pain]—mental agony.
2. *Vyādhayah* [illness]—diseases.
3. *Kleçāh* [distress]—sufferings from cold, heat, &c.
4. *Daiva-bhūtātma-hetavah* [the cause......body]—the accidental (material and mental) pains did not happen to the living beings.

[illegible] Hastina for some [illegible] of (His) friends and being desirous of pleasing His sister; 7.

[illegible]hira), embracing [illegible] (b) [illegible] (to depart) [illegible] embraced by some [illegible]

(a) *Svasu* [His sister]—*See Çrīdhara,* 2. (v. 7).

Subhadrā is meant here. She was Arjuna's wife and mother of Abhimanyu. It is said Arjuna fell in love with Subhadrā and eloped with her by Krishṇa's consent. On their return to Dvārakā, they were formally married with great [illegible]

(b) *Tam* [him]—*See Çrīdhara,* 1. (v. 8.).

[ÇRĪDHARA'S GLOSS—V. 7.]

1. Then comes the description about Kṛishṇa's starting for Dvārakā.
2. *Svasuh* [His sister]—Subhadrā.

[ÇRĪDHARA'S GLOSS—V. 8.]

1. *Taṃ* [him].—Yudhishthira.

Being confused, Subhadrā, (*a*) Draupadī (*b*), Kunti (*c*) the daughter of Virāta (*d*) Gāndhārī (*e*), and Dhṛitarashtra (*f*), Yuyutsu (*g*), Kṛipa (*h*), the twins (Nakula and Sahadeva) (*i*). 9.

Vṛikodara (*j*) and Dhaumya, (*k*) and (all) women (of which) both the daughters of a fish (*l*) are the first, cannot bear (the pain of) separation from Him who holdeth bow of horn (*m*). 10.

(*a*) *Subhadrā* [सुभद्रा]—the mother of Abhimanyu.

(*b*) *Draupadī* [द्रौपदी]—*See* p. 256 *note* (c).

(*c*) *Kunti* [कुन्ति]— „ p. 255 *note* (*g*).

(*d*) *Virātatanayā* [daughter of Virāta]—*Uttarā*. *See* p. 258. *note* (*c*).

(*e*) *Gāndhārī* [गान्धारी]—*See* p. 255 *note* (*f*).

(*f*) *Dhṛitarāshtra* [धृतराष्ट्र]—*See* p. 255. *note* (*e*).

(*g*) *Yuyutsu* [युयुत्सु]—(literally) it means one desirious of fighting ; here it signifies the name of Dhṛitarāshtra's son by a woman of the trading class. *See Çrīdhara*, 1. (v. 9.)

(*h*) *Gautamah* [गौतमः]—(literally) it means one born out of the family of Gautama ; (here) Kṛipa. *See Çrīdhara*, 2. (v. 9).

(*i*) *Yamau* [the twins]— „ „ 3. (v. 9).

(*j*) *Vṛikodara* [वृकोदर].—*Bhīma* (q. v. pp. 234 & 250).

(*k*) *Dhaumya* [धौम्य]—*See* p. 291.

(*l*) *Matsyasutā* [daughter......fish].—This can be explained differently :

(1) *Matsya* means the *Virāta* country ; the daughter of the king of such country, hence it implies Uttarā mother of Parīkshit.

(2) *Matsya* signifies fish ; *sutā* daughter ; one born out of a fish, namely Satyavatī, the mother of Vyāsa and Dhṛitarāshtra. Çrīdhara and Balaprobodhinī agree with this interpretation. *See Çrīdhara*, 1. (v. 10).

(*m*) *Çārngadhanvanah* [......who......horn].—Kṛishṇa.

[ÇRĪDHARA'S GLOSS—V. 9.]

1. *Yuyutsu* [युयुत्सु].—It is the name of a person born out of a Vaiçya woman by Dhṛitarāshtra.
2. *Gautamah* [गौतमः]—name of Kṛipa.
3. *Yamau* [the twins......].—Nakula and Sahadeva.

[ÇRĪDHARA'S GLOSS—V. 10.]

1. *Matsyasutā* [daughter......fish].—It means Uttarā, although she has been mentioned in verse 9, her name has been repeated in both the verses with a view to show the extreme sorrow she felt for the departure of Krishṇa who saved the fœtus, in her womb, or it may mean Satyavatī.

(When) by once hearing whose charming (*a*) glories (*b*) praised (*c*) by the virtuous, the wise men, free from the company of bad persons by reason of associating with the good (*d*), are not able to give up (the same) ; 11.

How the endurance of separation is possible for the sons of Prithā whose minds have been (constantly) rested on (*e*) Him in (all acts of) seeing, feeling, conversing, sleeping, sitting and eating ! 12.

(*a*) *Rochanam* [charming]—*See Çrīdhara*, 4. (v. 11.)
(*b*) *Yaçah* [glories]— „ „ 5. (v. 11)
(*c*) *Kīrttyamānam* [praised]—„ „ 3. (v. 11.)
(*d*) *Sat-sangāt mukta-duhsangah* [free...good]—*See Çrīdhara*, 2. (v. 11.).
(*e*) *Nyastadhiyah* [mind......rested on]— „ „ 1. (v. 12.).

[ÇRĪDHARA'S GLOSS—V. 11.]

1. These two verses state about the impossibility of enduring the separation of Krishṇa by the Pāṇdavas.

2. *Sat-sangāt mukta-duhsangah* [free......good]—those who by reason of the association of good men have given up the bad company in the shape of associating with children, &c; because the latter association is detrimental to the attainment of devotion and salvation.

3. *Kīrttyamānam* [praised]—praised by good men.

4. *Rochanam* [charming]—pleasing.

5. *Yaçah* [glory]—hearing even for once about whose glory, the wise men are not in a position to give up the company of good men.

[ÇRĪDHARA'S GLOSS—V. 12.]

1. *Nyastadhiyah* [mind......rested on]—by seeing, &c., the mind of the Pāṇdavas, became engrossed in Krishṇa.

Being fully bound by affection (*a*), (therefore) with mind following after Him (*b*), verily they went after (Krishṇa), seeing (Him) with eyes not winking (*c*), to (all those) places (wherever He went) (*d*). 13.

(*a*) *Sneha-samvaddhāh* [Being...affection]—*See Çrīdhara*, 3.
(*b*) *Anudrutachetasah* [with...Him]— „ „ 4.
(*c*) *Animishaih-akshaih* [with...winking]— „ „ 1.
(*d*) *Tatra-tatra-vicheluh* [went...places]— „ „ 2.

[ÇRĪDHARA'S GLOSS—V. 13.]

1. *Animishaih-akshaih* [with...winking]—with eyes void of winks.
2. *Tatra-Tatra-vichcheluh* [went...places].—Therefore the Pāṇdavas went to all those places where Krishṇa went.
3. *Sneha-samvaddhāh* [Being......affection]—because firmly attached on account of affection.
4. *Anudrutachetasah* [with...Him]—therefore those persons whose minds were devoted to Him.

On the departure of the son of Devakī (*a*) from the house (*b*) considering that no evil may befall (*c*), (on Krishṇa), the women of the friends (*d*) restrained (*e*) (their) tears, about to ooze out by reason of sorrow. 14.

(*a*) *Devakī-suta* [son of Devakī]—*See Çrīdhara*, 1.
(*b*) *Agārāt* [from the house]— „ „ 2.
(*c*) *Abhadram no syāt* [no evil...befall...]—*See Çrīdhara*, 5.
(*d*) *Vāndhava-striyah* [the women of the friends]—*See Çrīdhara*, 3.
(*e*) *Nyarundhan* [restrained]— „ „ 4.

[ÇRĪDHARA'S GLOSS—V. 14.]

1. *Devakī suta* [son of Devakī].—Krishṇa.
2 *Agārāt* [from the house] —when He went out of the house.
3. *Vāndhava-striyah* [the women of the friends]—the ladies of the friends.
4. *Nyarundhan* [restrained]—stopped from shedding tears.
5. *Abhadram no syāt* [no evil...befall...]—the reason being that no misfortune may happen on Krishṇa.

Then sounded the tabor (*a*), conch (*b*), kettle-drum (*c*), lute (*d*) cymbal (*e*), horn or trumpet (*f*), and (the instruments of which) the *Dhundhurī* (*g*), *Ānaka* (*h*) and bell (*i*) were the first, and the large kettle-drum (*j*), 15,

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(*a*) *Mridanga* [tabor]—a kind of double-drum.
(*b*) *Çankha* [conch].—It implies a conch-shell perforated at one end, for blowing as a horn. It also means a horn or trumpet. It will be found in the battle pieces of the Sanskrit epic poetry that each hero was represented as

provided with a conch-shell, which served him as his horn, each of which had a distinct name. It should be noted that Krishṇa's conch-shell was named the *Pānchajanya.*

(*c*) *Bherī* [kettle-drum].—It many also mean a long trumpet.

(*d*) *Vīṇā* [lute]—the Indian lute, which is an instrument of a guitar kind. Its invention is attributed to sage Nārada. Generally, this instrument has seven wires or strings raised upon nineteen frets or supports fixed on a long rounded board, towards the ends of which are two large gourds. The compass of this instrument is said to be two octaves but it has many varieties according to the number of strings, &c.

(*e*) *Paṇava* [cymbal]—a kind of musical instrument, it means also a small drum or tabor or a kind of cymbal which is used to accompany singing.

(*f*) *Gomukha* [horn or trumpet]—a particular sort of musical instrument ; a kind of horn or trumpet. It may be called an instrument with mouth like that of a cow.

(*g*) *Dhundhurī* [धुन्धुरी]—a sort of drum.

(*h*) *Ānaka* [आनक]—a large military drum beaten at one end ; double-drum ; it also means a small drum or tabor.

(*i*) *Ghanṭā* [bell].—It also means a plate of iron or mixed metal struck as a clock.

(*j*) These ten instruments are mentioned in this verse (*Çrīdhara.*).

Ascending the house-tops with a desire to see (Him), the women of the Kuru family, with look (full of) love, bashfulness and smile (*a*) showered flowers on Krishṇa [16].

(*a*) *Prema-vrīḍā-smitekshaṇāh* [with......smile].—It refers to the Kuru women whose, look was expressive of love, bashfulness and smile. (*Çrīdhara.*).

Verily, the affectionate Guḍakeça held over (the head of the) dearest Krishṇa, the white umbrella decked with string of pearls and the rod of which was full of jewels. [17]

(*a*) *Guḍākeça* [गुड़ाकेश]—(literally) it means 'whose hair forms tufts of matted locks, resembling in shape of the leaves of the *Euphorbia* ; (here) it is an epithet of Arjuna. Çrīdhara explains it in a different way : *Guḍākā* (गुडाका) sleep ; *Īça* (ईश) Lord ; He who subdued the desire of sleeping ; or *Guḍākā* the science of archery and *Īça* Lord, therefore he who is skilled in the science of archery. (*Çrīdhara*).

Verily, Uddhava and Satyaki took (two) most marvellous fans (*a*) (for moving to and fro by His side). Scattered about by flowers in the path, the Chief of the race of Madhu (*b*), shined (beautifully). [18]

(*a*) *Vyajane* [...(two)...fans].—1. *Vyajana* (व्यजन) means fans in general and includes a palm-leaf or any other substance used as a fan.

2. It also means a *chowri*, the bushy tail of the Bos Grunniens, used as a fly-flap or fan, and as one of the insignia of royalty. Çrīdhara explains this word in the sense of *chowri*.

(*b*) *Madhu-patih* [the Chief of the race of Madhu].—*Krishṇa* (*Çrīdhara*).

The true (*a*) benedictions uttered by the twice-borns, unfit (*b*) for the Attributeless (*c*) (but) worthy (*d*) of the Spirit endued with qualities (*e*), were heard by Kṛishṇa in those places (wherever He passed through). 19.

(*a*) *Satyāh* [true]—*See Çrīdhara*, 1 ; and *Jīva*, 6.

(*b*) *Na anurupāh* [unfit]—„ 2 ; „ „ 4.

(*c*) *Nirguṇasya* [Attributeless]—*See Çrīdhara*, 4 ; and *Jīva*, 2.

(*d*) *Anurupāh* [worthy]— „ „ 3 ; „ „ 5.

(*e*) *Guṇātmanah* [Spirit endued with qualities]—*See Çrīdhara*, 5 ; and *Jīva*, 3.

[ÇRĪDHARA'S GLOSS—V. 19.]

1. *Satyāh* [true].—The blessings showered on Kṛishṇa were truly applicable to Him.

2. *Na anurupāh* [unfit]—those blessings were not fit for Him, and

3. *Anurupāh* [worthy]—were also fit for Him.

4. *Nirguṇasya* [Attributeless].—'Do thou be blessed' is inappropriate to Kṛishṇa who is always full of great happiness.

5. *Guṇātmanah* [Spirit endued with qualities]—but such blessings as aforesaid are appropriate and true to Him when Kṛishṇa is looked upon as an incarnated Being.

[JĪVA GOSVAMIN'S GLOSS—V. 19.]

1. Although qualities are eternally inherent in the nature of the Supreme Lord, yet some of them are manifest, while others are latent in Him for the purpose of diversions in the different incarnations.

2. *Nirguṇasya* [Attributeless]—whose attributes are beyond the reach of the attributes, that is to say who is above the qualities relating to nature.

3. *Guṇātmanah* [Spirit endued with qualities]—yet Kṛishṇa is full of eternal qualities. It is impossible that He should acquire more qualities than what is inherent in Him.

4. *Na anurupāh* [unfit] —(the blessings of the Brāhmaṇas) are unfit.

5. *Anurupāh* [worthy]—the blessings are fit for (Kṛishṇa) who is the spirit endued with qualities by His accepting of them.

6. *Satyāh* [true]—because He accepted them, therefore, the blessings are true.

The mutual conversation, pleasing to all ears (*a*) took place each other amongst the women in whose heart was the Being whose glory dispeleth the ignorance of mind (*b*) (and which, the said women) were the inhabitants of the city (belonging to) the best of the descendants of Kuru (*c*). 20.

(*a*) *Sarva-çruti-manaharah* [pleasing to all ears].—Çrîdhara explains these words to the following effect :—the personified Upanishads complimented the wrangles of the women.

(*b*) *Uttamah çloka* [......whose glory......mind].—Krishṇa, *See* p. 39.

(*c*) *Kauravendra* [the best......Kuru].—Yudhishthira.

Verily (*a*) (it is) so said (*b*) that this (*c*) is that Primeval Being, without a second (*d*), who existed in (His) own nature without any difference (*e*), before (the transformation of the three) qualities (of Goodness, Passion and Darkness into (*f*) the creation of this Universe), and similarly, at the night (of Brahmâ on the Universal destruction when) (*g*) the powers (emanating from the said qualities) became asleep (inactive) (*h*), and the Individual Spirit merged in the Supreme (*i*), (who is) the soul of the Universe. 21.

(*a*) *Vai* [Verily]— *See Çrîdhara*, 3.
(*b*) *Kila* [...so said]— „ „ 4.
(*c*) *Ayam* [this]— „ „ 6.
(*d*) *Ekah* [without a second]—*See Çrîdhara*, 5.
(*e*) *Aviçeshe Âtmani* [in......difference]—*See Çrîdhara*, 7.
(*f*) *Guṇebhyah agre* [before......qualities]—„ „ 8.
(*g*) *Niçi* [night]— „ „ 9.
(*h*) *Supta-çaktishu* [......the powers......asleep]— „ 11.
(*i*) *Içvarah* [the Supreme]—*See Çrîdhara*, 2.

[ÇRÎDHARA'S GLOSS—V. 21.]

1. This and the three subsequent verses state what some of the ladies said to others who were astonished at the power and beauty of Krishṇa.

2. *Içvarah* [the Supreme]—there is nothing strange in Him as He is the Supreme Lord.

3. *Vai* [Verily]—this is expressive of remembrance.

4. *Kila* [......so said]—this is expressive of known and proved fact.

5. *Ekah* [without a second].—He who was the sole Being, He is

6. *Ayam* [this]—Krishṇa ; where was He ?

7. *Aviçeshe Ātmani* [in...difference]—in His supernatural abode.

8. *Guṇebhyah agre* [before...qualities...]—When was He in existence ?—previous to the transformation of the qualities (of Goodness, Passion, and Darkness that is to say, before the creation of the universe) and (also)

9. *Niçi* [night]—at the time of the destruction of the whole creation.

10. *Nimīlitātman*, [Individual spirit merged in]—when the Individual soul merged in (God.)

11. *Supta-çaktishu* [...... the powers......asleep].—When the Individual spirit is Brahma, how is it possible that it should merge in the Supreme ? Therefore, on the destruction of its particular condition, the power emanating from the qualities of Goodness, Passion, and Darkness, is considered to have merged in God.

That very (Lord), the author of the Scriptures (*a*), with a view to ordain (*b*) again (*c*) the name and form to the Spirit without name and form, followed (*d*) Nature sent by His own powers (*e*) desirious of creating (*f*), and alluring to His own parts—the Individual spirit (*g*). 22.

(*a*) *Çāstrakrit* [the author of the Scriptures]—*See Çrīdhara*, 8.
(*b*) *Vidhitsamānah* [with......ordain]— „ „ 7.
(*c*) *Bhūyah* [again]— „ „ 2.
(*d*) *Anusasāra* [followed]— „ „ 6.
(*e*) *Nijavīryachoditām* [sent by His own powers]—*See Çrīdhara*, 3.
(*f*) *Sisrikshatīm* [desirious of creating]— „ „ 5.
(*g*) *Svajīvamāyām* [alluring......Spirit]— „ „ 4.

[ÇRĪDHARA'S GLOSS—V. 22.]

1. In the former verse it is stated that the Supreme Lord was in existence at the beginning and end of the creation. This verse states that He exists during the intermediate time between the creation and destruction of the universe. Without lowering Himself from His own position as a Supreme Being, He followed Nature.

2. *Bhūyah* [again]—because the stream of creation is eternal.

3. *Nijavīryachoditām* [sent by His own powers]—sent by His *Kāla çakti.*

4. *Svajīvamāyām* [alluring......Spirit]—tempting the *Jīvas* (Individual Spirits) ; they are also included in Him as His parts.

5. *Sisrikshatīm* [desirious of creating]—therefore *Prakriti* is desirious of creating.

6. *Anusasāra* [followed]—why did He follow *Prakriti* ?

7. *Vidhitsamānah* [with...ordain]—desiring to ordain name and form to the Spirit devoid of such things.

8. *Çāstrakrit* [the author of the Scriptures].—He also revealed the *Vedas* for the purpose of ordaining acts.

Verily, this (is) the same (Being) (*a*) whose feet (*b*), the wise men (*c*) who have brought under subjugation their passions and have a control over (their vital) airs, (*d*) see in this world by (their) stainless (pure) mind panting for devotion (*e*). (O) good friends (*f*), this (very) (*g*) Being is fit to purify fully (*h*) the mind (*i*). 23.

(*a*) *Sah vai ayaṃ* [verily......same]—*See Çrīdhara*, 2.
(*b*) *Yat-padaṃ* [whose feet]— „ „ 3.
(*c*) *Sūrayah* [the wise men]— „ „ 5.
(*d*) *Nirjita-mātariçvanah* [have...airs]—*See Çrīdhara*, 4.
(*e*) *Bhaktyutkalitā-malātmanā* [by...devotion]—*See Çrīdhara*, 6.
(*f*) *Nanu* [(O) good friends]—*See Çrīdhara*, 7.
(*g*) *Eshah* [this.........]— „ „ 8.
(*h*) *Parimārshtuṃ* [purify fully]—*See Çrīdhara*, 10.
(*i*) *Svattvaṃ* [mind]—*See Çrīdhara*, 9.

[Çrīdhara's gloss—V. 23.]

1. This verse states that although He is not easily seen by mankind, yet He is said by the women, before us.

2. *Sah vai ayaṃ* [verily...same].—He is the same being.

3. *Yat-padaṃ* [whose feet]—whose own (real) form.

4. *Nirjita-mātariçvanah* [have...airs]—(The learned men) who have suppressed their vital airs (breath).

5. *Sūrayah* [the wise men]—such wise men see Him.

6. *Bhaktyutkalitā-malātmanā* [by......devotion]—the pure mind which is anxious for devotion. The text of *Çruti* says 'With the keen mind (the *Jīva*) is seen' *

7. *Nanu* [(O) good friends]—(The women who were addressed by others of their class).

8. *Eshah* [this......].—This is the Being.

9, *Sattvaṃ* [mind]—intellect.

10. *Parimārshtuṃ* [purify fully].—It is Krishna who can completely purify the mind and not the practice of *Yoga* (meditation).

11. *Nanu......arhati* [(O) good friends......mind].—This portion of the verse may also be rendered as follows :—'Ah ! this (Being) cannot destroy this knowledge (regarding Him) ; that is to say, He would not be unseen although He might go to a distant place, but we shall have to accompany Him.

(O) companion (*a*), this is the very (Being), whose holy narrative hath been sung in the *Vedas* and the mystical

* दृश्यते त्वग्र्यया बुद्ध्या इति श्रुतेः ।

Scriptures (*b*) by persons versed in the mysteries (of such sacred books)?(*c*), (in this way that 'the Lord without) a second who by His diversions, createth, preserveth and destroyeth the Universe, yet doth not adhere to it' (*d*). 24.

(*a*) *Sakhi* [(O) companion]—*See Çrīdhara*, 2.
(*b*) *Vedeshu cha guhyeshu* [in......Scripture]—*See Çrīdhara*, 4.
(*c*) *Guhyavādibhih* [by......mysteries......]— *See Çrīdhara*, 5.
(*d*) *Ya......sajjate* [the Lord......it]— „ „ 6.

[ÇRĪDHARA'S GLOSS—V. 24.]

1. This verse states about Krishṇa's holy career.
2. *Sakhi* [(O) companion]—(O) friends.
3. *Anugīta satkathah* [holy narrative......sung]—who has been described.
4. *Vedeshu cha guhyeshu* [in......Scriptures]—in the *Vedas* and the other sacred books.
5. *Guhyavādibhih* [by......mysteries......]—by person who are able to ascertain the real truth (meaning) of the Scriptures.
6. *Ya......sajjate* [the Lord......it].—This part of the verse indicates the nature of the song sung by the wise.

When kings with mind full of (the quality of Darkness (*a*), live by unrighteousness (*b*), then this (very Lord) (*c*), it is known, with a view to preserve (the Universe) (*d*), assuming, from age to age (*e*) the (various) forms (*f*), by (the quality of) Goodness (*g*) holdeth forth (displayeth) prosperity, (*h*) truthfulness (*i*), faith (*j*), kindness (*k*), and (the marvelous) deeds (*l*). 25.

(*a*) *Tamodhiyah* [with......Darkness]—*See Çrīdhara*, 2.
(*b*) *Adharmeṇa jīvanti* [live by unrighteousness]—*See Çrīdhara*, 3.
(*c*) *Eshah* [this...]—(Krishṇa).
(*d*) *Bhavāya* [with...preserve]—for preservation.
(*e*) *Yuge yuge* [from age to age]—in those cycles of ages ; during those intervals of time.
(*f*) *Rūpāṇi* [forms]—*See Çrīdhara*, 4.
(*g*) *Dhatte* [holdeth forth...]—displays.
(*h*) *Bhagam* [prosperity]—affluence.
(*i*) *Satyam* [truthfulness]—act of keeping promise.
(*j*) *Ritam* [faith]—act of a preceptor of truth.
(*k*) *Dayām* [kindness]—kindness towards a devotee.
(*l*) *Yaçah* [(the marvelous) deeds]—wonderful acts.

[Çrîdhara's gloss—V. 25.]

1. This verse states about the necessity of assuming the different incarnations by the Supreme Lord.

2. *Tamodhiyah* [with...Darkness]—mind pervaded by ignorance.

3. *Adharmeṇa jîvanti* [live by unrighteousness]—when kings maintain themselves by performing irreligious acts.

4. *Rûpâṇi* [forms]—by assumption of forms full of the qualities of Goodness.

Ah ! the race of Yadu is the most praise-worthy of the praise-worthiest. Ah ! (*a*) the Forest of Madhu (*b*) is the most (*c*) holy of the holiest, because (*d*) this Best of Beings (*e*), the Lord of Prosperity (*f*) is making (them) adorable (*g*) by His birth (in that race) and by his continued circuit (in that forest) (*h*). 26.

(*a*) *Aho* [Ah !]—*See Çrîdhara*, 8.

(*b*) *Madhu-vana* [Forest of Madhu]—*See Çrîdhara*, 5 ; This was a grove belonging to demon Madhu, after whose death Çatrughna founded a city on the spot which was called Mathurâ which became celebrated as a holy shirne and place of pilgrimage. Dhruva is said to have performed his penance in this place.

(*c*) *Alum* [the most]—*See Çrîdhara*, 7.

(*d*) *Yat* [because]— „ „ 2.

(*e*) *Eshah Puṃsâm-rishabhah* [this Best of Beings]—*See Çrîdhara*, 3.

(*f*) *Çriyah-patih* [the Lord of Prosperity].—Krishṇa.

(*g*) *Anchati* [adorable]—*See Çrîdhara*, 6.

(*h*) *Chakramaṇena* [......circuit]—*See Çrîdhara*, 4.

[Çrîdhara's gloss.—V. 26.]

1. This and the next four verses are particularising the good fortune of mankind as regards the incarnation of Krishṇa.

2. *Yat* [because]—the reason being.

3. *Eshah Puṃsâm rishabhah* [this Best of Beings]—(Krishṇa) the husband of Lakshmî by taking his brith made the race of Yadu more honourable ; therefore, it is most praise-worthy.

4. *Chakramaṇena* [......circuit]—by the act of going in a circular way again.

5. *Madhu-vana* [the Forest of Madhu].—Mathurâ.

6. *Anchati* [adorable].—By His repeated acts of frequenting, He has greatly honoured the place, therefore it is the most holy.

7. *Alaṃ* [the most]—this has been used to add more force to the superlative particle in the word *Puṇyatama*.

8. *Aho* [Ah !]—this is expressive of astonishment.

Ah! (what an object of) wonder (*a*) (is the city of) Kuçasthalī (*b*) which surpasseth (in glory) (*c*) the glories of Heaven (*d*) and which causeth holy renown of earth (*e*), because (*f*) the people of which (place) (*g*) always see (*h*) (their) own Protector (*i*), who is the object of desire on account of His grace (*j*), and (also observe) His act of seeing (them) with smile (*k*). 27.

(*a*) *Aho vata* [Ah.........wonder......]—*See Çrīdhara*, 1.
(*b*) *Kuçasthalī* [कुशस्थली]—*See Çrīdhara*, 2 ; and *See* Dvārakā p. 258.
(*c*) *Tiraskarī* [which surpasseth......]— *See Çrīdhara*, 4.
(*d*) *Svaryaçasah* [the glory of Heaven]—„ „ 3.
(*e*) *Punya yaçaskarī* [which...earth]— „ „ 5.
(*f*) *Yat* [because]— „ „ 6.
(*g*) *Yat prajāh* [the people of which...]—„ „ 7.
(*h*) *Nityam paçyanti sma* [have always...seen]—*See Çrīdhara*, 10.
(*i*) *Svapatim* [own Protector]— „ „ 9.
(*j*) *Anugraheshitam* [who...grace].—This has been explained differently by Çrīdhara (q. v.), 8.
(*k*) *Smitāvalokam* [His...smile]—*See Çrīdhara*, 11.

[ÇRĪDHARA'S GLOSS—V. 27.]

1. *Aho vata* [Ah ;......wonder......].—These are expressive of very great surprise.

2. *Kuçasthalī* [कुशस्थली]—name of the city of Dvārakā.

3. *Svaryaçasah* [the glories of Heaven].—The glories of Heaven which are naturally the highest (but).

4. *Tiraskarī* [which surpaseeth......]—those glories are subordinate to, or eclipsed (by those of Kuçasthalī).

5. *Punya yaçaskarī* [which...earth]—which spreads the glory of earth.

6. *Yat* [because]—the reason being.

7. *Yat prajāh* [the peaple of which......]—subjects of Dvārakā.

8. *Anugraheshitam* [who......grace]—sent by His grace ; or whose grace is longed for.

9. *Svapatim* [own Protector].—Krishna, and not like father, &c., who are also considered as the Lord or protector of every being.

10. *Nityam paçyanti sma* [have always......seen]—the people heve seen.

11. *Smitāvalokam* [His......smile]—smiling look.

(O) Companion, (it is) only those (women) whose hands were taken (*a*) by this (Being) and (by whom this) Lord (*b*) was certainly (*c*) adored fully (*d*) by (practising of) vows, bathing (in the holy waters) and (offering) burnt offerings (to the fire), drink (every)

moment (that) nectar of (His) lips (*e*), obtaining which (*f*) the women of *Vraja* became fully infatuated (*g*). 28.

(*a*) *Grihîtapâṇibhih* [...whose...taken]—*See Çrîdhara*, 1.
(*b*) *Îçvarah* [......Lord]— „ „ 2.
(*c*) *Nûnam* [certainly]— „ „ 3.
(*d*) *Samarchchitah* [adored fully]— „ „ 4.
(*e*) *Adharâmritam* [nectar of lips].—Kisses of Krishṇa.
(*f*) *Yadâçayâh* [obtaing which]— *See Çrîdhara*, 5.
(*g*) *Sam-mumuhuh* [became...infatuated]— „ 6.

[ÇRÎDHARA'S GLOSS—V. 28.]

1. *Grihîtapâṇibhih* [...whose...taken]—by (married) wives.
2. *Îçvarah* [Lord]—this Lord.
3. *Nûnam* [certainly]—without doubt.
4. *Samarchchitah* [adored fully]—adored fully in previous births.
5. *Yadâçayâh* [obtaning which]—who were desirous of obtaining the nectar of His lips.
6. *Sam-mumuhuh* [became......infatuated]—became bewildered.

Ah! the womanhood (*a*) (from which) the loveliness (freedom) hath been thrown off (*b*), and in which the purity hath ceased (to exist) (*c*), is made sublime (*d*) only (*e*) by those (*f*) (women) of whom such as have Pradyumna, Sâmva, and Âmva as their sons are the first (*g*),—who were taken away for the price of prowess (*h*), verily subduing the powerful (*i*) (combatants of which) the king of Chedi (*j*) was the foremost, at the election of husbands (by princesses or daughters of Kshatriyas in a public assembly of suitors); (*k*) and thousand others (*l*) who were captivated at the time of killing the Son of Earth (*m*); and touching (affecting) whose hearts by His (good) treatment (*n*), the lotus-eyed Lord doth not go away (*o*), at any time (*p*), from their apartments. 29.–30.

(*a*) *Strîtvam* [the womanhood]—*See Çrîdhara*, 2. (v. 30.
(*b*) *Apâsta-peçalam* [...liveliness...off]—*See Çrîdhara*, 5. (v. 30.).
(*c*) *Nirasta-çaucham* [...purity...ceased...]—*See Çrîdhara*, 6. (v. 30.).
(*d*) *Sadhu kurvate* [is made sublime]— „ „ 4. (v. 30).

(*e*) *Param* [only]—*See Çrīdhara*, 3. (v. 30.).
(*f*) *Etāh* [those]— „ „ 1. (v. 30.).
(*g*) *Pradyumna-sāmvāmva-sutādayah* [of whom...first]—*See Çrīdhara*, 3. (v. 29.).
(*h*) *Vīrya-çulkena* [for...prowess] —*See Çrīdhara*, 1. (v. 29.).
(*i*) *Çushminah* [powerful...]— „ „ 2. (v. 29.).
(*j*) *Chaidya* [king of Chedi].—Çiçupāla, the son of Damaghosha, a king of Chedi. In his former birth, he was the demon king Hiranyakaçipu. He next became Rāvana, the king of Ceylon. Afterwards, he was born as Çiçupāla. He continued his hostility towards the Supreme Lord incarnated as Krishna by whom he was slain at the Royal sacrifice inaugurated by Yudhishthira.
(*k*) *Svayamvare* [at...husbands...].—*Svayamvara* (स्वयंवर) was the public choice of a husband. This form of marriage was the most popular of all the forms of marriages which prevailed amongst the Vedic Aryans. It was undoubtedly an institution of the Kshatriyas and traces of it are distinctly found in the hymns of the *Rig-veda*. The *Mahābhārata* contains a vivid description of Draupadī's *Svayamvara*. In an assembly of princes, the bride used to take a round and express her preference by throwing a garland of flowers upon the neck of the successful competitor, after which ceremony other requisite marriage rites were performed. Damayanti chose Nala, Tārāvati preferred Chandra-çekhara, princess of Kanauj invited Pritha Rāya. All these undoubtedly show that the choice of husbands was in most cases preconcerted or premeditated.
(*l*) *Aparāh* [others]—*See Çrīdhara*, 4. (v. 29.)
(*m*) *Bhauma* [son of Earth].—Narakāsura who has been described as the son of Earth.
(*n*) *Āhritibhih* [by.........treatment]—*See Çrīdhara*, 9. (v. 30.).
(*o*) *Na-apaiti* [doth...away]— „ „ 8. (v. 30.).
(*p*) *Jātu* [at any time]— „ „ 7. (v. 30.).

[ÇRĪDHARA'S GLOSS—V. 29.]

1. *Vīrya-çulkena* [for ..prowess]—by price of heroism.
2. *Çushminah* [powerful...]—strong person.
3. *Pradyumna-sāmvāmva-sutādayah* [of whom...first]—whose sons were Pradyumna, Sāmva and Āmva ; namely :—Rukminī, Jāmvavatī and Nāgnajitī (who were first amongst the women such as Satyabhāmā, &c.).
4. *Aparāh* [others]—other women.
5. The verses 29 and 30 should be construed together.

[ÇRĪDHARA'S GLOSS—V. 30.]

1. *Etāh* [those]—those women.
2. *Strītvam* [womanhood]—woman kind.
3. *Param* [only]--alone.
4. *Sādhu kurvate* [is made sublime]—is adorned.
5. *Apāsta-peçalam* [......loveliness......off]—from which freedom has gone.
6. *Nirasta-çaucham* [...purity...ceased...]—from which the holiness has gone.
7. *Jātu* [at any time]—although the womanhood is subject to such defects, yet on any occasion.

8. *Na apsiti* [doth......away]—does not go out.

9. *Âkritibhih* [by...treatment]—by treating well ; or by collecting *Pârijâta* flower and other objects liked by the ladies and thereby conducing to their happiness.

That Hari went away, applauding by His smiling look, the words like these, of the women of the city (who were thus) speaking. 31.

[Çrîdhara's gloss—V. 31.]

1. This verse states that Krishna went to Dvârakâ after praising or approving the sublime words of the ladies of the city in a smiling look.

Being afraid of enemies (on account of his) affection (towards Krishna), (the King) having no enemy (*a*); for the protection of the Killer of Madhu (*b*), sent a quadripartite army (consisting of elephants, chariots, horse and foot). 32.

(*a*) *Ajâta çatruh* [......having no enemy].—Yudhishthira.

(*b*) *Madhudvishah* [Killer of Madhu].—Krishna. *See* pp. 41 and 44.

[Çrîdhara's gloss—V. 32.]

1. This verse states that Yudhishthira sent an army consisting of elephants, chariots, horse and infantry with Krishna for His protection. This he did on account of his affection for Krishna and for an apprehension of injury from the enemies.

Then, fully desisting the descendants of Kuru (*a*), (who were) firm in affection, distressed on account of separation, and who had come (with him) to a great distance, the grandson of Çura (*b*) made (His) way towards (His) own city with (His) favourites (*c*). 33.

(*a*) *Kauravân* [descendants......Kuru]—See *Çrîdhara*, 1.

(*b*) *Çaurih* [grandson of Çûra].—Krishna.

(*c*) *Priyaih* [......favourites]—*See Çrîdhara*, 2.

[Çrîdhara's gloss V. 33.]

1. *Kauravân* [descendants......Kuru].—The Pândavas are called the *Kauravas*, because they were also descended from Kuru.

2. *Priyaih* [......favourites]—with favourites, such as Uddhava.

Having passed behind Kurujângala (*a*), Pânchâla (*b*), countries Çura-sena (*c*) with the countries on the banks of the Yamunâ, Brahmâvartta (*d*), Kurukshetra (*e*), Matsya (*f*), the tract of lands on the banks of the Sarasvatî ; and 34.

Desert (*g*) and countries with scanty water (*h*), and (His) steeds becoming a little tired (*i*), (O) the dēscendant of Bhṛigu (*j*), the Mighty (Lord) reached (*k*) Ānartta (*l*) (situated) after (adjacent to) both (the countries of) Sauvīra (*m*) and Ābhīra. 35.

(*a*) *Kurujāngala* [कुरुजाङ्गल]—is the name of a country which was subject to the family of Duryyodhana. It comprises the upper part of the Panjab beyond Delhi. (Lassen. Ind. Alt. I. p. 593.).

(*b*) *Pānchālān* [पाञ्चालान्].—Pānchāla is a country situated on the north and west of Delhi between the foot of the Himālaya and the river Chambal. It was subsequently divided into the northern and western Pānchālas separated by the Ganges.

(*c*) *Çūra-sena* [शूरसेन]—the country about Mathurā. It also means its people. *See Jīva*, 2 (vv. 34 and 35).

(*d*) *Brahmāvartta* [ब्रह्मावर्त्त]—'the holy land' is the name of the country situated between the rivers Sarasvatī and Drishadvatī to the north-west of Hastināpura (*See Manu* II. 17.)

(*e*) *Kurukshetra* [कुरुक्षेत्र]—it means the country of Kurukshetra.

(*f*) *Matsya* [मत्स्य]—is the country forming part of the district called *Brahmarshi* (see Manu II. 17), the country of Virāta. According to the *Yantra Samrāt*, it is identified with Jaypur. In the *Dig-vijaya* of Nakula, the country of Matsya is placed further to the west or in Guzerat.

(*g*) *Maru* [Desert]—*See Çrīdhara*, 1. (v. 35).

(*h*) *Dhanvam* [countries...water]—*See Çrīdhara*, 2. (v. 35).

(*i*) *Manāk Çrāntavāhah* [steeds ..tired]—*See Çrīdhara*, 5 and 6. (v. 35).

(*j*) *Bhārgava* [...the descendant of Bhṛigu]—expressive of astonishment on account of the great speed of the horses carrying Kṛishṇa. (*Jīva* v. 35).

(*k*) *Upāgāt* [reached]—*See Çrīdhara*, 4. (v. 35).

(*l*) *Ānarttān* [आनर्त्तान्].—It is a name of Dvārakā (q. v. p. 258); and *Çrīdhara*, 3.

(*m*) *Sauvīra* [सौवीर]—is the name of a district or country in the west of India connected with the country along the Indus, and is supposed by professor Monier Williams as the district inhabited by the *Suirs*; while others indentify with Sindh and Western Rājputanā.

[ÇRĪDHARA'S GLOSS—V. 35.]

1. *Maru* [Desert]—country without water.
2. *Dhanvam* [countries...water]—country where there is a scarcity of water.
3. *Ānarttān* [आनर्त्तान्].—The country of Dvārakā.
4. *Upāgāt* (reached]—arrived.
5. *Manāk* [little]—in a small degree.
6. *Çrāntabāhah* [steeds......tired]—animals carrying Kṛishṇa became tired to a certain extent.

[Jīva Gosvāmin's gloss—VV. 34 and 35.]

1. The verses 34 and 35 should be construed together. The object of passing through the long road was to purify Krishṇa's own men.

2. *Çūra-sena* [शूरसेन]—the object of passing through the country Çūra-sena was to visit Vrindāvana.

Verily, being presented with offerings (*a*) in those countries (*b*), by the people of those places (*c*), Hari repaired to the western quarters (*d*) in the evening (*e*). Then (*f*) the Sol (*g*) had glided down the waters (*h*).

It may also be rendered thus :—

[Then on (the approach of) the evening, Hari alighted (from His chariot) on earth, (after which act), going to the stream, He performed the evening prayers.] 36.

(*a*)	*Pratyudyatārhaṇah* [being......offerings]—	*See Çrīdhara,*		3.
(*b*)	*Tatra tatra* [in those countries]	,,	,,	1.
(*c*)	*Tatratyaiḥ* [by......places]—	,,	,,	2.
(*d*)	*Paççhāt diçam* [to the western quarters]—	,,	,,	5.
(*e*)	*Sāyaṃ* [in the evening]—	,,	,,	4.
(*f*)	*Tadā* [Then]—	,,	,,	6.
(*g*)	*Gavishṭhah* [the Sol]—	,,	,,	7.
(*h*)	*Gāṃ gatah* [glided......waters]—	,,	,,	8.

[Çrīdhara's gloss—V. 36.]

1. *Tatra tatra* [in those countries]—in those places.
2. *Tatratyaiḥ* [by...places]—men inhabiting in those places.
3. *Pratyudyatārhaṇah* [being...offerings]—to whom the offerings were made.
4. *Sāyaṃ* [in the evening]—on the close of day.
5. *Paççhāt diçam* [to the western quarters] -arrived at the western side ; or offered the evening prayers.
6. *Tadā* [Then]—at that time.
7. *Gavishṭhah* [the Sol]—the sun which was in the firmament ; or was alighting on land.
8. *Gāṃ gatah* [glided...waters]—was set ; the text of the *Çruti* is in point.*

* अह्ना वा एष प्रातरुदेत्यपः सायं प्रविशतीति श्रुतेः ।

FINIS OF THE TENTH CHAPTER, NAMED THE KṚISHṆA'S DEPARTURE FOR DVĀRAKĀ, IN THIS STORY OF NAIMIÇA, IN THE FIRST BOOK, IN THE ÇRĪMAD-BHĀGAVATA, THE GREAT PURĀṆA, AND THE VYĀSA'S TREATISE OF THE SELF-DENYING DEVOTEES.

CHAPTER XI.

(KṚISHṆA'S ENTRANCE INTO DVĀRAKĀ)

Reaching (His) own prosperous (*a*) territory (named) Ānartta, said Sūta, that (Kṛishṇa) sounded (blew) the Best of Conch (*b*), as if to extinguish the despondency of those (who inhabited therein). I.

(*a*) *Svṛiddhān* [prosperous]—flourishing (*Çrīdhara*).

(*b*) *Daravaram* [the Best of Conch].—the *Pānchajanya.* (*Çrīdhara*). This is the name of Kṛishṇa's conch which was made of the bones of a giant named Panchajana who had carried down to the bottom of the sea, the son of Sāndīpani, Kṛishṇa's tutor. Diving down the sea of Prabhāsa and killing the giant, Kṛishṇa saved Sāndīpani's son and brought up the giant's bones to make the conch above named.

Being violently blown (*a*) in the fold of the lotus-like hand (*b*), and becoming crimson, although of white cavity (*c*) (by coming in contact) with the crimson colour of the lips (*d*) of (the Being who is) of high rank (*e*), the conch (*f*) beautifully shined (*g*), like the cackling swans (*h*) (which shine with red bills) in the group of lotus. 2.

(*a*) *Dādhmāyamānah* [Being......blown]—*See Çrīdhara,* 3.
(*b*) *Karakanjasampute* [in......hand]— „ „ 4.
(*c*) *Dhavalodarah* [of white cavity]— „ „ 5.
(*d*) *Adhara-çoṇa-çoṇimā* [becoming...lips]—„ „ 7.
(*e*) *Urukramasya* [...of high rank]— „ „ 6.
(*f*) *Darah* [the conch]— „ „ 2.
(*g*) *Uchchakāçe* [beautifully shined]— „ „ 1.
(*h*) *Kala-hamsah* [swans]— „ „ 9.

[ÇRĪDHARA'S GLOSS—V. 2.]

1. *Uchchakāçe* [beautifully shined]—greatly shined.
2. *Darah* [conch].—What kind of conch-shell ?

3. *Dâdhmâyamânah* [Being......blown].—It was blowing with full airs.

4. *Karakanjasampute* [in......hand]—in fold of the hand likened to a lotus.

5. *Dhavalodarah* [of white cavity]—(although) the cavity of which (conch) is white.

6. *Urukramasya* [......of high rank].—Krishna's.

7. *Adhara-çona-çonimâ* [becoming......lips]—that which became red on account of the red colour of Krishna's lips.

8. *Abja-shande* [in the group of lotus].—in the group of red lotus.

9. *Kala-hamsah* [swans]—as the swans look beautiful.

Having heard that sound from which the Terror of the Universe becometh terrified (*a*), and being anxious for seeing (their) cherisher (*b*), all the subjects went out to meet (Him) (*c*). 3.

(*a*) *Jagadbhayabhayâvaham* [from......terrified]—*See Çrîdhara*, 1.
(*b*) *Bharttri-darçana-lâlasâh* [...anxious...cherisher]—*See Çrîdhara*, 3.
(*c*) *Pratyud-yayuh* [went out to meet]— " " 2.

[ÇRÎDHARA'S GLOSS—V. 3.]

1. *Jagadbhayabhayâvaham* [from .....terrified]—fearful to that which produces fear to (men of) the universe.

2. *Pratyudyayuh* [went out to meet]—advanced to meet (Krishna).

3. *Bharttri-darçana-lâlasâh* [......anxious......cherisher]—those who are anxious for seeing the cherisher (Krishna).

(Then) being respectful, (they), like lamps (offered in honour of the) Sol (*a*), brought near (Him, the various) presents (*b*), (after their) face being gladdened with love, (they) like children (addressing their) father (*c*), with words stammering with joy, addressed, (the Being) whose wishes are always fulfilled by self-satisfaction (*d*) (with His own nature, who is) self-complaisant (*e*), friend of all (*f*) and protector (*g*). 4—5.

(*a*) *Raveh dîpam iva* [like...Sol]—*See Çridhara*. 2 ; and *Jîva* 2. (v. 4.).
(*b*) *Upanîtavalayah* [brought...presents]—*See Çrîdhara*, 1. (vv. 4 and 5.).
(*c*) *Arbhakâh pitaram iva* [like children......father]—*See Jîva*, 2. (v. 5.).
(*d*) *Nijalâbhena* [by...satisfaction...]—*See Çrîdhara*, 6. (vv. 4 and 5).
(*e*) *Âtmârâmam* [self-complaisant]— " " 5. " "
(*f*) *Sarva-suhridam* [friend of all]—*See Jîva* 3. (v. 5.)

(*g*) *Avitāram* [protector]—See *Çrīdhara*, 4 (vv. 4 and 5); and *Jīva*, 4. v. 5.).

[ÇRĪDHARA'S GLOSS—VV. 4 and 5.]

1. *Upanītavalayah* [brought...presents]—those by whom the presents were offered to that Krishna.

2. *Raveh dīpam iva* [like...Sol].—This is expressive of the fact that although Krishna is not anxious for the presents from His subjects, yet they offered Him the same unasked.

3. The verses 4 and 5 should be construed together.

4. *Avitāram* [protector].—Krishna is the protector of mankind on account of friendship and not with a particular object of His own.

5. *Ātmārāmam* [self-complaisant]—the reason being that He is self-complaisant.

6. *Nijalābhena* [by...satisfaction...]—the reason for becoming self-complaisant is that His desires are all satisfied on account of the great happiness which He enjoys out of His own nature.

[JĪVA GOSVAMIN'S GLOSS—V. 4.]

1. *Tatra* [Him]—(Jīva Gosvāmin explains it) in Dvārakā.

2. *Raveh dīpam iva* [like...Sol]—inhabitants of which place consider trifling the presents in the shape of lamps offered to the sun.

[JĪVA GOSVAMIN'S GLOSS.—V. 5.]

1. This verse states that the act of praising (His glories, &c.) is also capable of producing love (or devotion) in Him.

2. *Arbhakāh pitaram iva* [like children......father].—This is a simile.

3. *Sarva-suhridam* [friend of all].—This is expressive of one of His special qualities in His love.

4. *Avitāram* [protector]—this is expressive of the reason why He is friend of all. It will be observed that as father of His subjects, affection is generated in a sovereign for his people, similarly the subjects evince their love (loyalty) towards him; in short, the feelings of affection and love are reciprocal with the king and his subjects; similarly, when the Supreme Lord is likened to a *Kalpataru* (Purpose-tree), love for His devotees is produced in Him. It is but natural that those who pray for His love, should get it, therefore, it must be held that He whose nature is full of happiness is capable of feeling love for His votaries.

(O) Lord, we always bend down to (that) lotus-like feet of thine, which are adored by Virincha (*a*), sons of Virincha (*b*), Indra (*c*), and gods, and are the greatest refuge (*d*) to those who are desirous of the greatest good (*e*) in this (world) (*f*), and (before) which (feet) (*g*) the great (Brahmā, &c.,) (*h*) (and even) the powerful Fate (*i*) do not become powerful (*j*). 6.

(*a*) *Virincha* [विरिञ्च]—*See Çrîdhara*, 2 ; and pp. 82-83.
(*b*) *Vairincha* [son of Virincha]—*See Çrîdhara*, 3.
(*c*) *Indra* [Indra]—*See* pp. 322 and 323.
(*d*) *Parâyanam* [the greatest refuge]—*See Çrîdhara*, 6.
(*e*) *Param kshemam ichchhatâm* [......desirous......good]—*See Çrîdhara*, 5.
(*f*) *Iha* [in this......]— " " 4.
(*g*) *Yatra* [......which......]—lotus-like feet of Krishna.
(*h*) *Para* [the great......]—*See Çrîdhara*, 7.
(*i*) *Prabhu...Kâlah* [...powerful Fate]—*See Çrîdhara*, 8.
(*j*) *Na drahbavet* [do......powerful]— " " 9.

[ÇRÎDHARA'S GLOSS—V. 6.]

1. This verse states what the subjects of Krishna said regarding Him.
2. *Virincha* [विरिञ्च].—*Brahmâ*.
3. *Vairinchya* [son of Virincha].—Sanaka, &c.
4. *Iha* [in this......]—on this earth.
5. *Param-kshemam-ichchhatâm* [...desirous...good]—desirious of (whose) greatest benefit.
6. *Parâyanam* [the greatest refuge]—the greatest of shelters.
7. *Para* [the great...].—Brahmâ, &c.
8. *Prabhu......Kâlah* [powerful Fate]—(even) the powerful Fate (the adjective *Prabhu* qualifies *Kâla*).
9. *Na-prabhavet* [do......powerful]—do not evince their prowess (superiority).

(O) the Creator of the Universe, thou art the means of our existence (*a*) ; thou alone art our mother, rather the friend, the ruler, the father, and the best (true) preceptor ; and thou art the great God, by whose return (*b*), we have attained our object (of life) (*c*). 7.

(*a*) *Bhava* [the means......existence]—(thou art) the cause of (our) existence. (*Çrîdhara*).
(*b*) *Anuvrittyâ* [return]—act of going into (coming to Dvârakâ) (*Ibid*).
(*c*) *Kritinah* [attained...object...]—gained (our) purpose (of life).

Ah ! we have been possessed of a protector (*a*) in thee, because (*b*) (we are) seeing thy form in all (its parts) (*c*), endued with (beauty and adorned with) face (full of) affectionate look (*d*) with loving smile (*e*) ; and (which form) can be seen only from afar with difficulty (*f*) even by the Heavenly (Beings) (*g*). 8.

(*a*) *Sanāthāh* [possessed of a protector]—*See Çrīdhara*, 2.
(*b*) *Yat* [because]— „ „ 3.
(*c*) *Sarva-saubhagam* [all......]— „ „ 8.
(*d*) *Snigdha-nirīkshaṇānanam* [face...look]—„ „ 7.
(*e*) *Prema-smita* [loving smile]— „ „ 6.
(*f*) *Dūra-darçanam* [can......afar...]— „ „ 5.
(*g*) *Traipishṭapānām* [by......Beings]—relating to *tri-pish-tapa* which signifies the residence of the gods ; Indra's Heaven ; Paradise ; the word in the text means those who live in the Paradise, it refers to gods. *See Çrīdhara*, 4.

[ÇRĪDHARA'S GLOSS—V. 8.]

1. This verse states that the people of Dvārakā have gained their object.
2. *Sanāthāh* [possessed of a protector]—(we) have been blessed with a lord.
3. *Yat* [because]—the reason being (that we are seeing thy form).
4. *Traipishṭapānām* [by......Beings]—gods.
5. *Dūra-darçanam* [can...afar...]—whose eye-sight is away from Him, that is to say, Krishṇa can be attained with difficulty even by the gods.
6. *Prema-smita* [loving smile]—full of smile on account of love.
7. *Snigdha-nirīkshaṇānanam* [face...look]—face in which appears a charming look.
8. *Sarva-saubhagam* [all......]—there is beauty in the different parts of His form.

(O) Lotus-eyed (Lord), with a view to see (thy) friends, when (*a*) thou goest (*b*) to (the city) of the Kurus (*c*) or even to the city of Madhus (*d*), then (*e*), (O) Imperishable, we, who are thine (*f*), feel a moment (*g*) (of separation) like (a long period of) ten-millions of years (*h*). (Our condition without thee also becometh like) the eyes (blindfolded) without (the light of) the sun (*i*). 9.

(*a*) *Yarhi* [when]—*See Çrīdhara*, 2.
(*b*) *Apasasāra* [goest]—*See Çrīdhara*, 3.
(*c*) *Kurūn* [...of the Kurus]—„ „ 4.
(*d*) *Madhūn* [...the Madhus]—„ „ 5 ; and *Jīva*, 4.
(*e*) *Tatra* [then]— „ „ 6.
(*f*) *Tava* [thine]— „ „ 8.
(*g*) *Khaṇah* [a moment]—*See Jīva*, 1.
(*h*) *Avda-koṭi-pratimah* [like ten...years]—*See Jīva*, 2.
(*i*) *Ravim-vinā-akshṇoh-iva* [......the eyes......without...the sun]—*See Çrīdhara*, 7 ; and *Jīva*, 3.

[ÇRIDHARA'S GLOSS—V. 9.]

1. This verse states that how (Krishṇa's subjects) addressed Him like the moaning children. In some editions the words—*No Bhavān* (नो भवान्) occur which imply leaving us in slight.
2. *Yarhi* [when]—at the time in which.
3. *Apasasāra* [goest]—thou leavest.
4. *Kurūn* [...of the Kurus].—Hastināpura.
5. *Madhūn* [......the Madhus]—the city of Mathurā.
6. *Tatra* [then]—at that time.
7. *Ravim-vinā-akshṇoh-iva* [...the eyes...without...the sun].—As the eyes cannot see anything without the light of the sun, our condition becomes so without thee (Krishṇa).
8. *Tava* [thine]—(we) who have connection with thee.

[JÎVA GOSVAMIN'S GLOSS—V. 9.]

1. *Khaṇah* [a moment]—even a moment (very short time).
2. *Avda-koti-pratimah* [like ten...years]—appears like ten-millions of years.
3. *Ravim-vinā-akshṇoh-iva* [...the eyes...without...the sun]—the condition of Krishṇa's subjects, (the people of Dvārakā) also become similar to that of the eyes in the absence of (the light of) the sun.
4. *Madhūn* [......the Madhus]—by explaining this word as referred to Mathurā, it was Çrīdhara's intention to point out that all people of Vraja were manifestly Krishṇa's friends.

(O) Lord, when thou art abroad for a long time, how are we to live not seeing thy heart-stealing face adorned with charming smile, and (which said face) absorbeth (removeth) all the miseries of this universe by its graceful look. 10.

Having heard these and other (*a*) words uttered (*b*) by the subjects, and spreading out grace by (His) affectionate look (*c*), the Kind to the Worshippers (Krishṇa) entered the city, 11.

(Which was) guarded by (*d*) the Madhus (*e*), Bhojas, (*f*), Daçarhas (*g*), Arhas (*h*), Kukuras (*i*), Andhakas (*j*) and Vrishṇis (*k*) who are of equal prowess with Him (*l*), like Bhogavatî (*m*) guarded by the serpent-demons; 12.

Adorned with (*n*) lotus-pools (*o*) surrounded (*p*) by orchards (*q*), flower-gardens (*r*), pleasure-gardens (*s*) consisting of holy trees and creeper-pavilions (*t*), (full of the floral and other) riches of all kinds (produced in) every season (*u*) ; 13.

Triumphal arches (or gate-ways) erected for pleasure (on solemn occasions), at the town-gates, house-doors and public thoroughfares ; the rays of the sun have been obstructed in the interior (of which city) by the tops of banners and flags painted (with emblems of Garuḍa and signals of victory, &c.). 14.

(In which city, there are) well-sweeped (*v*) great roads (*w*) carriage (or cart) roads (*x*) markets (*y*) court-yards (*z*) ; (which city is) saturated with scented waters ; spread over with (*aa*) fruits, flowers, sun-dried rice and blades (of corn) ; and 15.

Doors of houses (of which city) were decorated with jars full (of water), thick sour milk, sun-dried rice, fruits, sugar-canes, religious offerings, frankincense and lamps. 16.

(*a*) *Iti cha* [these and other]—*See Çrīdhara*, 1. (v. 11.)
(*b*) *Udiritā* [uttered]— „ „ 2. (v. 11.)
(*c*) *Drishtyā* [by...look]— „ „ 3. (v. 11.)
(*d*) *Guptam* [guarded by]— „ „ 3. (v. 12.)
(*e*) *Madhus* [मधु]—the race of Madhu ; the Yādavas, or Māthura.

(*f*) *Bhojas* [भोज]—these comprise the inhabitants of the country near the Vindhya range ; a branch of the Yādavas.

(*g*) *Daçārhas* [दशार्ह]—name of a Yādava prince'son of Nirvriti and grandson of Vrishṇi ; (here) it refers to the race of Daçārha.

(*h*) *Arhas* [अर्ह]—a name of Indra ; here it implies a tribe of the Yādava race.

(*i*) *Kukura* [कुकुर]—these comprise persons of a branch of the Yadu race or Yādavas ; a prince, son of Andhaka.

(*j*) *Andhakas* [अन्धक].—Different accounts are given in various authorities. In the *Harivamsa*, this person has been described as (1) a demon, a son of Kaçyapa and Diti. He had a thousand arms and heads, two thousand eyes and feet. He received his name Andhaka, because he used to walk like a blind man, although he could see very well. Siva slew him, while the latter attempted to take away the *Pārijāta* tree from Indra's heaven. (2) He is also described as a grandson of Kroshtri, and son of *Yudhājita*. He and his brother Vrishṇi are the ancestors of the family of Andhaka-Vrishṇis. (3) There was another person of the same name, who is described to be the son of Svaphalka by Gāndinī, and grandson of Vrishṇi, brother of the first described Andhaka. (4) Again, he is described as the son of Sātvata, belonging to the same family, by Kausalyā. (5) Another account says that he was the son of Bhīma and father of Revata of the Vrishṇi family. Here, it means the race of Andhakas.

(*k*) *Vrishnis* [वृष्णि]—men of the Vrishni race. Vrishni has been differently described :—a Yâdava chief ; the eldest son of Madhu; (2) another Yâdava chief, the son of Kunti or Kumbhi ; (3) a son of Sâtvata, a king of Mrittikâvati ; (4) son of Bhojamâna.

(*l*) *Âtmatulya-valai* [who......Him]—*See Çrîdhara*, 2. (v. 12.).

(*m*) *Bhogavatî* [भोगवती]—the capital of Vâsuki, the king of serpents in Rasâtala, one of the seven regions of *Pâtâla*.

(*n*) *Çrih* [adorned with]—*See Çrîdhara*, 5. (v. 13.).

(*o*) *Padmâkara* [lotus-pool]— „ 4. (v. 13).

(*p*) *Vrita* [surrounded]— „ „ 3. (v. 13.).

(*q*) *Udyâna* [orchards]—garden the chief produce of which is fruit.

(*r*) *Upavana* [flower-garden]—garden the chief produce of which is flower.

(*s*) *Arâma* [pleasure-garden]—park ; bower.

(*t*) *Punya-vriksha-latâgramaih* [......holy trees and creeper-pavilions]—*See Çrîdhara*, 2. (v. 13).

(*u*) *Sarvarttu-sarva-vibhava* [...riches of...every]—*See Çrîdhara*, 1. (v. 13).

(*v*) *Sammârjita* [well-sweeped]— „ „ 1. (vv. 15 and 16).

(*w*) *Mahâmârga* [great roads]— „ „ 2. (vv. 15 aud 16).

(*x*) *Rathyâ* [carriage...roads]— „ „ 3. (vv. 15 and 16).

(*y*) *Âpanaka* [markets]— „ „ 4. (vv. 15 and 16).

(*z*) *Chatvarâm* [court-yards]—this may also be rendered as the place where four roads meet.

(*aa*) *Uptâm* [spread...with]—*See Çrîdhara*, 6. (vv. 15 and 16).

[ÇRÎDHARA'S GLOSS—V. 11.]

1. *Iti cha* [these and other]—these as well as others.
2. *Udiritâ* [uttered]—(hearing the words) spoken.
3. *Drishtyâ* [by......look]—seeing with pleasure on account of grace (He entered the city of Dvârakâ.)

[ÇRÎDHARA'S GLOSS—V. 12.]

1. Verses 12 to 16 contain the praise of Dvârakâ.
2. *Atmatulya valai* [who...Him]—who ware as powerful as He (Krishna) was.
3. *Guptâm* [guarded by]—protected by the Madhus, Bhojas, &c.

[ÇRÎDHARA'S GLOSS.—V. 13.]

1. *Sarvarttu-sarva-vibhava* [...riches...of every season]—whose wealth consisted of flowers, &c., of all seasons.
2. *Punya-vriksha-latâgramaih* [...holy trees and creeper-pavilions]—in which gardens, &c., those sacred trees and bowers could be seen.
3. *Vrita* [surrounded]—the gardens, &c., which surround the
4. *Padmâkara* [lotus-pool]—lakes ; ponds.
5. *Çrih* [adorned with]—the city looked beautiful abounding in the lakes.

[ÇRĪDHARA'S GLOSS—V. 15 and 16.]

1. *Sammārjita* [well-sweeped]—cleared off dust.
2. *Mahāmarga* [great road].—Royal road.
3. *Rathyā* [carriage......roads]—roads other than the Royal roads.
4. *Āpaṇaka* [markets]—marts, places where goods, &c., are sold.
5. *Chatvarām* [court-yards]—quadrangular place in a house.
6. *Uptām* [spread with]—full of fruits, &c.

Hearing that the dearest (Kṛishṇa) (*a*) was coming, the great-minded Vasudeva (*b*), Akrūra (*c*), Ugrasena (*d*) and Balarāma (*e*) whose prowess was marvelous ; 17.

Pradyumna (*f*), Chārudeshṇa (*g*), Sāmva (*h*) the son of Jāmvavatī and (all) having refrained from (*i*) sleeping, sitting, and eating by reason of the extreme excitement of joy (*j*), 18.

And being full of respect, gladness, and in a hurry on account of (affection for Kṛishṇa), (*k*), leading the best of elephants before (them) (*l*), went towards Him on chariot, accompanied by Brāhmaṇas, with auspicious (articles in their hands) (*m*), blowing conch and musical instruments with the recitation of the *Vedas* (*n*). 19—20.

(*a*) *Preshtham* [the dearest......]—*See* *Çrīdhara*, 2. (vv. 17 and 18).

(*b*) *Vasudeva* [वसुदेव]—father of Kṛishṇa. *See* p. 9.

(*c*) *Akrūra* [अक्रूर]—was the son of Çaphalka and Gāndinī. It was he who took charge of the celebrated *Syamantaka* jewel from Satadhanvan when Kṛishṇa pursued him. It must be said that through the virtue of this gem, there was neither dearth nor pestilence. Kṛishṇa traced out the jewel in Akrūra's possession and directed him to retain. It was this Akrūra who conveyed Kṛishṇa and Balarāma to Mathurā in their early life.

(*d*) *Ugrasena* [उग्रसेन]—the king of Mathurā, maternal grand-father of Kṛishṇa, and father of Kaṃça and Devakī. He was deposed by his son from the thorne and kept in confinement. Kṛishṇa and Kaṃça had a severe contest, in which the latter was killed and Ugrasena was restored to the throne of Mathurā. On the departure of Kṛishṇa from this world, Ugrasena and his wives committed themselves to the flames.

(*e*) *Balarāma* [बलराम]—*See* p. 39 *note* (*a*).

(*f*) *Pradyumna* [प्रद्युम्न]—son of Kṛishṇa by Rukmiṇī. *See* p. 204.

(*g*) *Chārudeshṇa* [चारुदेष्ण]—one of the five sons of Kṛishṇa by Rukmiṇī.

(*h*) *Sāmva* [साम्ब]—son of Kṛishṇa by Jāmbabatī.

(*i*) *Uchchhaçita* [......refrained from]—*See Çrîdhara*, 4. (vv. 17 and 18).

(*j*) *Praharshavega* [extreme...joy]— „ „ 3. (vv. 17 and 18).

(*k*) *Praṇayâgata-sâdhvasâh* [being in a hurry...affection,]—*See Çrîdhara*, 4. (vv. 19 and 20).

(*l*) *Vâraṇendram-puraskritya* [having...before...]— „ „ 1. (vv. 19 and 20).

(*m*) *Sasumangalaih* [with...articles...]— „ „ . 2. (vv. 19 and 20).

(*n*) *Brahma-ghosheṇa* [with...*Vedas*]—*See Çrîdhara*, 3. (vv. 19 and 20).

[Çrîdhara's gloss—VV. 17 and 18.]

1. This and three subsequent verses should be construed together.
2. *Preshtham* [the dearest...].—Hearing that the dearest Krishṇa has come Vasudeva, &c., advanced towards Him.
3. *Praharshavega* [extreme...joy]—overwhelmed with joy.
4. *Uchchhaçita* [......refrained from]—giving up sleeping, &c.

[Çrîdhara's gloss—VV. 19 and 20.]

1. *Vâraṇendram-puraskritya* [having......before......]—placing the elephants before themselves for the purpose of indicating auspiciousness.
2. *Sasumangalaih* [with...articles...]—by those persons in whose hands were flowers, &c.
3. *Brahma-ghosheṇa* [with...*Vedas*]—reciting holy text (of the *Vedas*).
4. *Praṇayâgata-sâdhvasâh* [being in a hurry...affection]—being in haste by reason of their love towards Krishṇá.

Desirous of seeing Him hundreds of the best of harlots (*a*) whose faces with cheeks shinning with glittering earrings (*b*) also (advanced) in their conveyances, (to meet Him in the way). 21.

(*a*) *Vâramukhyâh* [the best of harlots].—Royal courtezans. *See Çrîdhara*, 3.

(*b*) *Lasat-kuṇḍala-nirbhâta-kapola-vadana-çriyah* [whose...earings]—*See Çrîdhara*, 2.

[Çrîdhara's gloss—V. 21.]

1. This and the subsequent verses state that the dancing girls and actors went to see Krishṇa.
2. *Lasat-kuṇḍala-nirbhâta-kapola-vadana-çriyah* [whose......earings]—on whose face there was beauty by reason of the cheeks adorned with shinning earings.
3. *Vâramukhyâh* [the best of harlots]—dancing girls ; public women.

Actors (*a*), dancers (*b*), singers (*c*), encomiasts (*d*), family bards (*e*), and also heralds (*f*), sang (*g*), the marvelous deeds of Him whose glory dispeleth the ignorance of mind. 22.

(*a*) *Nata* [Actors]—*See Çrīdhara*, 1.
(*b*) *Narttaka* [dancers]—„ „ 2.
(*c*) *Gandharvāḥ* [singers]—the meaning of this word in the text is the ordinary singers which have been adopted in rendering the verse; but the word Gandharva has various other significations :—

[AS AN INDIVIDUAL IN EARLY PERIOD.]

1. In the earliest age, it was used in the singular number. It will appear from the passage of the *Ṛig-veda* that the word is scarcely mentioned in the plural number. It is sometimes called Viçva-vasu. The sky or the region of air and the heavenly waters are the places of abode of the Gandharva. It was through his intervention, the gods obtained the heavenly *Soma*, and he was the custodian of it. Indra took it by force from the Gandharva and reserved it for mankind.

[IN THE CHARACTER OF A PHYSICIAN.]

2. The heavenly Gandharva is considered the best physician as he was the custodian of the *Soma* which was known to be one of the most efficacious of the medicines.

[HIS IDENTITY WITH SOMA.]

3. It should be noted that the *Soma* originally implied the moon, and not the beverage of such name; hence it is supposed by some that the Gandharva is the genius or tutelary deity of the moon. The Gandharva and the *Soma* are sometimes identified.

[AS REGULATOR OF SUN'S COURSE.]

4. He is regarded as one of those beings who regulate the course of the sun's horses. He has knowledge of the heavenly secrets and divine truth and is considered the proclaimer of such truths.

[AS PARENT OF THE FIRST PAIR OF HUMAN BEING, &c.]

5. He is known to be the parent of the first pair of the human beings, *Yama* and *Yamī*, He is invoked in marriage ceremonies by reason of his possessing a mystical power, and right over women. Heavenly Gandharva is supposed to be the origin of extastic state of mind and, possessed by evil spirits of human being. The Jainas regard him as an attendant of the seventeenth Arhat of the present Avasapinī.

[THE GANDHARVAS AS A CLASS.]

6. There is hardly any dissimilarity in character between the individual Gandharvas described above and those considered as a class. Like the former, they live in the sky and have custody of *Soma* beverage of the gods. They are governed by Varuṇa, versed in medicine and regulator of the course of the asterisms. They follow after women. No sooner a girl is born, than she should be considered as belong to Gandharva, Soma and Agni. The heavenly Apsarās are their wives. They are invoked in gambling with dice. Like the man-eaters and goblins, they are the object of fear to the human race, and as a protection from

them, amulets are worn by men and women. They are considered as the preceptors of the sages in the *Satapatha-Brāhmana.*

[IN EPIC POETRY.]

7. In epic poetry, however, the Gandharvas are the celestial musicians or singers of heaven. They constitute the orchestra at the banquets of the gods. The Gandharvas with their wives live in Indra's heaven.

[IN SYSTEMATIC MYTHOLOGY.]

8. In the later mythology they are classed as one of the higher creations (such as gods, manes, Gandharvas, &c.).

[ELEVEN CLASSES.]

9. Eleven classes of Gandharvas are mentioned in the *Taittirīya-Āraṇyaka.* Chitra-ratha is their leader.

[AS CREATURES OF BRAHMA.]

10. They are also called the creatures of Prajāpati or Brahmā.

[IN THE JAINA SCRIPTURES.]

11. The Jains consider the Gandharvas as one of the eight classes of the Vyantaras.

(*d*) *Sūta* [encomiasts]—describers of the *Purāṇas.* *See Çrīdhara*, 3.
(*e*) *Māgadha* [family bards]— „ „ 4.
(*f*) *Vandinah* [heralds]— „ „ 5.
(*g*) *Gāyanti* [sang]— „ „ 7.

[ÇRÎDHARA'S GLOSS—V. 22.]

1. *Nata* [Actors]—persons skilled in acting on the stage with taste (sentiment, feeling, emotion, pathos, affection, passion, and disposition).
2. *Narttaka* [dancers]—persons who can dance with playing on instruments,
3. *Sūta* [encomiasts]—teachers of the *Purāṇas.*
4. *Māgadha* [family bards]—those who praise the lineage of great men.
5. *Vandinah* [heralds].—The encomiasts, family bards and heralds deal with the same thing of praising the great men ; but the last epithet is applied only to those who are learned amongst them. *
6. *Cha* [also]—the particle *cha* (च) after the word *adbhūtāni* (अद्भुतानि) should be construed with *Vandinah cha* (and heralds).
7. *Gāyanti* [sang]—they all chanted the praise of Krishṇa.

Approaching near (them), the Supreme Lord suitably (*a*) paid honour in that place, to the friends, the followers and all citizens. 23.

(*a*) *Yathā-vidhi* [suitably]—(Krishṇa) met and conversed with all respectively as was necessary, that is to say, he received all His townsmen with due honour. (*Çrīdhara*).

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* सूताः पौराणिकाः प्रोक्ता मागधा वंशशंसकाः । वन्दिनश्चामलप्रज्ञाः प्रस्तावसदृशोक्तयः ॥

Bowing (*a*), saluting (by words) (*b*), embracing, touching by the hand, looking with smile, (conferring) desired boons (*c*), and consoling (*d*) (respectively), the Mighty (Lord) paid honour to all, even to the dog-cooking (men) (*e*). 24.

(*a*) *Prahva* [Bowing]—*See Çrīdhara*, 1.
(*b*) *Abhivādana* [saluting...]—*See Çrīdhara*, 2.
(*c*) *Varaih* [boons]— „ „ 5.
(*d*) *Āçvāsya* [consoling]—*See Çrīdhara*, 3.
(*e*) *Āçvapākebhyah* [...to the dog-cooking...]—*See Çrīdhara*, 4.

The word *Çvapāka* means *Chandāla*, a man of a degraded and out-caste tribe, men of which tribe, are said to have descended from a *Ugra* woman by a man of the warrior class. They must live in the out-skirts of the town, out of the place, where other classes of Hindus live. No social or other intercourse is permissible to them. They eat food in broken vessels, wear clothes of the dead. Asses and dogs are the only property, they are permitted to possess. They act as public executioners and carry the remains of those who die without leaving behind any relations to perform their funerals.

[ÇRĪDHARA'S GLOSS—V. 24.]

1. *Prahva* [Bowing]—bending the head down.
2. *Abhivādana* [saluting...]—saluting orally.
3. *Āçvāsya* [consoling]—encouraging.
4. *Āçvapākebhyah* [...to the dog-cooking...]—down to *Chandālas.*
5. *Varaih* [boons]—by giving desired objects.

Even (He) Himself being favoured with the benedictions of the aged (*a*), the venerables (*b*), the Brāhmanas, and the heralds, together with their consorts, and others, entered the city. 25.

(*a*) *Sthaviraih* [...the aged]—the *Sthaviras* are the aged persons after seventy in men and fifty in women, and ending at ninety, after which period the persons are called the *Varshīyas.*

(*b*) *Gurubhih* [the venerables].—Any venerable or respectable persons such as a father, mother, or any relative other than one's self; a spiritual parent or a preceptor.

(O) Brāhmanas, being (enraptured) with great joy at His sight (*a*), the women of good family of Dvārakā, ascended on the (tops of their) houses, on Krishna's arrival at the king's highway; 26.

The reason being (*b*) that the eyes (*c*) of those who had abode at Dvaraka were verily not satisfied (*d*), although they were the daily observers (*e*) of the Imperishable (*f*) whose body is the home of beauty (*g*), (and) 27.

Whose bosom (*h*) is the abode of the Goddess of Prosperity (*i*); (whose) face is the drinking vessel for the eyes (of all beings for the purpose of drinking beauty likened to ambrosia) (*j*); (whose) arms (are the refuge) of the guardians of the quarters (of the world) (*k*); and whose lotus-like feet are the (resting place) of those who sing about the real truth. (*l*). 28.

(*a*) *Tadîkshana-mahotsavâh* [being...sight]—those who felt joy on account of seeing Krishṇa (*Çrîdhara*).

(*b*) *Yat* [The reason being]—*See Çrîdhara*, 1. (v. 27.).

(*c*) *Driçah* [eyes]— „ „ 2. „

(*d*) *Na eva tripyanti* [were......not satisfied]—*See Çrîdhara*, 5. (v. 27).

(*e*) *Nityam Nirîkshamâṇânâm* [daily observers]—*See Çrîdhara*, 3. (v. 27.).

(*f*) *Achyutam* [of the Imperishable]—*See Çrîdhara*, 4. (v. 27).

(*g*) *Çriyah dhâmângam* [whose...beauty]—*See Çhîdhara*, 6. (v. 27).

(*h*) *Urah* [bosom]— „ „ 2. (v. 28).

(*i*) *Çriyah Nivâsah* [the...Prosperity]— „ „ 3 ; and *Jîva*, 1 and 5. (v. 28.).

(*j*) *Driçâm* [eyes...ambrosia]—*See Çrîdhara*, 4 ; and *Jîva*, 2. (v. 28).

(*k*) *Vâhavah lokapâlânâm* [...arms......quarters]—*See Çrîdhara*, 5 ; and *Jîva*, 3. (v. 28). The word *Lok pâla* (लोकपाल) has different significations:—a world-protector, guardians of the world, regent of a quarter of the world, any presiding deity. It also implies the deities appointed by Brahmâ at the creation of the world to act as guardians of different orders of beings. The *Lokapâlas* are generally identified with the deities presiding over the four cardinal and four intermediate points of the compass. A list of such deities is given in Manu c. V. 96. *See p.* 299 *note Sapâla.*

(*l*) *Sâraṅgâṇâm* [of those......truth]—*See Çrîdhara*, 6 ; and *Jîva*, 4. (v. 28.).

[Çrîdhara's gloss—V. 27.]

1. *Yat* [The reason being]—the reason for which is that.
2. *Driçah* [eyes]—the organs of sight.
3. *Nityam Nirîkshamâṇânâm* [daily observers]—those who used to see Him every day.
4. *Achyutam* [of the Imperishable].—of Krishṇa.

5. *Na eva tripyanti* [were...not satisfied]—therefore (the women) ascended on the house-tops to see Krishṇa.

6. *Çriyah dhāmāngam* [whose... beauty].—His body was the abode of beauty.

[ÇRĪDHARA'S GLOSS—V. 28.]

1. This verse states in detail Krishṇa's beauty.
2. *Urah* [bosom]—the breast.
3. *Çriyah nivāsah* [the...Prosperity]—place of residence of Lakshmī.
4. *Driçām* [eyes...ambrosia]—whose face was the drinking cup of nectar of beauty (Krishṇa's face was the object of pleasant sight to all beings).
5. *Vāhavah lokapālānām* [...arms...quarters...]—(whose) arms are the place of residence of the regents of the quarters.
6. *Sārangāṇām* [of those...truth]—those who chant or praise the best thing in the world (god), (that is so say) the votaries.
7. This verse should be construed with the verse 27.

[JĪVA GOSVAMIN'S GLOSS—V. 28.]

1. *Çriyah* [Goddess of Prosperity]—darlings'.
2. *Driçām* [eyes......ambrosia]—the eyes of all His dearer ones.
3. *Lokapālānām* [...arms...quarters]—persons who are fit to be protected.
4. *Sārangāṇām* [of those......truth]—of all the votaries.
5. *Nivāsah* [abode]—refuge.

As the cloud [shineth with (the rays) of] the sun (*a*), (the light of) the moon (together with stars) (*b*), (the hue of the) rainbow (*c*), and (the flash of the) lightning (*d*), (so) shined, in the way, (Krishṇa) adorned (*e*) with a white (*f*) sun-protector (*g*), (two) fans (*h*), and showered on all sides by the shower of flowers, and (decked with) garland of forest (flowers), and (clothed in) yellow raiment. 29.

(*a*) *Arkah* [sun]—*See Çrīdhara*, 8.
(*b*) *Udupah* [the moon............]—*See Çrīdhara*, 5.
(*c*) *Chāpa* [rainbow]— " " 6.
(*d*) *Vaidyutaih* [......lightning]— " " 7.
(*e*) *Upaskritah* [adorned]— " " 4.
(*f*) *Sita* [white]— " " 1.
(*g*) *Ātapatra* [the sun-protector]—*See Çrīdhara*, 2.
(*h*) *Vyajanaih* [......fans]— " " 3.

[ÇRĪDHARA'S GLOSS—V. 29.]

1. *Sita* [white]—of white colour.
2. *Ātapatra* [the sun-protector]—umbrella.
3. *Vyajanaih* [......fans]—(by) chowri, &c.

4. *Upaskritah* [adorned]—decked with.

5. *Udupah* [the moon......]—moon with the stars. The simile of moon applies to the circuitous moving of the fans (*chowri*) and that of stars to the shower of flowers.

6. *Châpa* [rainbow].—Indra's bow (figuratively). The simile of rainbow refers to the garland of flowers.

7. *Vaidyutaih* [......lightning]—flash of lightning. The simile of lightning flash applies to the yellow raiment.

8. *Arkah* [sun].—This is simile to the umbrella.

9. (The substance of the verse may be thus summarized :).—With a white umbrella on His head, fans on both sides, showers of flowers spread around, yellow garments on His person, forest flower garland about the neck, Krishna appeared in the way like a piece of cloud, the rays of the sun being on it, moons on its both sides, stars scattered around, two rainbows met together in the middle, and a permanent lightning therein.

Then, being just embraced by (His) own mothers, (Krishna who had) entered the houses of (His) parents, and by (bending down His) head greeted seven (mothers) of which Devakî was the foremost (*a*). 30.

(*a*) *Sapta* [seven...]—seven mothers, including Krishna's natural mother Devakî, were saluted. This is so stated in this verse with a view to indicate particular honour to mother and step-mothers. It must be remembered, however, that Vasudeva, the father of Krishna, had seventeen other wives, besides Devakî, and as they were all equal to natural mother in every respect, hence they were, all saluted (*Çrîdhara*, v. 30.)

Placing the son on (their) lap (*a*) those mothers, from whose breasts was trickling down milk (on account of) affection, and whose minds were infatuated with joy, sprinkled waters generated in their eyes (*b*). 31.

(*a*) *Ankam* [lap]—a hook ; a curve or bend ; hence (here) the curve in the human, especially the female, figure above the hip, where infants (sitting astride) are carried by Hindu mothers or nurses. It is generally equivalent to the English breast or lap.

(*b*) *Netrajaih jalaih sishichuh* [sprinkled......eyes]—shed tears.

Then, (Krishna) entered (His) own mansion, unsurpassed (by all others), and having all desired objects (therein); in which (there are) sixteen thousand and also (one hundred and eight other) (*a*) buildings for (His) wives. 32.

(*a*) *Sahasrāṇi cha* [...thousand and also...]—the particle *cha* (च) implies that one hundred and eight more should be added to the number of wives (namely, sixteen thousand) mentioned in this verse (*Çrīdhara*).

Observing from a distance (*a*) that the husband had returned home after a sojourn from distant places (*b*), the wives in whose minds great joy was fully generated (*c*), with bashful eyes and faces (*d*) immediately rose up with (their) vows (although observing the same at the time) (*e*), from (their) seat (by bodily action) and mind (to their own real nature as Kṛishṇa's wife) (*f*). 33.

(*a*) *Ārāt* [from a distance]—*See Çrīdhara*, 2.
(*b*) *Proshya* [sojourn......places]—*See Çrīdhara*, 1.
(*c*) *Sanjāta-manomahotsavāh* [in...generated]—*See Çrīdhara*, 3.
(*d*) *Vrīdita-lochanānanāh* [with...faces]—*See Çrīdhara*, 5.
(*e*) *Vrataiḥ sākam* [with...vows...]— „ „ 6.
(*f*) *Āsanāçayāt* [from...seat...mind]— „ „ 4.

[ÇRĪDHARA'S GLOSS—V. 33.]

1. *Proshya* [sojourn......places]—after living in a foreign country.
2. *Ārāt* [from a distance]—from afar.
3. *Sanjāta-manomahotsavāh* [in......generated]—in whose mind great happiness was produced.
4. *Āsanāçayāt* [from......seat......and mind......]—(got up) from their seats by the action of body and also from their mind, that is to say, they were so very anxious to embrace their returned Lord that they could not bear the least delay, and mentally and physically tried to have a glimpse at Him.
5. *Vrīdita-lochanānanāh* [with......faces]—whose eyes and faces were bashful. Kṛishṇa's wives saw Him by side-glance only, hence their eyes were bashful ; similarly as they looked at Him with face downwards, therefore their faces were bashful.
6. *Vrataiḥ sākam* [with......vows......]—while observing the vows of women (whose husbands had gone to a foreign country) or (transposing the words as) *Sākam vrataiḥ* it means that the rules as regards the refraining from laughing playing, &c., also rose up with the ladies. Yājnavalkya's text as regards vow for women whose husbands have gone aboard is in point. *

(O) the best of the Bhṛigus, the wives of Kṛishṇa, having nature the end of which is difficult to be reached (*a*), embraced (*b*) that husband by (their) mind (*c*),

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* क्रीड़ां शरीर संस्कारं समाजोत् सवदर्शनम् । हास्यं परगृहे यानं त्यजेत् प्रोषितभर्तृका ॥

sight (*d*) and children (*e*). (Then) the waters (tears) in (their) eyes (*f*), though restrained, (by them) emitted (*g*) (slowly) on account of (their) distress of mind. (Do thou hear about the marvelous career of) those who are bashful (*h*). 34.

(*a*)	*Duranta-bhâvâh* [having......reached]—	*See Çrîdhara,*		5.
(*b*)	*Parirebhire* [embraced]—	,,	,,	2.
(*c*)	*Antarâtmanâ* [by......mind]—	,,	,,	1.
(*d*)	*Drishtibhih* [......sight]—	,,	,,	3.
(*e*)	*Âtmajaih* [......children]—	,,	,,	4.
(*f*)	*Netrayoh* [......eyes]—	,,	,,	6.
(*g*)	*Âsravat* [emitted......]—	,,	,,	7.
(*h*)	*Vilajjatînâm* [those......bashful]—	,,	,,	8.

[Çrîdhara's gloss—V. 34.]

1. *Antarâtmanâ* [by......mind]—before seeing Kṛishṇa who was coming from a distance His wives by their mind.
2. *Parirebhire* [embraced]—embraced (Kṛishṇa).
3. *Drishtibhih* [......sight]—by the organ of the sense of seeing.
4. *Âtmajaih* [......children]—by the progeny. It seems that the wives of Kṛishṇa embraced Him as if through children.
5. *Duranta-bhâvâh* [having......reached]—the reason being that the deposition of the wives of Kṛishṇa was very deep, that is to say, inscruitable.
6. *Netrayoh* [......eyes]—in their both eyes.
7. *Âsravat* [emitted......]—flowed slowly, on account of their distress of mind, although the women tried to restrain the tears.
8. *Vilajjatînâm* [those......bashful].—Being bereft of patience they became bashful.

Although this (Kṛishṇa) (*a*) is on (their) side (*b*) and in privacy (*c*), yet both His feet appeared every moment (*d*) new (to them) (*e*). What woman can desist (*f*) from those feet which even the unsteady (*g*) Goddess of Prosperity, on no occasion, quiteth! 35.

(*a*) *Asau* [this...]—*See Jîva,* 2.
(*b*) *Pârçvagatah* [on...side]—*See Çrîdhara,* 2.
(*c*) *Rahogatah* [in privacy]— ,, ,, 2.
(*d*) *Pade pade* [every moment]—,, ,, 3.
(*e*) *Navam navam* [new]— ,, ,, 4; and *Jîva,* 3.
(*f*) *Kâ virameta* [What woman...desist]—*See Çrîdhara,* 5; and *Jîva,* 4.
(*g*) *Chalâ* [the unsteady]— ,, ,, 6; ,, ,, 5.

[ÇRĪDHARA'S GLOSS—V. 35.]

1. *Pāraçvagatah* [on...side]—near them.
2. *Rahogatah* [in privacy]—moreover (he was) in solitude.
3. *Pade-pade* [every moment]—at all times.
4. *Navam-navam* [new]—appeared new without any doubt.
5. *Kā virameta* [What woman......desist].—What woman can give up.
6. *Chalā* [the unsteaty]—although of fickle nature.

[JĪVA GOSVAMIN'S GLOSS.—V. 35.]

1. This verse states (by example of Lakshmī) about the fitness of the women for loving Krishṇa after a separation for a long period.

2. *Asau* [this...]. -This Krishṇa (is on the side of the chief consorts)

3. *Navam-navam* [new]—then nothing strange for these women to feel fresh pleasure from seeing Krishṇa's feet. Such feeling of pleasure in their mind is but natural as they love Krishṇa intimately.

4. *Kā virameta* [What woman......desist].—What women are in a position to discontinue the enjoyment of feeling pleasure derived from seeing Krishṇa's feet (in fact, they never became satisfied in such enjoyments.)

5. *Chalā* [the unsteady]—although seem fickle in this world. This allusion of Goddess of Prosperity as fickle shows an example of what is termed the *Kaiputya-naya* (such as if youthful persons become over-powered with hunger what to say about the children.)

As the wind (*a*) (having caused to burn mutually the bamboos) by fire (*b*) (produced from the friction with one another, becometh calm, so) being (Himself) unarmed, (Krishṇa) similarly, after creating enmity, amongst them by killing the kings (whose) power was spread over (displayed) (*c*) by (immense) army (*d*) (and whose) birth is for the support of the earth (*e*) (or whose birth is considered as burden to the earth.). 36.

(*a*) *Çvasanah* [the wind]—*See Çrīdhara*, 4.
(*b*) *Analam* [by fire]— " " 5.
(*c*) *Parivritta-tejasām* [......power......by......]—*See Çrīdhara*, 3.
(*d*) *Akshnauhiṇībhih* [by......army]—*See note* (*b*) p. 287.
(*e*) *Kshiti-bhāra-janmanām* [......birth is for the support of earth......]—*See Çrīdhara*, 2. This portion of the verse can be rendered in two ways, both of which interpretations have been adopted here.

[ÇRĪDHARA'S GLOSS—V. 36.]

1. This and the next verses state briefly about the high character of Krishṇa already described.

2. *Kshiti-bhāra-janmanām* [......birth is for the support of earth......]—(sovereigns, born for maintaining the world.

3. *Parivritta-tejasām* [......power......by......]—whose powers were fully made or spread over by (the immense army).

4. *Çvasanah* [the wind]—air.

5. *Analam* [by fire]—(As the air becomes pacified, after consuming the bamboo), by the fire, produced on account of the mutual friction of such bamboos caused by the wind.

[JĪVA GOSVAMIN'S GLOSS—V. 36.]

1. This and the subsequent verses state about Krishṇa's repose with the ladies of His palace, and show the sublime character of the domestic felicity.

Having descended on this world of mortals by (His) own Illusion (*a*), and being amongst the multitude of the jems of women (*b*), that very Supreme Lord rejoiced (Himself) like ordinary men (*c*); (and). 37.

(*a*) *Svamāyayā* [......own Illusion]—*See Çrīdhara*, 2.

(*b*) *Strī-ratna-kūtastha* [being......women]—*See Çrīdhara*, 1; and *Jīva*, 3.

(*c*) *Prākṛitah yathā* [like ordinary men]—See *Jīva*, 4.

[ÇRĪDHARA'S GLOSS—V. 37.]

1. *Strī-ratna-kūtasthah* [the multitude......women]—having placed (Himself) amongst the best of women.

[JĪVA GOSVAMIN'S GLOSS.—V. 37.]

1. This verse should be understood to the effect that having withdrawn Himself from works, *Kṛishṇa* enjoyed pleasure in His retirement.

2. *Svamāyayā* [......own Illusion]—by His kindness towards His own men, that is to say, for His love for making them happy, He descended on earth. This Illusion is the cause of His incarnation on earth.

3. *Strī-ratna-kūtasthah* [being.........women]—Kṛishṇa enjoyed pleasure amongst women not for what is known as the amorous love but for His extreme love which equivalent to His illusion for doing good to mankind. The use of the word *Ratna* (gem) shows the fitness of the women for His love.

4. *Prākṛitah yathā* [like ordinary men].—This is expressive of the extraordinary character of the Supreme Lord whoso real intention of staying amongst women is quite different from that of ordinary men, although outwardly there is similarity of actions between Kṛishṇa and human being.

Whose (Krishṇa's) (*a*) mind (*b*) the best of those women (*c*) by (their) delusion (*d*) were not able to crush (affect); smitten by (*e*) the pure (*f*) and charming (*g*) smile, expressive (*h*) of (their) unrestrained nature (*i*) and bashful look (of which women), (*j*) even the fully enamoured (*k*) Adversary of the God of Love (*l*) had abandoned (*m*) his bow (*n*). 38.

(*a*) *Yasya* [whose]—*See Çrīdhara*, 13.
(*b*) *Indriyaṃ* [mind]—*See Çrīdhara*, 14.
(*c*) *Pramadottamāh* [the best of women]—*See Jīva*, 3.
(*d*) *Kuhakaih* [delusion]—*See Çrīdhara*, 12.
(*e*) *Nihatah* [smitten]— „ „ 7.
(*f*) *Amala* [pure]— „ „ 4.
(*g*) *Valgu* [charming]— „ „ 5.
(*h*) *Piçunā* [expressive of]—*See Çrīdhara*, 3.
(*i*) *Uddāma-bhāva* [unrestrained nature]—*See Çrīdhara*, 2.
(*j*) *Vrīdāvaloka* [-bashful look...]— „ „ 6.
(*k*) *Sammuhya* [fully enamoured]— „ „ 9.
(*l*) *Amadanah* [the Adversary...Love]—*See Çrīdhara*, 8 ; and *Jīva*, 2. Madana or Kāmadeva is the cupid, or god of love. He is said to be the son of Vishṇu by Lakshmī *alias* Māyā or Rukmiṇī. Another account states that he was produced as a beautiful maid from the heart of Brahmā, and was looked by the latter with lustful eye. Çiva became his adversary for the following incident. In order to influence Çiva with passion of love for Pārvatī, Çiva's wife, the Hindu cupid discharged an arrow at him. Being enraged, Çiva reduced Kāma to ashes or according to some account, to a mere mental essence, by a beam of fire darted from Çiva's central eye. Being pacified, Rudra, however, declared that Kaṃsa should be born as Pradyumna, son of Krishṇa by Rukmiṇī. The bow of this god is made of flower with string of bees, and his five arrows are each tipped with the blossom of a flower.
(*m*) *Ajahāt* [abandoned]—*See Çrīdhara*, 11.
(*n*) *Chāpam* [bow].—Trident of Çiva, *Pināka*, three prolonged spears ; the club or bow of Çiva. *See Çrīdhara*, 10.

[ÇRĪDHARA'S GLOSS—V. 38.]

1. It may be said that when Krishṇa associates with women, He must be a secular person, and is it possible for his advent on earth as an incarnation of the Supreme Being ? This and the next verses clear this point.
2. *Uddāma-bhāva* [unrestrained nature]—deep or unlimited disposition.
3. *Piçunā* [expressive of]—indicative of.
4. *Amala* [pure]—stainless.
5. *Valgu* [charming]—pleasant.
6. *Vrīdāvaloka* [bashful look···]—both by charming smile and bashful look.
7. *Nihatah* [smitten]—distressed by.
8. *Amadanah* [the Adversary......Love].—Çiva ; Rudra. *See* pp. 83—84.
9. *Sammuhya* [fully enamoured]—being completely enchanted.
10. *Chāpam* [bow]—of Rudra, Çiva.
11. *Ajahāt* [abandoned]—quited the bow in shame. This is expressive of the extreme alluring power of the women ; or it may be interpreted that by the charming beauty of the Supreme Lord even enchanted Çiva. The women of Krishṇa are also full of exquisite beauty, hence they are so described in this verse.
12. *Kuhakaih* [delusion]—deceit ; (by their external appearance).

13. *Yasya* [whose].—Krishṇa's.
14. *Indriyam* [mind]—organ of sense.

[JÎVA GOSVAMIN'S GLOSS—V. 38.]

1. This verse repeats what has been previously said about Krishṇa, as to His not being affected by the amorous love or any other secular affairs.

2. *Anudhanuh* [the Adversary...Love].—Seeing Krishṇa's pure and beautiful smile and bashful look, expressive of His majestic power, Kāma, the god of love, who is subject to the laws of nature, considered that his power is quite ineffective and therefore becoming completely bewildered gave up his bow (which he as the Indian cupid uses against person affected with love). It is said that the 'brancher of brows is the bow, the side-glance is the javelin and the bees in the ear is the cord of the bow. This is the reason why the god of love gave up his arms.'* This text is exactly applicable to the present subject. In short, Kāma did not apply His own weapon against Krishṇa.

3. *Pramadottamāh* [the best of women]—similarly, the women who enjoyed the happiness of special love for Krishṇa, were not able to affect Him in any way by their bewitching nature and alluring look.

Verily, the (*a*) (ordinary) man (*b*), by analogy to (his) ownself (*c*) considereth Him (*d*) (who appeareth) attached to (*e*), although (really) free from worldly feelings and passions (*f*) as the Manu-born (*g*) (full of) attachment to the secular matters (*h*), because (man) is unwise (*i*). 39.

(*a*) *Ayam* [the...]—*See Çrîdhara*, 2.
(*b*) *Lokah* [...man] " " 3.
(*c*) *Âtmaupamyena* [by analogy......self.]—*See Çrîdhara*, 4.
(*d*) *Tam* [Him] " " 1.
(*e*) *Vyāpriṇvānam* [attached to...]— " " 6.
(*f*) *Asaktam api* [although...passions]—detached from worldly passions and feelings.
(*g*) *Manujam* [Manu-born]—man ; all men have descended from Manu.
(*h*) *Sanginam* [(full of)...matters.]—*See Çrîdhara*, 5.
(*i*) *Abudhah* [the unwise]— " " 7.

[ÇRÎDHARA'S GLOSS—V. 39.]

1. *Tam* [Him].—Krishṇa.
2. *Ayam* [the......]—this......

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* भ्रूपल्लवं धनुरपाङ्गतरङ्गितानि बाणा गुणः श्रवणपालिरिति स्मरेण ।
अस्त्राणि निर्ज्जितजगन्ति किमर्पितानीतिवत् ।

3. *Lokah* [...man]—uncultivated ; or in a natural state.
4. *Ātmaupamyena* [by analogy...self]—in comparing with himself.
5. *Sangīnam* [(full of)...matters]—full of attachment to (worldly passions)..
6. *Vyāprīvānam* [attached to...]—attached to secular matters.
7. *Abudhah* [the unwise]—devoid of knowledge about truth.

[JĪVA GOSVAMIN'S GLOSS—V. 39.]

1. Not being acquainted with the real truth, ordinary men consider Krishna being attached to the worldly matters, like men of this earth. Therefore, men are foolish.

As the mind (*a*) being under its (Supreme Spirit's) shelter (*b*) [is not affected by the qualities (*c*) inherent] in the Supreme Spirit (*d*), (so) being even present always in (the works of) Nature, (Krishna) is not affected by its qualities (*e*). This is the superiority (*f*) of God. 40.

[*This verse may be rendered in another way* :]

As the mind, being under its (Supreme Spirit's) shelter, is affected by the qualities inherent in the Supreme Spirit, (so) being even present always in (the works of) Nature, (Krishna) is not affected by its qualities. This is the superiority of God. 40.

(*a*) *Buddhih* [mind]—*See Jīva*, 3.
(*b*) *Tadāçrayā* [under its......shelter]—*See Çrīdhara*, 4 ; and *Jīva*, 2.
(*c*) *Gunaih* [by...qualities]— " " 3.
(*d*) *Ātmasthaih* [by...Spirit]— " " 5.
(*e*) *Prakritisthah api tad gunaih* [being...qualities]—*See Çrīdhara*, 2.
(*f*) *Içanam* [...superiority]—*See Çrīdhara*, 6.

[ÇRĪDHARA'S GLOSS—V. 40.]

1. This verse states about the supremacy or glory regarding the Supreme Lord.

2. *Prakritisthah api tad-gunaih* [being...qualities]—although present in Nature, yet Krishna is not imbibed by its qualities.

3. *Gunaih* [by...qualities]—by happiness or misery.

4. *Tadāçrayā* [under its......shelter]—under the Supreme Spirit's shelter.

5. *Ātmasthaih* [by...Spirit]—as the intellect and the happiness in the Supreme Spirit do not unite with each other, similarly Krishna is not affected by the attributes of Nature ; or (conversely) it may be said that intellect joins with the attributes of the Supreme Spirit and the material body with its qualities unites with the intellect and the individual spirit with condition ; but the Supreme Being does not imbibe the qualities of nature, although He is present in it ; this is

6. *Içanam* [...superiority...]—the glory (of God.).

[JÎVA GOSVAMIN'S GLOSS—V. 40.]

1. This verse states that the Supreme Lord is free from the qualities of Nature. He is never affected by them, although in almost all the incarnations of the Supreme Lord, traces of such qualities are to be found.

2. *Tadâçrayâ* [under its......shelter]—under the care of Nature.

3. *Buddhih* [mind]—the knowledge of the individual spirit. As the mind is affected by ; or as the mind of the devotees under the benign care of the Supreme Lord, is no way affected by, though it may come in contact with Nature.

As the minds (*a*) (think wrongly about) God (*b*), (so) the women incapable of weighing evidence (*c*) (regarding the greatness of their) supporter (*d*) consider (*e*) Him (on account of their) ignorance (*f*), as hen-pecked (*g*) and attached (*h*) (to them) in solitude (*i*). 41.

(*a*) *Matayah* [minds]—*See Çrîdhara*, 9 ; and *Jîva*, 7.
(*b*) *Içvaram* [God]— „ „ 8.
(*c*) *Apramâṇavidah* [incapable...evidence]—*See Çrîdhara*, 7.
(*d*) *Bharttuh* [supporter]— „ „ 6 ; and *Jîva*, 3.
(*e*) *Menire* [consider]— „ „ 5.
(*f*) *Maudhyât* [......ignorance] – *See Jîva*, 2.
(*g*) *Strainam* [hen-pecked]—*See Çrîdhara*, 2 ; and *Jîva*, 5.
(*h*) *Anuvratam* [attached]— „ „ 4 ; and „ 6.
(*i*) *Rahah* [in solitude]— „ „ 3.

[ÇRÎDHARA'S GLOSS—V. 41.]

1. The wives of Krishṇa were ignorant of divine truth.

2. *Strainam* [hen-pecked]—under the control of the wives.

3. *Rahah* [in solitude]—in a solitary place.

4. *Anuvratam* [attached]—devoted.

5. *Menire* [consider]—think.

6. *Bharttuh* [......supporter]—husband's.

7. *Apramâṇavidah* [incapable......evidence)]—not knowing His measure (greatness).

8. *Içvaram* [God].—He who knows the field (body) ; (Individual Spirit).

9. *Matayah* [minds].—Ego and other feelings like their own nature consider the individual Spirit to be attached to them ; or the women according to their own nature consider God as hen-pecked.

[JÎVA GOSVAMIN'S GLOSS—V. 41.]

1. Is it possible that the women know about greatness of Krishṇa ?—(No) because, then, they would have withdrawn from secret love with so great a Being as Krishṇa.

2. *Maudhyāt* [......ignorance]—on account of the women being enamoured of their love.

3. *Bharttuh* [......supporter]—of husband.

4. *Apramāṇavidah* [incapable......evidence]—(the women who are) devoid of knowledge regarding His greatness.

5. *Strainam* [hen-pecked]—under the control of the women.

6. *Anuvratam* [attached]—the women used to suppose that Kṛishṇa acted in accordance with their will.

7. *Matayah* [minds]—the desire for love of the said women. He appeared to them as they desired, according to the degree of love entertained by them. The text of *Bhagavat gītā* runs thus :—

I appear to them in the same light as I am sought for, by persons. *

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* ये यथा मां प्रपद्यन्ते तां स्तथैव भजाम्यहमित्यादेः स्वेच्छामयस्येत्यादेश्च प्रामाण्यादिति भावः ।

FINIS OF THE ELEVENTH CHAPTER, NAMED THE
KṚISHṆA'S ENTRANCE INTO DVĀRAKĀ,
IN THIS STORY OF NAIMIÇA, IN THE
FIRST BOOK, IN THE ÇRĪMAD-
BHĀGAVATA, THE GREAT
PURĀṆA, AND THE VYĀSA'S
TREATISE OF THE
SELF-DENYING
DEVOTEES.

CHAPTER XII.

(THE BIRTH OF PARĪKSHIT.)

The fœtus (*a*), said Çaunaka, (in the womb) of Uttara (*b*) (nearly) destroyed by the weapon named the *Brahma-çira* (*c*) of great flame, hurled (*d*) by Açvatthāmā, was brought into life again by the Supreme (Lord). 1.

(*a*) *Garbhah* [The fœtus] -the condition of Parīkshit while he was in his mother's womb. (*See* p. 260. *Çrīdhara*, 1.).

(*b*) *Uttarā* [उत्तरा]—*See* p. 258. *note* (*c*).

(*c*) *Brahma çira* [ब्रह्मशीर].—It is the name of the mystical weapon called *Brahma-çira*.

(*d*) *Upasrishtena* [hurled]—*See Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 1.]

1. In verse 12, Chapter 7, Sūta promised to describe about Parīkshit's birth, death, &c., by saying 'I shall, &c. (p. 331.). The events in connection with the restoration of the Pāṇḍava dynasty having been narrated by Sūta in the seventh and subsequent chapters, Çaunaka now asks questions regarding the main subject.

2. *Upasrishtena* [hurled]—flung.

In whatever manner did happen the birth, deeds and demise of him (Parīkshit who was) very sensible and noble-minded ; and whatever state did he (*a*) attain (after his) death (*b*) ?—2.

All those, we are desirous of hearing. (Pray) describe (*c*), then, if thou art pleased to say (*d*), unto us reverentials (the career of him), whom Çuka had imparted knowledge regarding truth. 3.

(*a*) *Sah* [he]—*See Çrīdhara*, 2.

(*b*) *Pretya* [death]—*See Çrīdhara*, 3.

(c) *Vrūhi* [...describe]—See *Çrīdhara*, 5.
(d) *Yadi gaditum manyase* [if thou......say]—See *Çrīdhara*, 4.

[ÇRĪDHARA'S GLOSS.—VV. 2 and 3.]

1. The verses 2 and 3 should be construed together.
2. *Sah* [he].—Parīkshit.
3. *Pretya* [death]—act of leaving (this) mortal frame.
4. *Yadi gaditum manyase* [if thou...say].—This is expressive of a prayer rather than a command. No imperative sense should be inferred.
5. *Vrūhi* [......describe]—narrate if thou art disposed to do so out of grace.

Sūta said: Being without any desire for all (every kind of) enjoyment by always serving the feet of Krishṇa, the king of justice (or righteousness) ruled the subjects like father, (inspiring) attachment (loyalty in them). 4.

[ÇRĪDHARA'S GLOSS—V. 4.]

1. This and the next two succeeding verses state that Yudhisthira who was free from worldly desires and ambition, was blessed with a grandson by the grace of Krishṇa. He ruled over his subjects with the care of an affectionate father.

(He had every thing at his command, namely), prosperity (benefits of) sacrifices (*a*), (attainment of) heavens (as the result of such sacrifices) (*b*), queen consort, brothers, earth, sovereignty over the island of Jambu (*c*) and fame reaching heaven (*d*). 5.

(*a*) *Krutavah* [...sacrifices]—(performed) sacrifices. (*Çrīdhāra*).
(*b*) *Lokāh* [...heavens...]—attainment of heavens which is the result of the performance of sacrifices. (*Çrīdhara*).
(*c*) *Jambu-dvīpa* [island of Jambu]—is the name of one of the seven continents or rather large islands surrounding the mount Meru. It is so named either from the *Jambu* (the rose apple, scientifically named *Engenia Jambolana*) trees abounding in the place, or from an enormous *Jambu* tree on mount Meru visible like a standard to the whole continent, and implies the central division of the known world, including India. According to Budhists' opinion, it comprises India only ; and the Jains consider it as one of the five divisions of India.
(*d*) *Tridivam* [heaven]—the space within the third sky, that is to say, the innermost or most sacred part of the sky. It means also the Paradise.

(O) Twice-born, did those objects of enjoyment (*a*), longed for by the gods (*b*), afford pleasure (*c*) to the king (whose) mind was (rested) in the Giver of Liberation (*d*) as (the objects) other (than food) (*e*) to the hungry (*f*) ? (No.). 6.

(*a*) *Te Kāmāh* [those objects......]—*See Çrîdhara*, 2.
(*b*) *Suraspārhāh* [longed for by the gods]—*See Çrîdhara*, 1.
(*c*) *Kim mudam adhijarhuh* [did...pleasure]— „ „ 3.
(*d*) *Mukunda-manasah* [whose...Liberation]— „ „ 4.
(*e*) *Itare yathā* [as......other...]—*See Çrîdhara*, 6.
(*f*) *Kshudhitasya* [the hungry]— „ „ 5.

[Çrîdhara's gloss—V. 6.]

1. *Suraspārhāh* [longed for by the gods]—desirable to gods.
2. *Te kāmāh* [those objects...]—the prosperity and other desirable objects.
3. *Kim mudam adhijarhuh* [did......pleasure]—whether such objects of enjoyment generate delight in the mind of the king ?—No, the reason being,
4. *Mukunda manasah* [whose...Liberation]—whose mind was fixed upon Krishṇa alone.
5. *Kshudhitasya* [the hungry]—persons who are desirous of food.
6. *Itare yathā* [as...other...]—such as garlands, sandal and other scents, &c.

(O) son of Bhṛigu, being then burnt by the flame of the weapon (*a*), that (*b*) hero in the mother's womb, saw certain Being (*c*), 7.

Having the size of a thumb, pure, (decked with a) diadem (*d*) of shining (*e*) gold (*f*), (whose) appearace is handsome (*g*), (with) dark-blue complexion (*h*) and (both the) clothings like lightning (*i*), and (who is) Imperishable (*j*), 8.

(Who had) beautiful and long four arms, (whose) earrings are made of melted gold (*k*), eyes (red like) blood (*l*) (who had) a mace in (his) hand, (who) causing to turn round again and again, on all sides, the mace (which) is like meteor, Himself moved round (Parikshit). 9.

(*a*) *Astra-tejasā* [by...weapon]—by the flame of the *Brahmāstra* hurled by Açvatthāmā.
(*b*) *Sah* [that]—*See Çrîdhara*, 2.
(*c*) *Purusham* [Being].—Krishṇa.
(*d*) *Maulinam* [diadem]—*See Çrîdhara*, 5.
(*e*) *Sphurat* [shinning]— „ „ 4.
(*f*) *Purata* [gold]— „ „ 3.
(*g*) *Apīvya-darçanam* [appearance is handsome]—*See Çrîdhara*, 6.
(*h*) *Çyāmam* [dark-blue]— „ „ 8.
(*i*) *Taḍidvāsasam* [......clothings......lighning]— „ „ 7.
(*j*) *Achyutam* [Imperishable]— „ „ 9.
(*k*) *Tapta-kānchana kuṇdalam* [earrings...gold]— „ „ 10.
(*l*) *Kshatajāksham* [eyes......blood]— „ „ 11.

[ÇRĪDHARA'S GLOSS—VV. 7 to 9.]

1. The verse, 7 commences to describe the proposed subject.

1. *Sah* [that].—Parīkshit.

3. *Purata* [gold]—full of gold.

4. *Sphurat* [shinning]—bright.

5. *Maulinam* [diadem]—ornament for the head, (whose diadem was full of shinning gold).

6. *Apīcya-darçanam* [appearance is handsome]—very beautiful form.

7. *Tadidvāsasam* [......clothing...... lightning]—whose wearing apparels were like lightning.

8. *Çyāmam* [dark-blue]—by the use of this adjective and the word *Tadidvāsasam*, it is indicated that the clothing of Krishṇa looked like lightning in the clouds.

9. *Achyutam* [Imperishable]—unchanging.

10. *Tapta-kānchana-kuṇdalam* [earrings......gold]—(whose) earrings were made of red-hot gold.

11. *Kshatajākshaṃ* [eyes......blood]—whose eyes appeared very red on account of His being too busy.

(Parīkshit) reasoned about (*a*) (within himself) in this way—(it is) who this being may be (*b*), who, like the sun (destroying) the dews (*c*), having extinguished the flames of the weapon by (His) own mace, is present near me ! (*d*). 10.

(*a*) *Paryaikshata* [reasoned about...] – See *Çrīdhara*, 4 ; and *Jīva*, 3.
(*b*) *Asau kah* [......who this being...] —,, ,, 2.
(*c*) *Gopatih nīhāram iva* [like...dews]—,, ,, 2 ; and ,, 1.
(*d*) *Sannikarshe* [near...]— ,, ,, 3.

[ÇRĪDHARA'S GLOSS—V. 10.]

1. *Astra-tejah vidhamantam* [having...weapon]—who is the extinguisher of the flames of the weapon.

2. *Gopatīh nīhāram iva* [like......dews]—as sun destroyeth the dews by its rays.

3. *Sannikarshe* [near......]—the fœtus in the womb had seen (Krishṇa) near it.

4. *Paryaikshata* [reasoned about...]—although Parīkshit saw Krishṇa, yet he thought and discussed within himself by saying 'who this being may be !'

[JĪVA GOSVAMIN'S GLOSS—V. 10.]

1. *Gopatih nīhāram iva* [like...dews]—like the sun who is the destroyer of dews.

2. *Asau kah* [...who this being......]—who is He ?

3. *Paryaikshata* [reasoned about...]—argued within himself in this way.

Having removed that (flame of the weapon), the glorious, and omnipresent (*a*) Hari of unfathomable soul (*b*) and (who is the) Protector of righteousness (*c*) vanished (*d*), from that very place (*e*) (from the presence of the) observing (child) (*f*) of ten months (in embryo) (*g*). 11.

(*a*) *Vibhuh* [omnipresent]—*See Çrīdhara,* 7.
(*b*) *Ameyātmā* [of unfathomable soul]—*See Çrīdhara,* 1.
(*c*) *Dharma-gup* [Protector of Righteousness]—„ „ 2.
(*d*) *Antardadhe* [vanished]— „ „ 6.
(*e*) *Tatra eva* [from that very place]— „ „ 5.
(*f*) *Mishatah* [observing......]— „ „ 4.
(*g*) *Daçamāsyasya* [of ten months]— „ „ 3.

[ÇRĪDHARA'S GLOSS – V. 11.]

1. *Ameyātmā* [of unfathomable soul]—whose soul is immeasurable beyond the reach of contemplation.
2. *Dharma-gup* [Protector of righteousness]—who protects Religion.
3. *Daçamāsyasya* [of ten months......]—who was only ten months (in the womb).
4. *Mishatah* [observing...]—who sees or looks at.
5. *Tatra eva* [from that very place] –from the place where He was seen and not elsewhere.
6. *Antardadhe* [vanished]—departed from all on a sudden.
7. *Vibhuh* [omnipresent].—He went away from the very place where he was seen and not from any other place as He is omnipresent.

Then (in the auspicious moment) in which had arisen the favourable planets (*a*), and which was productive of all the qualities, as its ultimate result (*b*), the maintainer of the Pāndava (race) was (as if) born with the prowess like Pāndu (himself was born) again. 12.

(*a*) *Sānukulagrahodaye* [had.........planets]— *See Çrīdhara,* 2.
(*b*) *Sarva-gunodarke* [all the qualities...ultimate...]— „ 1.

[ÇRĪDHARA'S GLOSS—V. 12.]

1. *Sarva-gunodarke* [all the qualities......ultimate......]—indicative of the progressive increase of all the qualities.
2. *Sānukulagrahodaye* [had......planets]—(the moment in which) arose the auspicious and at the same time favourable planets.

Being of joyful mind, and getting an auspicious day (*a*) fixed by the Brāhmaṇas of which Dhaumya, and Kṛipa were the first, the king caused to perform his (grand child's) birth ceremony (*b*): 13.

(*a*) *Mangalam* [auspicious day]—any day tending to a lucky issue. (*Crī-dhara*).

(*b*) *Jātakam* [birth ceremony]—a ceremony performed (after the birth of a child).

On the sacred moment of the birth of a progeny (descendant) (*a*) the king, acquainted with the proper person and moment of making gifts (*b*), presented to the Brāhmaṇas gold, kine, earth (lands), villages, the best (*c*) of elephants and horses, and the rich victuals (*d*). 14.

(*a*) *Prajātīrthe* [On......progeny......]—*See Çrīdhara*, 4.
(*b*) *Tīrthavit* [acquainted...moment...]—„ „ 3.
(*c*) *Varān* [the best]— „ „ 1.
(*d*) *Svannam* [the rich victuals]— „ „ 2.

[Çrīdhara's gloss—V. 14.]

1. *Varān* [the best]—of the best kind.
2. *Svannam* [the rich victuals]—the best food.
3. *Tīrthavit* [acquainted...moment...]—who can nick the time for making a gift. 'Until the intestinal cord is cut, there is no impurity on account of the birth of a child, but impurity is held to be ordained after the intestinal cord is cut assunder'. * According to this text it should be inferred that prepared or sun-dried rice was distributed before that event.
4. *Prajātīrthe* [On...progeny...]—at the sacred time when the child (grand-child) was born. The text of *Smriti* says that gifts made at the time of a child's birth, and *Vyatīpāta-yoga* is productive of 'eternal good' † (It is also stated that) 'the gods and *Pitris* (fathers) become present at the time when a child is born to a twiceborn, and this is said to be the holy day'. (Again it is said, when the child) comes in the house that (time) that house becomes as holy as the earth becomes holy on the hundred eclipses of the sun. ‡

The satisfied Brāhmaṇas said to the king bent with humility (*a*) (O) the best of (the descendants of) Puru (*b*), this (pure as) white (*c*) line of the descendants of the Puru race was , 15.

* यावन्नच्छिद्यते नालं तावन्नाप्नोति सूतकम् । छिन्ने नाले ततः पश्चात् सूतकन्तु विधीयते ॥
† पुत्रे जाते व्यतीपाते दत्तं भवति चाक्षयमिति स्मृतेः ।
‡ आयान्ति हि गृहं तस्मात् सूर्य्यग्रहशताधिकम् ।

Approaching to (*d*) annihilation (*e*) by unavoidable accident (*f*), this (child) hath verily been given (to thee) (*g*) by the powerful (*h*) Vishṇu, (out of) grace on thee (*i*); 16.

Therefore (*j*) (he) shall be called in this Universe by the name of the Vishṇurata (*k*). (There is) no doubt, (he) shall be the greatest (*l*), and most famous (of beings) and the greatest of the votaries (*m*). 17.

(*a*)	*Brāhmaṇāh...āchah* [the...Brāhmaṇas...humility]	—See Çrīdhara,		14.
(*b*)	*Pauravarshabha* [...the best...Puru].—Yudhisthira.	„	„	1.
(*c*)	*Çukle* [white]—	„	„	2.
(*d*)	*Upeyushi* [approaching to]—	„	„	5.
(*e*)	*Saṃsthāṃ* [annihilation]—	„	„	4.
(*f*)	*Apratighātena* [by.. accident]—	„	„	3.
(*g*)	*Rātah* [given]—	„	„	9.
(*h*)	*Prabhavishṇunā* [powerful]—	„	„	8.
(*i*)	*Anugrahārthāya* [out of grace]—	„	„	7.
(*j*)	*Tasmāt* [therefore]—	„	„	10.
(*k*)	*Vishṇurātah-iti...bhavishyati* [shall...the Vishṇurāta]—	„	„	11.
(*l*)	*Mahān* [the greatest]—	„	„	13.
(*m*)	*Mahābhāgavatah* [the greatest of the votaries]—	„	„	12.

[ÇRĪDHARA'S GLOSS—VV. 15 to 17.]

1. *Pauravarshabha* [...the best...Puru]—the most eminent of the descendants of Puru.

2. *Çukle* [white]—pure.

3. *Apratighātena* [by......accident]—by the mishap which cannot be stopped.

4. *Saṃsthāṃ* [annihilation]—destruction.

5. *Upeyushi* [approaching to]—reached.

6. *Vah* [on thee]—to you (all).

7. *Anugrahārthāya* [out of grace]—for kindness' sake.

8. *Prabbavishṇunā* [powerful]—full of powers.

9. *Rātah* [given]—given (by Vishṇu).

10. *Tasmāt* [therefore]—for that reason.

11. *Vishṇu-rātah-iti...bhavishyati* [shall...the Vishṇurāta]—shall be known by the name of 'Vishṇu given.'

12. *Mahābhāgavatah* [the greatest of the votaries]—be the greatest of the votaries of the Supreme Lord.

13. *Mahān* [the greatest]—and shall become very great by reason of his being endued with many good qualities.

14. *Brāhmaṇāh...āchah* [the...Brāhmaṇas...humility].—The verses 15, 16 and 17 should be construed together.

The king said; (O) the best amongst the good, will this (child) be able (*a*) to follow (*b*) with fame (*c*) and the cry of 'good' (*d*), (the examples of) the great-souled Royal saints (*e*) of holy fame (born) in (our) family? 18.

(*a*) *Api svit* [will......be able]—See *Çrīdhara*, 2.
(*b*) *Anuvarttitā* [follow]— „ „ 5.
(*c*) *Yaçasā* [......fame]— „ „ 4.
(*d*) *Sādhuvādena* [......cry of 'good']—*See Çrīdhara*, 3.
(*e*) *Rājarshīn* [Royal saints]—virtuous kings of the Puru family.

[ÇRĪDHARA'S GLOSS—V. 18.]

1. Hearing from the Brāhmaṇas, that Parīkshit will be the greatest of the devotees, the king Yudhisthira being pleased asked whether the child will follow the examples of the Puru family.

2. *Api svit* [will......be able].—This is expressive of question.

3. *Sādhuvādena* [......cry of 'good']—by thanks-giving ; with congratulation.

4. *Yaçasā* [......fame]—by good deeds.

5. *Anuvarttitā* [follow]—follow the examples of the illustrious and noble-minded kings of the Puru family.

The Brahmaṇas said : (O) the Son of Pṛithā (*a*), this (Parīkshit) shall be the visibly manifested protector of his subjects (*b*) like Ikshvāku (*c*), the son of Manu ; and friendly to Brāhmaṇas (*d*) ; and veracious (*e*) like Rāma (*f*), the son of Daçaratha (*g*). 19.

(*a*) *Pārtha* [......the son of Pṛithā].—Yudhisthira.
(*b*) *Prajāvitā* [protector of his subjects]—*See Çrīdhara*, 1.
(*c*) *Ikshvākuh* [इक्ष्वाकुः]—is one of the ten sons of Vaivasvata Manu. He is said to have been born from the nostril of Manu, when he happened to sneeze and is the first prince of the solar dynasty, and reigned in Ayodhyā, the capital of Koçala in the *Tretā* (second) age.
(*d*) *Brahmaṇyah* [friendly to Brāhmaṇas]—*See Çrīdhara*, 3.
(*e*) *Satya-sandhah* [veracious] „ „ 4.
(*f*) *Rāma* [राम]—*See* p. 145. *note* (*c*).
(*g*) *Dāçarathih* [son of Daçaratha].—Daçaratha was the king of Ayodhyā and father of Rāma.

[ÇRĪDHARA'S GLOSS—V. 19.]

1. *Prajāvitā* [protector of his subjects]—who protects his people.
2. *Mānavah* [son of Manu].—Manu's son.
3. *Brahmaṇyah* [friendly to Brāhmaṇas]—will be well-wisher of Brāhmaṇas

4. *Satya sandhah* [varacious]—true to the agreement or compact, faithful to an engagement (like Râma).

Verily, like Çivi (*a*), the king of Uçinara (*b*), this (child) shall be munificent and protector of those seeking for shelter ; and like the son of Dushmanta (*c*), the proclaimer (*d*) of glory of his kinsmen (*e*) and that of the performers of sacrifices (*f*). 20.

(*a*) *Çivih* [शिविः]—*See Çrîdhara*, 2. On a reference to the *Vanaparvan* of the *Mahâbhârata*, and the *Vishnu Purâna*, it will appear that Çivi rescued Agni in the form of a pigeon from the hands of Indra in the form of a hawk by offering an equal portion of his own flesh, weighed in a balance.

(*b*) *Uçînara* [उशीनर].—It is another name of Kândâhâra.

(*c*) *Daushmanti* [son of Dushmanta].—Bharata was the son of king Dushmanta by Çakuntalâ. It is stated that the king went on hunting and in the forest met Çakuntalâ, attracted by whose beauty, he married her by exchange of garlands, and gave her a ring as a pledge of his troth. Bharata was the issue of this marriage. The ring was lost, hence Dushmanta would not acknowledge Çakuntalâ as his wife ; subsequently, however, the ring was found out, and the king acknowledged Çakuntalâ as his wife and Bharata as his son. This narrative is the ground work of Kalidâsa's drama, the *Çakuntalâ*. Bharata's marvelous deeds and the extent of his empire have been very vividly described by the Sanskrit poets. India is called Bhâratavarsha according to his name. His seat of the empire was at the site now occupied by the ruins of Takh-i-Bahi in the country of the Yusufzais to the northward of Peshwar.

(*d*) *Vitanitâ* [proclaimer]—*See Çrîdhara*, 5.

(*e*) *Svânâm* [his kinsmen]— „ „ 3.

(*f*) *Yajvanâm* [performers of sacrifices]—*See Çrîdhara*, 4.

[Çrîdhara's gloss—V. 20.]

1. *Auçînarah* [the king of Uçinara]—Rular of Uçînara.
2. *Çivih* [शिविः].—He was a king who parted with his own flesh to a hawk for saving a pigeon from the attack of the bird of prey.
3. *Svânâm* [his kinsmen]—his relations.
4. *Yajvanâm* [performers of sacrifices]—persons who perform sacrifices.
5. *Vitanitâ* [proclaimer]—that which increases the glory.
6. *Daushmantih* [son of Dushmanta]—Bharata.

This (child shall be) the foremost of the holders of bow like the two Arjunas (*a*) ; unconquerable like the fire (*b*) ; and unsurpassable like the ocean. 21.

(*a*) *Dvayoh Arjunayoh* [the two Arjunas].—Pârtha and Kârtta vîryârjjuna. (*Çrîdhara*).

(*b*) *Hutâçah* [fire]—that which eats oblation.

This (child shall be) the most powerful like the 'king of beasts' (*a*), worthy to be visited (or frequented) like the Himālayas (*b*), forbearing (*c*) like Earth ; enduring (*d*) like the parents. 22.

(This child shall be) equal to the Grandfather (*e*) in equality (*f*) ; be compared with the Being who is Lord of the mountain in graciousness ; and the refuge of all beings like the celestial (Vishṇu) who is the shelter of the Goddess of Prosperity (*g*). 23.

(*a*) *Mrigendrah iva* [like the 'king of beasts']—like lion.
(*b*) *Nishevyah* [worthy to be visited......]— *See Çrīdhara*, 1.
(*c*) *Vasudhā iva-titikshuh* [forbearing like Earth]— " " 2.
(*d*) *Sahishṇuh* [enduring]— " " 3.
(*e*) *Pitāmahasamah* [......Grandfather]— " " 4.
(*f*) *Sāmye* [in equality]— " " 5.
(*g*) *Ramāçrayah* [the shelter of the Goddess of Prosperity]— " 6.

[ÇRĪDHARA'S GLOSS—VV. 22 and 23.]

1. *Nishevyah* [worthy to be visited]—(Parīkshit shall be the proper person) from whom good persons will seek shelter as the sages do frequent in the recesses of the Himālaya mountains.
2. *Titikshuh* [forbearing]—like the earth.
3. *Sahishṇuh* [enduring].—Parīkshit will be enduring like his father and mother.
4. *Pitāmahasama* [Grandfather]—like Brahmā.
5. *Sāmye* [equality]—want of difference ; impartiality.
6. *Ramāçrayah* [the shelter of the Goddess of Prosperity]—refuge of Lakshmī

In greatness of all good qualities, this (child shall) follow Kṛishṇa ; in magnanimity (*a*) (he shall be) like Rantideva (*b*) ; and (shall be) righteous like Yayāti. 24.

(*a*) *Audārye* [in magnanimity]—*See Jīva*, 2.
(*b*) *Rantideva* [रन्तिदेव].—He was the son of *Saukṛiti* and was known for his liberality. It will appear from a description in the *Megh-duta* that his sacrifices of kine were very numerous. The blood from such sacrifices formed, it is said, the river *Charmanvati*, the modern Chambal.

[ÇRĪDHARA'S GLOSS—V. 24.]

1. He shall be like Kṛishṇa as regards the greatness derived from all the good qualities.

[JÎVA GOSVAMIN'S GLOSS—V. 24.]

1. Yet with a view to say something more striking the author wants to say something more in the latter part of this verse. What is the necessity of dilating more (about Krishṇa) ?

2. *Audārye* [in magnanimity]—here it means munificence including kindness.

This (child shall be) equal to Bali (*a*) in patience ; and in devotion (*b*) towards Krishṇa, (he shall be) like Prahlada ; (He shall be the) performer (*c*) of (many) horse-sacrifices and servant of the old. 25.

(*a*) *Bali* [बलि]—*See* p. 143. *note* (*b*).

(*b*) *Sadgrahah* [in devotion]—*See Çrīdhara*, 2.

(*c*) *Āharttā* [performer]— „ „ 3.

[ÇRĪDHARA'S GLOSS—V. 25.]

1. *Dhrityā* [in patience]—by patience.

2. *Sad-grahah* [in devotion]—attachment.

3. *Āharttā* [performer]—performer, one who acts, doer.

This (child shall be) the progenitor of the Royal saints, (or great kings), and the punisher of those (who have) gone astray (from the) path (of life) ; and for (the benefit of) World and Religion, shall be the chastiser of Kali. 26.

Having heard at the end about (the approach of his) death, from *Takshaka* (*a*) sent by the son of the twice born (*b*) and renouncing the secular matters, he shall take refuge in the feet of Hari. 27.

(*a*) *Takshaka* [तक्षक]—one of the principal *Nāgas* or serpent of the lower region.

(*b*) *Dvija putrah* [the son of the twice-born].—Çringi, son of Çamīka.

[ÇRĪDHARA'S GLOSS—V. 27.]

1. *Parīkshit* entirely devoted himself to the Supreme Lord after hearing the approach of his death from the serpent sent by the son of Brāhmaṇa.

(O) king, (after) having asked (being acquainted with) the real truth regarding his ownself (*a*) of the sage, the son of Vyasa (*b*) ; and giving up (*c*) this (*d*) (mortal frame, on the banks) of the Ganges ; this (child) shall manifestly attain (*e*) (Hari, secure of) fear threatened from any quarters (*f*). 28.

(*a*) *Jijnāsitātmayāthārthyah* [......having......ownself]—*See Çrīdhara*, 1.
(*b*) *Vyāsa-sutāt* [......the son of Vyāsa].—Çuka is meant here.
(*c*) *Hitvā* [giving up]—*See Çrīdhara*, 5.
(*d*) *Idam* [this]— " " 4.
(*e*) *Yāsyati* [shall...attain]— " 3.
(*f*) *Akutobhayam* [......secure......quarters]—*See Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 28.]

1. *Jijnāsitātmayāthārthyah* [......having......ownself]—having asked truths regarding his soul.
2. *Akutobhayam* [......secure......quarters]—where there is no apprehension of any danger from any quarters.
3. *Yāsyati* [shall...attain]—reach (those feet).
4. *Idam* [this]—mortal frame.
5. *Hitvā* [giving up]—quitting (on the banks of) the Ganges.

Having thus instructed the ruler and received (due) honour (from him) (*a*), all the Brāhmaṇas versed in the astrological calculation of nativity, repaired to (their) own houses. 29.

(*a*) *Lavdhā-pachitayah* [received.........honour......]—(those) who have received honour (*Çrīdhara*).

This the same (*a*) mighty (*b*) (child) shall be known (by the name of) Parīkshit in this universe, because (*c*) meditating (remembering) upon the (Being) seen in the womb (*d*), (he) shall examine (any person before him whether or not the being) amongst the men (*e*) (is the same one as was seen by him in his mother's womb). 30.

(*a*) *Sah eshah* [This the same].—This refers to Parīkshit's condition of infancy before seeing Krishṇa after Parīkshit was born on earth. (*Jīva*).
(*b*) *Prabbu* [mighty]—*See Çrīdhara*, 3.
(*c*) *Yat* [because]— " " 2.
(*d*) *Garbhe drishtam anudhyāyan* [meditating...womb]—*See Çrīdhara*, 4.
(*e*) *Nareshu* [......men]—*See Çrīdhara*, 5.

[ÇRĪDHARA'S GLOSS—V. 30.]

1. This verse states about the origin of the word Parīkshit.
2. *Yat* [because]—the reason being.
3. *Prabhu* [mighty]—powerful (Parīkshit).
4. *Garbhe drishtam anudhyāyan* [meditating......womb]—after thinking upon the Being seen in Uttarā's womb.

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5. *Nareshu* [......men]—amongst the visible men (persons present before). The child after his birth examined all men seen by him by questioning within himself, whether this person is the same personage seen by him in his mother's womb, hence he became known in the world by the name of Parīkshit.

Being surrounded (*a*) by grandfathers (*b*), the prince (*c*), soon thrived (*d*) day by day (*e*), like the renowned (*f*) moon (*g*) which increaseth by its parts (*h*) (during) the light-half of a month (from new moon to full moon) (*i*). 31.

(*a*) *Āpūryamāṇah* [surrounded]—See Çrīdhara, 6.

(*b*) *Pitribhih* [by grandfathers]—because his father died before his birth. See Çrīdhara, 7.

(*c*) *Rāja-putrah* [the prince].—Parīkshit is described in the verse as 'king's son'. His father died previous to his birth and was never a king, but a prince only. The word 'son' includes son and grandson, hence the word *Rāja-putra* has been used in the verse.

(*d*) *Vavṛidhe* [thrived]—See Çrīdhara, 8.
(*e*) *Anvaham* [day by day]— „ 4.
(*f*) *Sah* [the renowned]— „ „ 2.
(*g*) *Uḍupah* [moon]— „ „ 3.
(*h*) *Kāshthābhih* [by...parts]— „ 5.
(*i*) *Çukle* [the light-half...moon]—See Çrīdhara, 1.

[ÇRĪDHARA'S GLOSS—V. 31.].

1. *Çukle* [the light-half...moon]—the fifteen days of the moon's increase.
2. *Sah* [the renowned]—the known.
3. *Uḍupah* [moon]—(moon is considered as the lord of the stars).
4. *Anvaham* [day by day]—every day.
5. *Kāshthābhih* [by...parts]—by the fifteen parts.
6. *Āpūryamāṇah* [surrounded]—being filled ; becoming full.
7. *Pitribhih* [by grandfathers]—by Yudhishthira, &c., and 64 objects of enjoyment or knowledge such as dancing, singing, &c.
8. *Vavṛidhe* [thrived]—increased.

In that very (state) of infancy, (he) naturally (thrived) as a pious-minded, devoted to Krishṇa, keen in intellect, greatly attached to the Supreme Lord, and giving pleasure to all men. * 32.

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* *This verse is not to be found in all the manuscripts or printed editions of the Çrīmadbhāgavata.*

The king (Yudhishthira) who had not acquired wealth (*a*) by any other (*b*) (means than of imposing moderate) tax and (fine derived from) punishment (*c*) (inflicted on criminals), pondered over (*d*) (as to the means for) performing the horse-sacrifice (*e*) (on account of) expiating (the sin) for causing injury to (his) ralatives (*f*). 33.

(*a*) *Lavdhah-dhanah* [acquired wealth]—*See Çrīdhara*, 6.
(*b*) *Anyatra* [by any other...]— „ „ 5.
(*c*) *Kara-dandayoh* [...tax...punishment]—„ „ 4.
(*d*) *Dadhyau* [pondered over]— „ „ 7.
(*e*) *Yakhyamāṇah* [performing...sacrifice]— „ 3; and *Jīva*, 1.
(*f*) *Jnāti-droha-jihāsayā* [...expiating...relatives]—*See Çridhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 33.]

1. The performance of horse-sacrifice by Yudhishthira has been briefly referred to in the part of this work. This verse describes about it more fully.

2. *Jnāti-droha-jihāsayā* [...expiating...relatives]—with a view to wipe away the sin for the injury inflicted on the relatives.

3. *Yakhyamāṇah* [performing...sacrifice]—about to inaugurate the horse-sacrifice.

4. *Kara-dandayoh* [...tax...punishment]—besides imposition of tax and infliction of punishment.

5. *Anyatra* [by any other...]—by no other means.

6. *Lavdha-Dhanah* [acquired wealth]—money was not earned by any other means, and it was just sufficient to maintain his relations and dependants.

7. *Dadhyau* [pondered over]—thought over.

[JĪVA GOSVAMIN'S GLOSS.—V. 33.]

1. *Yakshamāṇah* [performing...sacrifice]—for the purpose of pleasing him who had performed sacrifices. This refers to all the instructions given by Bhīshma ; otherwise, it will be considered that he is disbelieved and slighted.

Perceiving (understanding) his desire, and being sent by the Imperishable, (Yudhisthira's) brothers collected hoards of wealth which had been left (*a*) at the northern quarters. 34.

(*a*) *Prahīṇam* [...left].—Yudhishthira's brothers brought gold, &c. , offered in sacrifice and left at the place where the sacrifice performed by king Marutta.

Having procured the things necessary for the ceremony (*a*) by such (wealth), and therefore attaining his

object, Yudhishthira (who was) afraid (of the sins committed by him for inflicting injury on his relations) (*b*), adored Hari, the Lord of sacrifice, by (performing) three horse-sacrifices. 35.

(*a*) *Sambhrita sambhārah* [having......ceremony]—*See Çrīdhara*, 1.
(*b*) *Bhīta* [afraid...]— „ „ 2.

[ÇRÎDHARA'S GLOSS—V. 35.]

1. *Sambhrita-sambhārah* [having...ceremony]—who procured the articles necessary for performing the horse-sacrifice.

2. *Bhīta* [afraid...]—full of fear on account of causing injury to his relatives.

Being welcomed by the king, and having caused the ruler of men to perform the sacrifice, through the Brāhmaṇas, the Supreme Lord with a desire for the good of (his) friends, resided (in that place) for a few months. * 36.

Then, assented to, by the king, and friends with Kṛishṇā, Kṛishṇa surrounded by the Yadavas with Arjuna, went to Dvārakā. * 37.

(*a*) *Kṛishṇā* [कृष्णा]—*Draupadī*

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* *These verses are not to be found in all the manuscripts or printed editions of the Çrīmadbhāgavata.*

FINIS OF THE TWELFTH CHAPTER, NAMED THE BIRTH OF PARÎKSHIT, IN THIS STORY OF NAIMIÇA, IN THE FIRST BOOK, IN THE ÇRÎMADBHÂGAVATA, THE GREAT PURÂṆA, AND THE VYÂSA'S TREATISE OF THE SELF-DENYING DEVOTEES.

CHAPTER XIII.

(THE SPEECH OF NĀRADA.)

Knowing from Maitreya (*a*) on his way to pilgrimage, that (Hari) is his Refuge (*b*), and having obtained (*c*) from that (*d*) (Refuge), all knowledge what he wished to know (*e*), said Suta, Vidura (*f*) repaired to the city of Hastinā (*g*). 1.

(*a*) *Maitreya* [मैत्रेय]—He is known in different characters. As a disciple of Parāçara, he is known to be the person to whom the *Vishṇu Purāṇa* was related. In the *Çrīmadbhāgavata*, he is one of the chief interlocutors and also known by the name of Kausharavi ; as a great sage he is known in the *Mahābhārata-Vanaparva.* He is also known as the son of Mitrāyu, from whom the Maitreya Brāhmaṇas descended.

(*b*) *Ātmanoh gatim* [his Refuge]—*See Çrīdhara*, 2 ; and *Jīva*, 2.
(*c*) *Avāpta* [...obtained]— „ „ 3 ; and „ 4.
(*d*) *Tayā* [from that]— „ 3.
(*e*) *Vivitsitah* [what...know]— „ „ 4 ; and „ 4.
(*f*) *Vidura* [विदुर]—*See Jīva*, 1. He was the son of a slave-girl by Vyāsa and the half-brother of Dhṛitarāshtra and Pāṇdu. Vyāsa at the request of his mother Satyavatī begot two children, Dhṛitarāshtra who was born-blind and Pāṇdu, the pale, on Ambikā and Amvālikā respectively, the widows of *Vichitra-vīrya.* As all these children had physical defects, Satyavatī again asked Vyāsa to beget a third son without defect. The elder widow being terrified at the austere appearance of Vyāsa sent a slave-girl to him dressed in her own garb. This woman is the mother of Vidura. He is described to be one of the best characters in the *Mahābhārāta.* He was always well-disposed towards Yudhishthira and his brothers, and warned them from the evil designs of Duryyodhana. He was also ready with his advice to Dhṛitarāshtra, Duryyodhana, &c. Vidura was married to a slave-girl belonging to the king, Devaka.

(*g*) *Hastināpuram* [हस्तिनापुरम्]—*See note Gajasāhvaya.* p. 168.

[Çrīdhara's gloss—V. 1.]

1. With a view to describe how Kali was chastised by Parīkshit, this and the two subsequent chapters are describing the return of Vidura to

Hastināpura, and Dhritarāshtra's retirement from the world, Arjuna's return to Hastināpura, and retirement of the Pāṇḍavas from worldly affairs.

2. *Gatim* [Refuge].—Hari.

3. *Avāpta* [......obtained]—having received.

4. *Viritsitah* [what......know]—whatever he was desirous to know.

[JĪVA GOSVAMIN'S GLOSS—V. 1.]

1. As described in the third book of the *Çrīmadbhāgavata* it should be noticed that Vidura withdrew from the side of Duryyodhana before the great battle of Kurukshetra.

2. *Ātmanoh gatim* [his Refuge]—devotion for Hari.

3. *Tayā* [from that]—by that knowledge.

4. *Avāpta-viritsitah* [obtained......know].—He knew everything by that knowledge, because he is the refuge of all.

(His) unflinching love being engendered in Govinda (*a*), whatever question Vidura (first) asked (*b*) the son of Kuçaru (it is) known (he afterwards), desisted from the same (*c*). 2.

(*a*) *Govinda* [गोविन्द]—(literally) finder of cows, cow-keeper ; (here) Krishṇa. *See* p. 264. *note* (*c*).

(*b*) *Praçnān kritavān* [question...asked]—*See Çrīdhara*, 1.

(*c*) *Kauçāravāgratah* [...son of Kuçaru]— „ „ 2.

[ÇRĪDHARA'S GLOSS—V. 2.]

1. *Praçnān kritavān* [question...asked]—questions which he asked regarding vows, acts and meditation, &c. Subsequently, on getting answer to the three or four questions he acquired perfect knowledge, when his unfliching devotion generated in his mind regarding Krishṇa, after which he desisted from putting further questions.

2. *Kauçāravāgratah* [...son of Kuçaru]—before Vidura.

(O) Brāhmaṇa, as the (human) body (after the loss of consciousness for some reason or other) comes into activity (by the return of vitality in it) (*a*) so seeing that the friendly (Vidura) was coming, Yudhishthira with his younger brothers (*b*), Dhritarashtra (*c*), Yuyutsu (*d*), Sūta (*e*), son of Çaradvata (*f*), and Prithā, (*g*), 3.

Gandhārī (*h*), Draupadī (*i*), Subhadrā (*j*), Uttarā (*k*), Kripī (*l*) and the Paṇḍava kinsmen, their wives (*m*) and other (ladies) (*n*) with their children arriving (there), with great pleasure, advanced to meet (Vidura). 4.

(*a*) *Prāṇam tanvah iva* [as......vitality......]—*See Çrīdhara*, 5.

(*b*) *Sahānujah* [with......brothers]—with Bhīma, Arjuna, Nakula and Sahadeva.

(*c*) *Dhritarāshtrah* [धृतराष्ट्रः]—father of Duryyodhana, uncle of Yudhishthira, &c. *See* p. 255 *note* (*e*).

(*d*) *Yuyutsu* [युयुत्सु]—son of a harlot by Dhritarāshtra. *See* p. 325.

(*e*) *Sūtah* [सूतः]—(literally) charioteer, driver, the name of a mixed caste (the son of a Kshatriya father and Brāhmaṇa mother, his occupation is of managing horses and driving cars.)

(*f*) *Çāradvatah* [son of Çaradvatah].—*Kripāchāryya*. *See* p. 325.

(*g*) *Prithā* [पृथा].—Kunti. *See* p. 255. *note* (*g*).

(*h*) *Gāndhārī* [गान्धारी]—*See* p. 255. *note*. (*f*).

(*i*) *Draupadī* [द्रौपदी]—*See* p. 256. *note* (*h*).

(*j*) *Subhadrā* [सुभद्रा]—wife of Arjuna and mother of Abhimanyu.

(*k*) *Uttarā* [उत्तरा].—Mother of Parīkshit.

(*l*) *Kripī* [कृपी]—*See Çrīdhara*, 2; and p. 247.

(*m*) *Yāmayah* [their wives]—*See Çrīdhara*, 3.

(*n*) *Anyāh* [other...]— „ „ 4.

[ÇRĪDHARA'S GLOSS—V. 3.]

1. *Sūtah* [सूतः]—a name of Sanjaya.
2. *Kripī* [कृपी]—wife of Droṇa.
3. *Yāmayah* [their wives]—wives of the kinsmen.
4. *Anyāh* [other......]—other women.
5. *Prāṇam tanvah iva* [as......vitality......]—if for any cause consciousness is lost, the human body (including all its parts, hands, feet, &c.,) becomes inactive, but on the return of the vital spirit in it, the body becomes active (similarly, Yudhishthira, &c., became greatly animated by reverence to meet Vidura on his return.)

Having fully met with (that Vidura) by embracing and saluting duly, (they all who were) distressed on account of the sorrow, caused by separation (*a*), shed tears (generated by reason) of affection. 5.

(*a*) *Virahautkaṇthya-kātarāh* [......distressed......separation]—being overwhelmed with sorrow on account of separation (*Çrīdhara*).

On (his) taking seat, the king paid honour to that (Vidura). Then, in the presence of those who were hearing, the ruler bent with humility, said unto that (Vidura, after he had) taken his food, relieved (himself) of toil and reclined on his seat at ease. 6.

Yudhishthira said: As with mother we have been relieved (by thee) from the difficulties (*a*) (of which the acts of) poisoning and (setting) fire were the first, (therefore), dost thou remember (*b*) us (who have) thrived (*c*) under the shade of thy partiality (*d*) (towards us) ? 7.

(*a*) *Vipatgaṇāt...mochitāh* [relieved......difficulties].—This refers to the attempt of Duryyodhana's poisoning the Pāṇdavas and setting *Yatugṛiha* on fire. *See Çrīdhara*, 3.

(*b*) *Api smaratha* [dost...remember]—*See Çrīdhara*, 4.

(*c*) *Samedhitān* [...thrived]— „ „ 2.

(*d*) *Yushmat-pakshachchhāyā* [under......partiality]—*See Çrīdhara*, 1.

[Çrīdhara's gloss—V. 7.]

1. *Yushmat-pakshachchhāyā* [under...partiality...]—as under the protection of the wings of birds, their young ones do thrive.

2. *Samedhitān* [...thrived]—so prospered (we) on account of thy prosperity.

3. *Vipatgaṇāt-mochitāh* [relieved......difficulties]—become free from the troubles.

4. *Api smaratha* [dost...remember]—do you remember ?

By what sort of living didst thou who roved (all over) the world, maintain (thy) life ? What places of pilgrimage and holy shrines (*a*) didst thou frequent ? 8.

(*a*) *Tīrthāni kshetramukhyāni* [places of pilgrimage and holy shrines].—The distinction of these two words may be noted. The former includes such places where there are sanctified rivers, springs, &c., such as the Ganges, the lake Mānassaravara, &c., the latter implies only holy places, such as the temple at Benares and as that of Juggannāth at Puri.

(O) The excellent being, the votaries like thee are themselves equal to the places of pilgrimage, (because thou) through the Holder of the mace (*a*) (who is) in thy heart (*b*), makest the place of pilgrimage worthy of its true appellation. 9.

(*a*) *Gadābhritā* [Holder of the mace].—Krishṇa.

(*b*) *Svāntasthena* [in heart]—*See Çrīdhara*, 2.

[Çrīdhara's gloss—V. 9.]

1. The object of frequenting holy places by men like thee is not for their own sake but for their showing grace on those sanctified places. A place of pilgrimage becomes unholy when it is frequented by wicked men but it is restored to its original condition by being visited by men of sanctified character.

(2) *Svāntasthena* [···in the heart]—*svānta* (स्वान्त) means mind ; placed in such mind ; or within thyself.

[JĪVA GOSVAMIN'S GLOSS—V. 9.]

1. It is for the benefit of the places of pilgrimage and not for any particular good to the devotional votaries like Vidura that they visit such places.

(O) Father (uncle), are our friends, the Yādavas (*a*) whose god is Krishṇa, in the enjoyment of happiness in (their) own city? Have they (ever) been seen or heard by thee anywhere? 10.

(*a*) *Yadavah* [Yādavas]—*See* p. 278. *note* (*d*).

[ÇRĪDHARA'S GLOSS—V. 10.]

1. Are they (Yādavas) happy (now)? Have you ever seen or heard them anywhere?

Thus said (asked) by the king of righteousness, Vidura described fully one by one, according to his own light, all those (subjects), save the destruction of the race of Yadu. 11.

The compassionate (Vidura), unable to see the distressed (persons), verily, did not inform (Yudhishthira, about) the disagreeable (event), happened by itself, and is difficult to be borne by men. 12.

[ÇRĪDHARA'S GLOSS.—V. 12.]

1. This verse states that when other people did not deign to communicate the news of the destruction of the Yadu race for fear wounding the feeling of the Pāṇḍavas, then how is it possible for Vidura who was a superior person in comparison with them could inform Yudhishthira, &c., about this melancholy intelligence?

Then, having given (instruction on truth) (*a*) beneficial to (his) eldest brother, being adored like god by (his) kinsmen, and bearing the (burden of) love of all persons, Vidura resided in the city of Hastinā for sometime. 13.

(*a*) *Çreyaskrit* [having......]—giving instruction on beneficial truth. (*Çrīdhara*).

As long as Yama held (*a*) (on account of) curse (*b*) hurled against him, the character of a *Çudra*, for one hundred years (*c*) till then Aryamā (*d*) held the rod for administering (*e*) punishment to the sinners according to (their respective) sins. 14.

(*a*) *Dadhāra* [held]—attained to.

(*b*) *Çāpāt* [...curse]—*See Çrīdhara*, 3.

(*c*) *Varshaçatam* [...hundred years]— (extending) over a little more than one hundred years (*Jīva*).

(*d*) *Aryamā* [अर्यमा]—one of the twelve Ādityas in the *Manvantara* of Vaivasvata. He is commonly invoked together with Varuṇa and Mitra, the chief of the manes ; and the sun.

(*e*) *Avibhrat* [held...]—*See Çrīdhara*, 2.

[ÇRÎDHARA'S GLOSS—V. 14.]

1. As Vidura is supposed to be the *Çūdra*, how is it possible for him to give instruction on higher truth ? The answer is that he was in reality not a *Çūdra*.

2. *Avibhrat* [held......]—when Yama was born on earth as a *Çūdra* in person of Vidura, Aryamā was the ordainer of punishment to the sinners in the lower region.

3. *Çāpāt* [......curse]—from the imprecations showered by sage Māṇdavya. The allusion refers to the following circumstance. Once upon a time sentinels of a king pursued some thieves and found them with sage Māṇdavya. They including the sage were brought to the king bound in chains and the king commanded them to be impaled on the stake. On discovering that Māṇdavya was a sage, the prince relieved him from the impending danger and paid him due respect who, being however incensed at the insult done to him, went to Yama to enquire the reason of inflicting such severe punishment without any reasonable cause. Yama, the dispenser of justice for the doings of mankind, informed him that the sage during his infancy killed in sport a grass-hopper by piercing it with a *kuça* grass. On hearing this Māṇdavya hurled imprecation to the effect that he should be born as a *Çūdra* on earth inasmuch as he inflicted very disproportionate punishment for a comparative offence of less degree committed during the infancy on account of ignorance.

With (his) brothers like the guardians of the world, Yudhishthira, who had (already) obtained (regained) (his) kingdom, seeing his grandson, the maintainer of his family (*a*), became gladdened with prosperity. 15.

(*a*) *Kulandharam* [maintainer......family]—who upheld the continuity of the family. (*Çrīdhara*).

In this way (*a*), the most invincible time (*b*) passed away, without the knowledge of (the people) (who became deeply) attached to the domestic affairs (*c*), being infatuated (*d*) with the desire (of enjoying) such (affairs) (*e*). 16.

(*a*) *Evaṃ* [In this way]—*See Jīva*, 1.
(*b*) *Kālah* [time]—*See Çrīdhara*, 3.
(*c*) *Grihesh u saktānāṃ* [......attached......affairs]—*See Jīva*, 2.
(*d*) *Pramattānāṃ* [being infatuated]—*See Çrīdhara*, 2; and *Jīva*, 3.
(*e*) *Tadīhayā* [with......such......]— „ „ 1.

[ÇRĪDHARA'S GLOSS—V. 16.]

1. *Tadīhayā* [with......such......]—by the domestic affairs.
2. *Pramattānāṃ* [being infatuated]—of persons being mad with.
3. *Kālah* [time]—span of life; or the time stupefied (them).

[JĪVA GOSVAMIN'S GLOSS—V. 16.]

1. *Evaṃ* [In this way]—in this manner; on account of the benign government of Yudhishthira.

2. *Grihesh u saktānāṃ* [......attached...affairs]—deeply engaged in domestic concern or worldly affairs.

3. *Pramattānāṃ* [being infatuated]—persons became mad with such affairs. Time stupefied these people but not the Pāṇḍavas. Vidura gave instruction to Dhritarāshtra on truth and not to the Pāṇḍavas on the same.

Knowing (*a*) (about) that (course of time), Vidura said unto Dhritarāshtra: (O) king, (let thy) exit (from this world) be sooner. Behold the danger is coming (imminent). 17.

(*a*) *Abhipretya* [Knowing]—being acquainted with (*Çrīdhara*).

(O) mighty (Lord), that glorious time of all (of us) (*a*), of which (there is) no remedy in this (world for counteracting its effect) from any person soever, and at any time, hath now approached. 18.

(*a*) *Sarveshāṃ* [of all......]—*See Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 18.]

1. What is the use of departing from this world? Let us try to remedy the evil. This verse says that there is no remedy in this world to counteract the effects of Time.

2. *Sarveshāṃ* [of all... ..]—all persons whose duty it was to counteract (the effect).

Being subdued (*a*) by which (time), men become immediately separated even from the dearest (vital) spirit ; then what to say of other riches ? 19.

(*a*) *Abhipannah* [subdued]—*See Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 19.]

1. How is it possible to bear the separation from worldly riches, &c. ? (This verse points out that when man is obliged even to give up the endearing life compared to which the worldly riches are nothing.)

2. *Abhipannah* [subdued]—being completely under whose subjection.

Thy (*a*) ancestors, brothers, friends, and sons have died ; age hath fully passed away from (thee), body (*b*) is affected by old age ; (yet) thou art living (residing) in another's house. 20.

(*a*) *Te* [thy].—Dhṛitarāshtra's.

(*b*) *Ātmā* [body]—*See Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 20.]

1. This and the six following verses are describing the worst condition of living in this world and thereby Vidura was trying to create moral apathy in the mind of Dhṛitarāshtra.

2. *Ātmā* [body]—body (of Dhṛitarāshtra).

Blind from the beginning, at present, deaf, of slow-understanding, (with) shattered teeth, weak-digestion and possessed of phlegm, (yet thou art) desirous of enjoyments. 21.

Ah ! the greatest is the love of life in creatures ; by which (love) thou art taking, like a domestic dog, (*a*) the rice-balls (b) thrown away by Bhīma (c). 22.

(*a*) *Gṛihapālavat* [like a domestic dog]—*See Çrīdhara*, 3.

(*b*) *Pindaṃ* [rice-balls]— „ „ 1.

(*c*) *Bhīmāpavarjjitaṃ* [thrown...Bhīma]—„ „ 2.

[ÇRĪDHARA'S GLOSS—V. 22.]

1. *Pindaṃ* [rice-balls]—food.

2. *Bhīmāpavarjjitaṃ* [thrown...Bhīma]—given by Bhīma who has killed your sons.

3. *Gṛihapālavat* [like a domestic dog]—like a house-dog.

What is the use of (*a*) (maintaining life with the meals) given by those (*b*) (at) whom fire was set (*c*), and (to whom) poison was administered (*d*), and whose wife was insulted (*e*) and lands and wealth were snatched away by thee? 23.

(*a*) *Kiyat* [What is the use of]—*See Çrīdhara*, 6.

(*b*) *Taddattaiḥ* [given by those]— „ „ 4.

(*c*) *Agniḥ nisṛishṭaḥ* [...fire...set].—This refers to the act of setting fire for killing the Pāṇḍavas known as the *Yatugṛihadāha* planned by Duryyodhana and probably approved of by Dhṛitarāshtra. (*See* p. 267).

(*d*) *Garaḥ......dattāḥ* [......poison was administered].—This refers to the another attempt at killing the Pāṇḍavas by secretly administering poison. *See Çrīdhara*, 2 ; and p. 266.

(*e*) *Dārāḥ dūshitāḥ* [wife......insulted].—This refers to the fact of insulting Draupadī in his attempt to undress her by Duçāsana in the gambling pavilion of Duryyodhana where Yudhishthira lost everything in dice-gambling. *See Çrīdhara*, 3.

[ÇRĪDHARA'S GLOSS—V. 23.]

1. *Nisṛishṭaḥ* [set]—thrown.
2. *Garaḥ* [poison]—poison.
3. *Dūshitāḥ* [insulted]—dishonoured.
4. *Taddattaiḥ* [given by those]—maintained by the food of those persons.
5. *Asubhiḥ* [life]—vital spirit obtained by such food.
6. *Kiyat* [What is the use of]—there is no necessity for such a life.

Also this very body of thee (who is) unwilling (to die), miserable, desirous of living (*a*) becoming worn out like clothings by old age, is (gradually) decaying (*b*). 24.

(*a*) *Tasya api* [who......]—*See Çrīdhara*, 1.

(*b*) *Paraiti* [is...decaying]—*See Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 24.]

1. *Tasya api* [who......].—He who thinks himself miserable or pitiable. His body also becoming worn out by age is going to decay.
2. *Paraiti* [is...decaying]—becoming weak.

Verily (*a*), that person is called to be the 'wise' (*b*) who being void of attachments to worldly objects, released from the fetters (of pride) (*c*), and whose course is imperceptible (*d*), quiteth this frame from which, selfishness hath passed away (*e*). 25.

(*a*) *Vai* [Verily]——*See Çrīdhara*, 6.
(*b*) *Dhīrah* [the 'wise']—*See Çrīdhara*, 5.
(*c*) *Mukta-vandhanah* [released...fetters...]—*See Çrīdhara*, 3.
(*d*) *Avijnāta-gatih* [whose...imperceptible]— „ „ 4.
(*e*) *Gatasvārtham* [from...away]— „ „ 2.

[ÇRĪDHARA'S GLOSS—V. 25.]

1. This verse defines the character of wise men.

2. *Gatasvārtham* [from...away]—who is free from glory, qualities, &c.

3. *Mukta-vandhanah* [released......fetters......]—who has given up pride for this mortal frame.

4. *Avijnāta-gatih* [whose...imperceptible].—Where has he gone to ?—(the answer is that) his course is unknown.

5. *Dhīrah* [the 'wise'].—He is called the wise because after suffering (patiently) the miseries of this world he hath attained to the final beatitude.

6. *Vai* [Verily]—surely.

[JĪVA GOSVAMIN'S GLOSS—V. 25.]

1. The distinction between the verses 25 and 26 is a marked one, the former indicates the life of a person who had renounced the world but as yet in a distressed condition, where as the other shows that condition of a devotee when he had sought refuge in the Supreme Lord on account of his attaining to true knowledge.

He is the best of men who is self-possessed, and being, in this (world) possessed of the complete indifference either from (his) ownself (*a*) or from (the instruction of) others (*b*), and keeping Hari in (his) mind, goeth forth from (his) house. 26.

(*a*) *Svakāt* [from...ownself.]—*See Çrīdhara*, 2.
(*b*) *Paratah* [......others]— „ „ 3.

[ÇRĪDHARA'S GLOSS—V. 26.]

1. This verse states that the best of men take precaution and find out remedy for evil.

2. *Svakāt* [from......ownself]—by nature ; naturally.

3. *Paratah* [......others]—by reason of instruction from others.

Therefore, do thou go towards the northern quarters, (thy) course being unknown by (thy) kinsmen. The time following (*a*) the present (one) shall be, for the most part, destructive (*b*) of the qualities (*c*) of men. 27.

(*a*) *Arvāk* [following]— *See Çrīdhara*, 2.
(*b*) *Vikarshaṇah* [destructive]—„ „ 4.
(*c*) *Guṇa* [qualities]— „ „ 3.

[ÇRĪDHARA'S GLOSS—V. 27.]

1. This verse states that as Dhṛitarāshtra did not previously become the best of men, he should now become the 'wise'.

2. *Arvāk* [following]—about to come ; or future.

3. *Guṇa* [qualities].—It includes patience, &c.

4. *Vikarshaṇah* [destructive]—causing destruction.

In this way, being enlightened (*a*) by (his) younger brother Vidura and cutting the strong (*b*) cord of affection for kinsmen and (adopting) the path fully pointed out by (his) brother (*c*), the king of the Ajamiḍha family (*d*) having wisdom as the only eyes (*e*) went away (from the place) 28.

(*a*) *Evaṃ bodhitah* [In.........enlightened]—*See Çrīdhara*, 3.
(*b*) *Dradhimnah* [strong] " " 4.
(*c*) *Bhrātrisandarçitā-dhvā* [the path...brother]— " 5.
(*d*) *Ājamīḍhah Rājā* [the king...family]—*See Çrīdhara*, 1.
(*e*) *Prajnāchakshuh* [having......eyes]—*See Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 28.]

1. *Ājamīḍha* [आजमीढ] begotten from the family of Ajamīḍha. (Dhṛitarāshtra).

2. *Prajnāchakshuh* [having...eyes]—blind.

3. *Evaṃ bodhitah* [In...enlightened]—having thus obtained knowledge.

4. *Dradhimnah* [strong]—on account of the firmness of mind.

5. *Bhrātrisandarçitā dhvā* [the path...brother]—regarding whom the spiritual path was pointed out by Dhṛitarāshtra's brother.

As the severe (*a*) fighting (*b*) (gladdeneth) the prudent (warrior) (*c*), (so) the virtuous (*d*) daughter of Suvala (*e*) faithful to (her) lord, followed (*f*) (with pleasure) the husband departing to the Himālaya, which (inspireth) gladness to those who have given up doing wrong to others (*g*). 29.

(*a*) *San* [severe]—*See Çrīdhara*, 6.
(*b*) *Saṃ-prahārah* [fighting]—*See Çrīdhara*, 7.
(*c*) *Manasvināṃ* [the prudent...]—" " 5.
(*d*) *Sādhvī* [virtuous]— " " 2.
(*e*) *Suvalasyaputrī* [daughter of Suvala]—*See Çrīdhara*, 1.
(*f*) *Anujagāma* [followed]— " " 3.
(*g*) *Nyasthadaṇda-praharsaṃ* [gladness...others]—*See Çrīdhara*, 4.

[Çrīdhara's gloss—V. 29.]

1. *Suvalasya putrī* [daughter of Suvala].—Gāndhārī.
2. *Sādhvī* [virtuous]—good ; of well-conduct.
3. *Anujagāma* [followed]—went after the husband who was departing for the Himalayas. Why the good lady Gandhārī went to the Himālayas, a place full of snow and coldness ?
4. *Nyasthadaṇda-praharsham* [gladness...o thers]—thereason being it is a place where the persons who have renounced the secular affairs and by repairing to which place, they find happiness.
5. *Manasvinam* [the prudent...]—(as) the hero (in battle).
6. *San* [severe]—strong.
7. *Sam-prahārah* [fighting]—act of striking fully. It should be noted that anything which gives pain to mankind may become the source of happiness. The simile of the Himalayas is an instance ; although it is a place of severe coldness yet the true devotees find happiness in this place. In some manuscripts and printed editions of the *Çrīmadbhāgavata*, the *Sat-samprahāram* (सत्संप्रहारं) is to be seen ; which signifies the mode in which the war is carried on.

Performing prayers to Sūrya (*a*), offering libations to the fire, bending down (*b*) to Brahmaṇas by (offering) sesamon-seed (*c*), cow, land and gold, and entering the apartments with a view to honour the venerables, the (king) without enemy, did not see the daughter of Suvala and (both) the uncles. 30.

(*a*) *Krita-maitrah* [Having...Sūrya]—*See Çrīdhara*, 1.
(*b*) *Natvā* [bending down]— „ „ 2.
(*c*) *Tila* [sesamon-seed]—the seed of the sesamon plant (*Sesamon Indicum*).
(*d*) *Pitarau* [...uncles]—*See Çrīdhara*, 3.

[Çrīdhara's gloss—V. 31.]

1. *Krita-maitrah* [Having...Sūrya]—who has performed prayers, &c.
2. *Natvā* [bending down]—having paid due honour.
3. *Pitarau* [......uncles].—Dhritarāshtra and Vidura.

(Then Yudhishthira) depressed in mind asked Sanjaya (who was) sitting there : (O) son of Gavalgaṇa, where have our old and blind father gone, and also the distressed mother (aunt) (*b*) whose sons have been killed (*c*), and the friendly uncle (*d*)? 31.

(*a*) *Gāvalgaṇa* [son of Gavalgaṇa]—Sanjaya is the minister and charioteer of Dhritarāshtra. He also acted as an ambassador and diplomatist. It

was he who recited the *Bhagavat-Gītā*. He was sent by Dhṛitarāshtra to the Pāṇḍavas for inducing them to return to Hastināpura. The inevitable war between Kauravas and Pāṇḍavas broke out and Sanjaya was employed by Dhṛitarāshtra for the purpose of informing the latter every event that transpired during its progress.

(*b*) *Ambā* [mother...].—Gāndhārī is the wife of Dhṛitarāshtra, hence the aunt of the Pāṇḍavas. He is mentioned in the verse as mother, because Dhṛitarāshtra is also stated to be the father of the Pāṇḍavas.

(*c*) *Hataputrā* [whose...killed].—Duryyodhana and others were killed in the great war of Kurukshetra.

(*d*) *Pitṛivyah* [uncle].—Vidura. He is mentioned here as friendly, because he was a well-wisher of the Pāṇḍavas.

Hath he plunged into the Ganges with (his) consort being deprived of relations, depressed in mind, and apprehensive of (*a*) offence (*b*) from me (Yudhishthira who is of) uninformed mind (*c*) ? 32.

(*a*) *Āçaṃsamānah* [apprehensive of]—*See Çrīdhara*, 3.
(*b*) *Çamalaṃ* [offence]— „ „ 2.; and *Jīva*, 1.
(*c*) *Akṛita-prajne* [of uninformed mind]—*See Çrīdhara*, 1.

[ÇRĪDHARA'S GLOSS—V. 32.]

1. *Akṛita-prajne* [of uninformed mind]—of less intellectual.
2. *Çamalaṃ* [offence]—(sin).
3. *Āçaṃsamānah* [apprehensive of]—afraid of.

[JĪVA GOSVAMIN'S GLOSS—V. 32.]

1. *Çamalaṃ* [offence]—wishing that the sin of Dhṛitarāshtra's death for Yudhishthira's neglecting to take care of the old uncle, may fall on the latter.

Where have (those) uncles (*a*) gone from this place (*b*) (who) saved from difficulties all of us, the infants of (their) kinsmen, on the demise of father Pāṇḍu ? 33.

(*a*) *Pitṛivyau* [uncles]—*See Çrīdhara*, 1.
(*b*) *Itah* [from this place]—„ „ 2.

[ÇRĪDHARA'S GLOSS—V. 33.]

1. *Pitṛivyau* [uncles]—both Dhṛitarāshtra and Vidura
2. *Itah* [from this place]—from the place (where they were staying).

Not seeing his master (*a*) and harassed by separation (*b*), the Charioteer (*c*) extremely distressed (on account of) kindness and bewilderment (caused by) affection (*d*), could not reply. 34.

(*a*) *Âtmeçvaram* [his master]—*See Çrîdhara*, 2.
(*b*) *Viraha-karshitah* [harassed by separation]—*See Çrîdhara*, 3.
(*c*) *Sûtah* [Charioteer]— „ „ 4.
(*d*) *Kripayâ-snehavaiklavyât* [...kindness...affection]— „ 1.

[Çrîdhara's gloss—V. 34.]

1. *Kripayâsneha-vaiklavyât*]...kindness...affection]—by reason of kindness and confusion caused by affection.
2. *Âtmeçvaram* [his master].—Dhritarâshtra.
3. *Viraha-karshitah* [harassed by separation]—tormented on account of separation.
4. *Sûtah* [Charioteer]. – Sanjaya.

Having wiped off the tears by (his) hands and made (his) mind (*a*) steady (*b*) by his intellect (*c*) and remembering the feet of (his) master (*d*), (Sanjaya) replied to the (king) who hath no enemy (*e*). 35.

(*a*) *Âtmânam* [mind]—*See Çrîdhara*, 2.
(*b*) *Vishtabhya* [steady]—„ „ 3.
(*c*) *Âtmanâ* [by intellect]—*See Çrîdhara*, 1.
(*d*) *Prabhu* [master]— „ „ 4.
(*e*) *Ajâta-çatrum* [...who...enemy].—Yudhishthira.

[Çrîdhara's gloss—V. 35.]

1. *Âtmanâ* [by intellect]—by his intellectual power. (*Buddhi*).
2. *Âtmânam* [mind]—(*Mana*).
3. *Vishtabhya* [steady]—making full of patience.
4. *Prabhu* [master].—Dhritarâshtra.

Sanjaya said (*a*) : (O king thou the) cause of joy to (thy) family (*b*), I do not know (*c*) (what), thy fathers (uncles) and also Gandhârî have determined (to do) (*d*) ; (O) great-armed (hero), (I have been) deprived of (*e*) the high-souled beings (Dhritarâshtra and Vidura). 36.

(*a*) *Sanjaya uvâcha* [Sanjaya said]—*See Jîva*, 1.
(*b*) *Kulanandana* [...cause...family].—Yudhishthira.
(*c*) *Nâham-vedmi* [I do not know]—*See Jîva*, 2.
(*d*) *Vyavasitam* [...determined...]—*See Çrîdhara*, 1.
(*e*) *Mushitah* [deprived of]— „ „ 2.

[Çrîdhara's gloss—V. 36.]

1. *Vyavasitam* [...determined...]—settled.
2. *Mushitah* [deprived of]—robbed off.

[JĪVA GOSVAMIN'S GLOSS—V. 36.]

1. *Sanjaya uvācha* [Sanjaya said]—these words are not to be found in some of the editions of the *Çrīmadbhāgavata.*

2. *Nāham-vedmi* [I do not know].—In some of the editions, different reading is found. *

Then, arrived (there) the glorious Nārada with lyre (in his hand). The king with his younger brothers, rising, saluting, and (while) paying honour to the sage, (thus) said : 37.

[ÇRĪDHARA'S GLOSS—V. 37.]

1. This verse states that when Yudhishthira was relieved from his grief in a small degree ; then Nārada arrived there. There is a different reading of the text in some of the editions, but the interpretation given here is the only appropriate one ; on account of his excessive grief, Yudhishthira commenced to speak at the time when he was paying respects to Nārada.

[JĪVA GOSVAMIN'S GLOSS—V. 37.]

1. There is a different reading in the text. †

Yudhishthira said ; (O) glorious one, I do not know (*a*) the movements of the fathers (uncles) ; where have they gone to from this place, and whereto also hath gone the mother (aunt) whose sons have died and (who is) afflicted and distressed ? (*b*). 38.

(*a*) *Nāham veda* [I...know].—Yudhishthira said he did not know.

(*b*) *Tapasvinī* [distressed]—sorrowful. (*Çrīdhara*).

(O) Glorious (being, thou art the) helmsman in the boundless (ocean of world, who) showeth its opposite coast (to mankind). Then the glorious Nārada, the best of sages, said : 39.

[ÇRĪDHARA'S GLOSS—V. 39.]

1. In this ocean of trouble, the glorious Nārada is the being who can show me the opposite bank, therefore do thou say (the whereabouts of uncles, &c. said Yudhishthira).

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* अहं व्यवसितं राजन् पितॄोस्ते कुलनन्दन । न वेद साध्व्या गान्धार्य्यासुपितोऽस्मि महात्मभिः ॥

† एतस्मिन्नन्तरे विप्रा नारदः प्रत्यदृश्यत । वीणां विततीं ध्वनयन् भगवान् सहतुम्बुरः ॥
राजदत्तोपनीतार्घं प्रत्युत्थायाभिनन्दितम् । परमासन आसीनं पौरवेन्द्रः स्म भाषते ॥

(O) king, said Nārada, do not lament over any person (whatsoever), because this universe is under the sway of God ; the Lord for whom offerings are borne by these worlds with their guardians, uniteth all beings, and (it is) He alone separateth (them). 40.

[ÇRĪDHARA'S GLOSS—V. 40.]

1. If real truth is communicated to Yudhishthira at the outset, then, he might have swooned. It is for this reason, Nārada first tried to remove his grief by consoling-words—do not lament over any one, because the universe is under the subjection of God.

Like the oxen pierced (through) in the nose by (different) cords and bound (together) in (one large) rope, these (men of the) worlds with their guardians, (being) bound in the rope of the *Vedas*, with (strings of races under different) names, carry offerings to God. 41.

[JĪVA OOSVAMIN'S GLOSS—VV. 41-42.]

1. *Yathā gāvah* [Like oxen].—This verse is not to be found in some of the manuscripts and printed editions of the *Çrīmadbhāgavata*. From the wordings of the next verse (42), it appears that the genuineness of the verse is approved by Çridhara. The wording of the verse (40), is expressive of subjection. The latter half of the same verse, (*Sa saṃyunakti* (स संयुनक्ति) is also wanting in some of the copies of the *Çrīmadbhāgavata*. It seems apparent from the words *Vahanti valimiçituh* (वहन्ति वलिमीशितुः) in verses 40 and 41, that error has crept in on account of the mistake of the original copyist amongst the certain sect of the followers of Vishṇu.

As the alliance and separation of the articles of sports (*a*) are caused in this world by the wish of the player, so (the conjunction and separation) of human beings, verily (happen) by God's pleasure. 42.

(*a*) *Krīḍopaskarāṇāṃ* [the articles......sports]—See *Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 42.]

1. This verse states that the conjunction and separation of men are subject to the pleasure of the Supreme Lord.

2. *Krīḍopaskarāṇāṃ* [the articles......sports]—such as wooden sheep, &c. used in sport.

If thou considerest (the beings of all the) worlds (*a*) (as) stable or unstable (*b*), neither (stable nor unstable) (*c*) ; or both (*d*) (stable and unstable, then, considered in) all (these four ways) (*e*), they (thy uncles) (*f*) are not (the fit objects) of grief (*g*) in (any) other way, beyond affection (*h*) generated from the delusion (of mind) (*i*). 43.

(*a*) *Lokaṃ* [...worlds]—*See Çrīdhara*, 2.
(*b*) *Dhruvaṃ manyase adhruvaṃ vā* [···considerest...stable or unstable]—*See Çrīdhara*, 3.
(*c*) *Na vā* [neither......]—*See Çrīdhara*, 4.
(*d*) *Ubhayaṃ* [both]— „ „ 5.
(*e*) *Sarvathā* [...all...]— „ „ 6.
(*f*) *Te* [they...]— „ „ 7.
(*g*) *Çochyāh* [...of grief]— „ „ 8.
(*h*) *Snehāt anyatra* [in (any)...affection]—*See Çrīdhara*, 9.
(*i*) *Mohajāt* [generated from delusion...]—„ „ 10.

[ÇRĪDHARA'S GLOSS—V. 43.]

1. This verse states that as everything is subject to the will of God, it is no good to lament over the departed ones ; and in considering the truths regarding the universe, it is also held that sorrow for the dead is not ordained for men.
2. *Lokaṃ* [...worlds]—persons of the universe.
3. *Dhruvaṃ manyase adhruvaṃ vā* [...considerest...stable or unstable]—consider men in the light of individual spirit as eternal ; or as unstable when they are looked up as beings with material body.
4. *Na vā* [neither...]—or when looked upon in the light of the inexpressible Supreme Spirit, then,(if men are considered) neither eternal nor stable ; or
5. *Ubhayaṃ* [both]—when they are seen in the light that they are the source of all sensations like Spirit as composed of material parts, then if men are considered both eternal as well as unstable.
6. *Sarvathā* [......all......ways]—by the light of four ways.
7. *Te* [they...]—uncles, &c., (Dhṛitarāshtra, Vidura and Gāndhārī).
8. *Çochyāh* [...of grief]—worthy object of grief.
9. *Snehāt anyatra* [in......affection]—only by affection (which is)
10. *Mohajāt* [generated from delusion...]—produced from delusion.

Therefore, indeed, (O king), do thou give up the bewilderment produced by ignorance (*a*) of (thy) mind to this (effect)—'How will they who are without a protector and in a miserable (condition), live being not under my shelter ?' 44.

(*a*) *Ajnāna* [ignorance].—This implies (in philosophy) spiritual ignorance ; not merely a negative, but an active principle, which consisting of the three *gaṇas* (*fetters* or qualities) *Sattva*, *Rajas*, and *Tamas*, and preventing the soul from realizing its identity with Brahma, causes self to appear a distinct personality, and matter to appear a reality ; hence equivalent to *Prakriti* or Nature, and termed a divine *Çakti* power), synonymous with *Māyā*. (Illusion).

[Çrīdhara's gloss—V. 44.]

1. This verse states that Nārada advised Yudhishthira that he should give up the distressing thought to the effect that how Dhritarāshtra, &c., will live on earth, being bereft of Yudhisthira's shelter.

This (human) frame (composed of the) five elements (*a*), is subject (*b*) to time (*c*) (the effect of) acts (*d*) and qualities (*e*), therefore, how can (a person) save another, like one swallowed up by a serpent (unable to save) others ? (*f*). 45.

(*a*) *Pāncha-bhuatikah* [...of five elements].—The five elements are :—earth air, fire, water, and ether. *See* p. 132 ; and *Çrīdhara*. 6.

(*b*) *Adhīnah* [subject to]—*See* *Çrīdhara*, 5.

(*c*) *Kāla* [time]— " " 2.

(*d*) *Karma* [acts]— " " 3.

(*e*) *Guṇa* [qualities]— " " 4.

(*f*) *Sarpagrastah aparam yathā* [like...swallowed by serpents]—*See* *Çrīdhara*, 7.

[Çrīdhara's gloss—V. 45.]

1. This verse states that it is not true that the lives of Dhritarāshtra, &c. were maintained by Yudhishthira.

2. *Kāla* [time]—time causes change in the qualities.

3. *Karma* [acts]—acts of men is for birth.

4. *Guṇa* [qualities]—qualities are likened to material.

5. *Adhīnah* [subject to]—subject to time and acts.

6. *Pāncha-bhautikah* [...five elements]—inanimate (particles) and the human mind are subject to destruction on the dissolution of these elements.

7. *Sarpagrastah aparam yathā* [like......swallowed by serpents]—devoured by large snakes.

The handless (beasts) (*a*) are the means of sustenance to the beings having hands (human beings), the footless (*b*) (grass) to the quadrupeds and smaller (*c*) than these (beasts and men) to the greater (ones) ; in

this way (all less powerful) beings are the means of sustaining life to (all other) beings (of greater power) (*e*). 46.

(*a*) *Ahastāni* [handless]—*See Çrīdhara*, 2.
(*b*) *Apadāni* [footless]— „ „ 3.
(*c*) *Falgūni* [smaller]— „ „ 5.
(*d*) *Tatra* [these]— „ „ 4.
(*e*) *Jīvah jīvasya jīvanam* [...being...beings]—*See Çrīdhara*, 6.

[ÇRĪDHARA'S GLOSS—V. 46.]

1. This verse states that the means for sustaining life ordained by the Supreme Being are profuse everywhere.

2. *Ahastāni* [handless]—beasts, &c.

3. *Apadāni* [footless]—grass, &c.

4. *Tatra* [these]—amongst these handless (beasts, &c.) also.

5. *Falgūni* [smaller]—little.

6. *Jīvah jīvasya jīvanam* [...beings...beings...].—In this way all beings are the life (or means of sustenance) to others of greater strength to them. This is also expressive of the fact that all are subject to death.

[JĪVA GOSVAMIN'S GLOSS.—V. 46.]

1. This verse states that although they are liable to be devoured by tiger &c., yet there should be no lamentation for them.

(O) king, this very (*a*) (universe) is the self-manifesting Supreme Lord Himself. (He also) is one (only) (*b*), the soul of souls (*c*), and shineth inside and outside (of the universe) (*d*). (Thou) lookest upon Him in different manner (light) on account of (His) Illusion (*e*). 47.

(*a*) *Tat idam* [this very]—*See Çrīdhara*, 2.
(*b*) *Ekah* [one......]— „ „ 3.
(*c*) *Ātmanām ātmāh* [the soul of souls]—*See Çrīdhara*, 4.
(*d*) *Antarah anantarah bhāti* [shineth......outside......]—*See Çrīdhara*, 5.
(*e*) *Māyayā tam urudhā paçya* [......lookest...manner...]—*See Çrīdhara*, 6.

[ÇRĪDHARA'S GLOSS—V. 47.]

1. This verse speaks about the fallacy regarding the doctrine of *Advaita* (duality).

2. *Tat idam* [this very]—this universe consisting of handless (beasts) and (beings) with hands, is the God Himself and not distinct from Him.

3. *Ekah* [one...]—one only and not various.

4. *Ātmanām ātmāh* [the soul of souls]—it may be asked that a distinction is be observed between God and the different objects of creation considered as distinct classes, but He is the soul of all souls (persons enjoying) and therefore, there is no distinction between Himself as Supreme Lord and His creation when both these are looked upon as belonging to distinct classes.

5. *Antarah anantarah bhāti* [shineth...outside...]—He is manifest internally and externally as objects of enjoyment, hence there is no distinction between God and His creation.

6. *Māyayā tam urudhā paçya* [...lookest...manner...]—how is it possible to look upon the same thing in different lights ? Therefore, it is said here that you look upon it in different form by illusion.

[JĪVA GOSVAMIN'S GLOSS—V. 47.]

1. This world is under the subjection of the Supreme Lord by reason of His glorious and powerful deeds which cannot be questioned by means of dry arguments. The Supreme Lord is manifest like the universe on account of His incomprehensible power. But though the world is so manifested, yet He remains in His own form. This is the opinion of Chintamani.

(O) great king, this very Supreme Lord (who) causeth the existence of beings, hath, verily, descended to-day (at present) on this (earth) (*a*) in the form of the Destroyer (*b*) for (the purpose of) destruction (*c*) of the gods' enemies (*d*). 48.

(*a*) *Asyām* [this......]—*See Çrīdhara*, 2.

(*b*) *Kālarūpah* [in the form of the Destroyer]—*See Jīva*, 3.

(*c*) *Abhāvāya* [for......destruction]—*See Çrīdhara*, 3 ; and *Jīva*, 2. (in some of the editions of the *Çrīmadbhāgavata* the word *Abhavāya* (अभवाय).

(*d*) *Suradvishām* [of gods' enemies]—*See Jīva*, 1.

[ÇRÎDHARA'S GLOSS—V. 48.]

1. Where is that great Illusionist ? He is now at Dvārakā.

2. *Asyām* [this......]—on this land.

3. *Abhāvāya* [for......destruction]—for annihilation.

[JĪVA GOSVAMIN'S GLOSS.—V. 48.]

1. *Suradvishām* [of gods' enemies]—of *Daityas* (demons).

2. *Abhāvāya* [for......destruction]—for causing destruction.

3. *Kālarūpah* [in the form of the Destroyer]—the Supreme Lord assumed the form of the Destroyer, but His real form is always full of happiness.

The acts relating to gods have been accomplished (*a*) (by Him ; and He is only) waiting for (the performance of) the remaining (deeds) (*b*). As long as that Mighty (Lord) stayeth on this (earth), do thou wait (here). 49.

(*a*) *Deva-kṛityam* [the acts......accomplished]– See *Çrīdhara*, 2.
(*b*) *Avaçesham* [the remaining...]— „ „ 3.

[ÇRĪDHARA'S GLOSS—V. 49.]

1. It should not be understood that Kṛishṇa is still on this earth. This verse states that His divine acts are finished.

2. *Deva-kṛityam* [the acts......accomplished]—(Kṛishṇa has) finished the acts of gods.

3. *Avaçesham* [the remaining...]—(He is only waiting) for the end. The destruction of the Yadu race was in His mind, after which He will go to His own abode ; therefore, the Pāṇḍavas should also go. Although Nārada was describing the events which had already passed, yet, he did not like Vidura directly say the actual state of affairs.

Dhṛitarāshtra with his wife Gāndhārī and (his) brother have gone to the hermitage of the sages on the south of the Himālayas. 50.

[ÇRĪDHARA'S GLOSS—V. 50.]

1. After consoling Yudhishthira in the previous verses, Nārada informs him the real state of facts regarding the whereabouts, &c., of Dhṛitarāshtra and others.

(In which place) the renowned (*a*) Heavenly Stream (Ganges) branches itself into seven different (*b*) parts (*c*) by (the seven streams) (*d*) for the pleasure (*e*) of the seven (sages) (*f*), therefore, which holy place is called the *Sapta-srota* (seven streams). 51.

(*a*) *Vai* [renowned]—*See Çrīdhara*, 1.
(*b*) *Nānā* [different]— „ „ 3.
(*c*) *Saptadhā* [seven...parts]— „ 2.
(*d*) *Saptabhiḥ srotobhiḥ* [seven...streams]—*See Çrīdhara*, 4.
(*e*) *Prītaye* [for the pleasure]— „ „ 5.
(*f*) *Saptānām* [seven...].—Marīchi, Atri, Angiras, Pulastya, Pulaha, Kratu, and Vasishtha are the seven sages.

[ÇRĪDHARA'S GLOSS—V. 51.]

1. *Vai* [renowned]—well-known.
2. *Saptadhā* [seven...parts]—divided itself into seven parts.
3. *Nānā* [different]—distinct.
4. *Saptabhiḥ srotobhiḥ* [seven...streams]—by the seven distinct streams.
5. *Prītaye* [for the pleasure]—for the satisfaction.

Having bathed (*a*) three times a day (*b*), offered (*c*) in due form the burnt-offerings to the fires,

and drunk water, he (Dhṛitarāshtra) (whose) mind hath become pacified (*d*), (who is) free from desires (*e*) (who) hath subdued his seat (posture for sitting in contemplative meditation); suppressed breathing, restrained the six organs of senses (from susceptibility to outward impressions) ; fixed steady thought over Hari, and whose impurity generated from (the qualities of) Goodness, Passion, and Darkness hath been destroyed, is (living) at present in that place. * 52-53.

(*a*) *Snātvā* [Having bathed]—*See Çrīdhara*, 1.
(*b*) *Anusavanam* [three times a day]—at every sacrifice.
(*c*) *Hutvā* [......offered]—*See Çrīdhara*, 1.
(*d*) *Upaçāntātmā* [whose...pacified]—*See Çrīdhara*, 2.
(*e*) *Vigataishaṇah* [free from desires]—*See Çrīdhara*, 3.

[ÇRĪDHARA'S GLOSS—VV. 52-53.]

1. These and the subsequent two verses state about the eight stages of contemplative meditation practised by Dhṛitarāshtra. The offering of burnt offerings and drinking water are indicative of the *Niyama* stage of the *Yoga* meditation.

2. *Upaçāntātmā* [whose...pacified]—whose mind is calmed.

3. *Vigataishaṇah* [free from desires]—whose desire for getting children is gone. This is indicative of *Yama* (self-restraint.)

Having joined together (*a*) the Individual Spirit (*b*) with the Intellectual Soul (*c*) and fully adhering the latter to the Spirit knowing the body (*d*), and (then) like the ether in a jar mergeth with the (vast expanse of) sky (*e*), (so) merging (the purified Individual Soul) with the Supreme Lord (*f*) (who is) the container (of all) (*g*), Dhṛitarāshtra, from whom the effects of the ultimate result of the qualities of Illusion hath been annihilated (*h*) and the actions of whose organs of senses, and mind have been restrained (*i*), (therefore) all desires for enjoyment have ceased (*j*), is now staying (in that hermitage steady) like a trunk (of a tree) (*k*). 54-55. †

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* *Cf. Note Yoga* pp. 99-100.
† *Cf. Note Yoga* p. 100, *Para* 18. (3).

(*a*) *Saṃyojya* [Having...together]—*See Çrīdhara*, 3. (v. 54.)
(*b*) *Ātmānam* [the Individual Spirit]—„ „ 2. (v. 54); and *Jīva*, 1
(*c*) *Vijnānātmani* [Intellectual Soul]— „ „ 4; „ and „ 3.
(*d*) *Kshetrajne* [with...body]— „ „ 5; „ and „ 2.
(*e*) *Amvare ghatāmvaram iva* [like...sky]—*See Çrīdhara*, 8. (v. 54).
(*f*) *Brahmaṇi* [Supreme Lord]— „ „ 6. „
(*g*) *Ādhāre* [the container...]— „ „ 7. „
(*h*) *Dhvasta-māyā-guṇodarkah* [from...annihilated]—*See Çrīdhara*, 2 (v. 55).
(*i*) *Niruddha-karanāçayah* [the actions...restrained]—„ „ 3 „ „
(*j*) *Nivarttitā-khilāhārah* [all...ceased]— „ „ 4 „ „
(*k*) *Sthāṇuh* [trunk...]— „ „ 5 „ „

[ÇRĪDHARA'S GLOSS—V. 54.]

1. This and the verse 55 describe the *Samādhi* state of *Dhritarāshtra's* mind.

2. *Ātmānam* [the Individual Spirit]—the Individual Spirit with ego or which is the container of ego; that is to say, that condition of the Individual Spirit which is not free from ego. Dhritarāshtra made the individual Spirit free from the grosser body.

3. *Saṃyojya* [Having...together]—uniting with or making one and the same.

4. *Vijnānātmani* [Intellectual Soul].—Intellectual Spirit.

5. *Kshetrajne* [with......body]—having freed the Intellectual Spirit from the visible part thereof uniting with the purified soul and then freeing that soul from the Spectator (*Drashtā*) fully merges into the

6. *Brahmaṇi* [Supreme Lord]—the God.

7. *Ādhāre* [the container...]—refuge.

8. *Amvare ghatāmvaram iva* [like...sky]—the part of the sky enclosed in an earthen jar mixes with the vast sky pervading over the earth when the jar is broken, so Individual Spirit freed from condition, merges with the Supreme Spirit.

[JĪVA GOSVAMIN'S GLOSS—V. 54.]

1. *Ātmānam* [the Individual Spirit]—having freed the subtile body of the soul from the grosser body, which is the source of ego.

2. *Kshetrajne* [with......body]—the Individual Spirit having grosser and subtile body.

3. *Vijnānātmani* [Intellectual Soul]—causing to merge the *Kshetrajna* with the *Vijnātmā* (pure soul) and then fully uniting the latter with the Supreme Spirit.

[ÇRĪDHARA'S GLOSS—V. 55.]

1. This verse states that Dhritarāshtra's *Yoga* meditation was not affected by any event. Such state of the contemplative meditator happens either for mental or physical cause. No such cause existed in Dhritarāshtra, because

2. *Dhvasta māyā-guṇodarkah* [from...annihilated]—whose desires have come to an end.

3. *Niruddha-karaṇāçayah* [the actions......restrained]—the actions of eyes and other organs of senses as well as the mind.

4. *Nivarttitâ-khilâhârah* [all...ceased]—(therefore) whose desire for taking food or the satisfaction of other organs of senses has stopped.

5. *Sthânuh* [trunk...]—steady or stable like the trunk.

Verily, do not come (*a*) in the way (*b*) of Him (Dhritarâshtra) who hath fully cast down all acts. Verily, (O) king, he shall give up (his) own (*c*) (mortal) frame on the fifth day from this day following (*d*), also the said (frame shall be then) burnt to ashes (*e*). 56.

(*a*)	*Mâ abhûh eva* [Verily, do not come]—	*See Çrîdhara,*		3.
(*b*)	*Antarâyah* [in the way]—	,,	,,	2.
(*c*)	*Svam* [... own]—	,,	,,	5.
(*d*)	*Adyatanât* [from this day]—	,,	,,	4.
(*e*)	*Bhasmî-bhavishyati* [shall... ashes]—	,,	,,	6.

[Çrîdhara's gloss—V. 56.]

1. This verse states what Nârada said to Yudhishthira who was anxious to bring back his uncle Dhritarâshtra, &c.

2. *Antarâyah* [in the way]—do not give hindrance.

3 *Mâ abhûh eva* [Verily, do not come]—surely you should not be (an hindrance).

4. *Adyatanât* [from this day]—from to-day.

5. *Svam* [...own]—under his control.

6. *Bhasmî-bhavishyati* [shall ......ashes]—shall we not go to bring back his remains ?—no it shall be burnt to ashes there.

On the husband's body being burnt by fire with the hut made of leaves (in which he is living) (*a*), the virtuous consort (of Dhritarashtra) from outside, shall follow that husband by entering into the fire. 57.

(*a*) *Utaja* [hut made of leaves ...]—*See Çrîdhara,* 2.

[Çrîdhara's gloss—V. 57.]

1. This verse states that it is useless for Yudhishthira to go to the place for bringing back Gândhari, as she also shall follow her husband by entering into the fire.

2. *Utaja* [hut made of leaves...]—when husband's body as well as the hut in which he is living shall be burning by the flames produced from the *Yoga* meditation, then his wife shall enter into the fire from outside the burning hut.

But, (O) the descendant of Kuru, having seen the strange sight, Vidura, being full of delight (*a*) and sorrow (*b*), shall depart from that place for enjoying (the felicity of visiting the places of) pilgrimage. 58.



NO. 9. *S. M. Datta's, Çrîmadbhâgavata*] [*From the sketch of M. N. Chatterjee.*

DHṚITARĀSHṬRA'S BURNING BODY—GĀNDHĀRĪ (*entering the Fire*).

On the husband's body being burnt by fire with the hut made of leaves (in which he is living), the virtuous consort (of Dhṛitarāshṭra) from outside, shall follow that husband by entering into the fire.
(c. XIII. v. 57. Bk. I. p. 401 ; *See* also, vv. 50, 51, 52, 53, 54, 55, and 56 of the same chapter.)

(*a*) *Harsha* [delight]—*See Çrīdhara*, 2 ; and *Jīva*, 1.
(*b*) *Çoka* [sorrow]— „ „ 3 ; and „ 2.

[ÇRĪDHARA'S GLOSS—V. 58.]

1. This verse states that there is no chance of bringing back Vidura from the place as he shall also go to the places of pilgrimage after the demise of his brother Dhritarāshtra and his wife.

2. *Harsha* [delight)—become happy, because of his brother's happy end shall lead him to the final liberation.

3. *Çoka* [sorrow]—at Dhritarāshtra's death.

[JĪVA GOSVAMIN'S GLOSS—V. 58.]

1. *Harsha* [delight]—the extreme pleasure which Vidura felt in his mind on account of Dhritarāshtra's happy end.

2. *Çoka* [sorrow]—ordinary sorrow.

Then, having said this, Nārada with his lyre, ascended the heaven ; and taking the words of him in mind, Yudhishthira gave up (his) grief (*a*). 59.

(*a*) *Çuchah* [grief]—this includes series of griefs.

FINIS OF THE THIRTEENTH CHAPTER,
NAMED THE SPEECH OF NĀRADA, IN THIS
STORY OF NAIMIÇA, IN THE FIRST
BOOK, IN THE ÇRĪMADBHĀGA-
VATA, THE GREAT PURĀṆA,
AND THE VYĀSA'S TREA-
TISE OF THE SELF-
DENYING DE-
VOTEES.

CHAPTER XIV.

(THE YUDHISHTHIRA'S QUESTIONS.)

After the departure (*a*), said Sūta, of the Conquering (Arjuna) to Dvārakā, with a desire to see friends, and the doings (and also to know as regards the pleasure) of Kṛishṇa (*b*), (who is) of holy fame, 1.

Several (*c*) months passed away, but, Arjuna did not then (*d*) return (*e*) from that place (*f*), (in the meantime) Yudhishthira (*g*), perceived dreadful omens (*h*). 2.

(*a*) *Samprasthite* [After the departure]—*See Jīva*, 1. (v. 1.).
(*b*) *Kṛishṇasya cha* [...of Kṛishṇa]— „ *Çrīdhara*, 1. (v. 1.).
(*c*) *Katichit* [Several]— „ „ 1. (v. 2.).
(*d*) *Tadā* [then] – „ „ 2. (v. 2.).
(*e*) *Na āyāt* [did not...return]— „ „ 4. (v. 2.).
(*f*) *Tatah* [from that place]— „ „ 3. (v. 2.).
(*g*) *Kurudvahah* [Yudhishthira]—one who elevates, carries away, or continues the race of Kurus ; here it refers to Yudhishthira. *See Çrīdhara*, 6. (v. 2.).
(*h*) *Nimittāni* [omens]—*See Çrīdhara*, 5. (v. 2.).

[ÇRĪDHARA'S GLOSS—V. 1.]

1. *Kṛishṇasya cha* [...of Kṛishṇa]—the particle *cha* (also) includes to know Kṛishna's object.

[JĪVA GOSVAMIN'S GLOSS—V. 1.]

1. *Samprasthite* [After the departure].—This must be understood as the time after Kṛishṇa's return to Hastinā for the purpose of causing the performance of the horse-sacrifice.

[ÇRĪDHARA'S GLOSS—V. 2.]

1. *Katichit* [Several] – seven (months).
2. *Tadā* [then]—on the elapse of so long a time.
3. *Tatah* [from that place]—from Dvārakā.
4. *Na āyāt* [did not...return]—did not come back.
5. *Nimittāni* [omens]—calamities.

6. *Kurudvahah* [Yudhishthira].—the eldest of the five Pāṇḍavas. Yudhishthira.

[JĪVA GOSVAMIN'S GLOSS—V. 2.]

1. *Dadarça* [perceived].—This refers to the time after Vidura's coming to Yudhishthira, and the period subsequent to that event. (That is to say, the evil omens were seen during that time.

Seeing also the terrible (*a*) situation of time (consisting of) seasons with reversed nature (*b*), men (whose) souls are full of anger, avarice, falsehood (*c*), and (who are) following the vicious livelihood (*d*), 3.

(Their) dealings (*e*) full of moral crookedness to the greatest extent (*f*), friendship mixed with villany (*g*), quarrelings (*h*) among father, mother, friend, husband and wife (*i*), 4.

Moreover, on the approach of time (producing evil), the omen (foreboding) the greatest evils, and the character of men (full of) bad qualities of which greediness is the first (*j*),the king said unto his younger brother (*k*). 5.

(*a*)	*Raudrām* [terrible]—*See Çrīdhara,*			1.
(*b*)	*Viparyyastarttu-dharmaṇah* [seasons...nature]—*See Çrīdhara,*			2.
(*c*)	*Krodha-lobhānṛitātmanām* [...souls...falsehood]—	,,	,,	4.
(*d*)	*Vārttām* [livelihood]—	,,	,,	3.
(*e*)	*Vyavahṛitam* [dealings]—	,,	,,	6.
(*f*)	*Jihma-prāyam* [moral crookedness...extent]—	,,	,,	5.
(*g*)	*Çāthyam* [villany]—	,,	,,	7.
(*h*)	*Kalkanam* [quarrelings]—	,,	,,	9.
(*i*)	*Pitṛi-mātṛi-suhṛid-bhrātṛi-dampatīnām* [father...wife]—	,,		8.
(*j*)	*Lobhādya-dharma prakṛitim* [the character...first]—		,,	11.
(*k*)	*Anujam* [younger brother]—	,,	,,	12.

[ÇRĪDHARA'S GLOSS—VV. 3. 4 and 5.]

1. *Raudrām* [terrible]—frightful.

2. *Viparyyastaruttu-dharmaṇah* [seasons...nature]—in which the nature of the seasons became contrary to what the ordinary to reasons,

3. *Vārttām* [livelihood]—means of living.

4. *Krodha-lovānṛitātmanām* [...souls......falsehood]—whose minds are full of anger, avarice, and falsehood.

5. *Jihma-prāyam* [moral crookedness...extent]—not straightforward.

6. *Vyavahṛitam* [dealings]—practices, acts, or usages.

7. *Çāthyam* [villany]—deceit. (Friendship mixed with such.).

8. *Pitṛi-mātṛi-suhṛid-bhrātṛi-dampatīnām* [father......wife]—this implies quarrel with father &c., to the adverse party of each class mentioned in the text.
9. *Kalkanam* [quarrelings]—disputes (with each other).
10. *Atyarishṭāni* [the greatest evils]—evils of great magnitude.
11. *Lovādya-dharma prakritim* [the character......first]—seeing the vicious character of men, full of greediness, &c.
12. *Anujam* [younger brother]—implies Bhīma.

Yudhishthira said : the Conquering (Arjuna) hath been sent to Dvārakā, with a desire to see friends and the doings (and also to know the pleasure) of Kṛishṇa (who is) of holy fame, 6.

Now seven months have passed away ; (O) Bhīmasena, for what reason also thy younger brother hath not returned, I am unable to ascertain it truly. 7.

Has (*a*) the time mentioned by the Divine Sage (*b*) arrived (*c*), at present, when the Supreme Lord, from whom (*d*) are derived (all) our riches, kingdom (*e*), wife (*f*), lives (*g*), race (*h*), children (*i*), the victory over enemies (*j*), and by whose grace (we shall attain the other) worlds (Heavens, &c.) (*k*), is desirous to give up (*l*) His sporting (*m*) body (*n*) ? 8-9.

(*a*) *Api* [Has]—*See Çrīdhara*, 1. (v. 8).
(*b*) *Devarshiṇā* [Divine Sage].—Nārada *See* pp. 126-128.
(*c*) *Sah kālah ayam upasthitah* [Has......arrived]—*See Çrīdhara*, 5. (v. 8.)
(*d*) *Yasmāt* [from whom]—*See Çrīdhara*, 2. (v. 9.) and *Jīva*, 1. (v. 9).
(*e*) *Rājyam* [kingdom].—Hastinā, &c.
(*f*) *Dārāh* [wife].—Draupadī.
(*g*) *Prāṇāh* [lives]—vital airs ; existence.
(*h*) *Kulam* [race].—The Kuru race.
(*i*) *Prajāh* [children].—Aravinda, &c.
(*j*) *Sapatna-vijayah* [the victory......enemies]—the victory over Duryyodhana, &c.
(*k*) *Lokāh* [worlds......]—*See Çrīdhara*, 3. (v. 9).
(*l*) *Utsisṛikshati* [is desirous......up]—*See Çrīdhara*, 4. (v. 8.).
(*m*) *Ātmanah ākrīḍam* [His sporting]—„ „ 2. „
(*n*) *Angam* [body]—*See Çrīdhara*, 3 ; (v. 8) and *Jīva*, 1. (v. 8).

[Çrīdhara's gloss – V. 8.]

1. *Api* [Has]—whether.
2. *Ātmanah ākrīḍam* [His sporting].—His things for playing.
3. *Angam* [body]—the acting like a man.

4. *Utsisrikshati* [is desirous......up]—is willing to give up His mortal frame.

5. *Sah kālah ayam upasthitah* [Has......arrived]—has that time come ?

[JĪVA GOSVAMIN'S GLOSS—V. 8.]

1. *Angam* [body].—Krishna will shuffle off this great mortal coil on His going to (Dvārakā) His own place.

[ÇRĪDHARA'S GLOSS.—V. 9.]

1. Krishna is the cause of all our objects of life ; hence no difficulty will befall on the Pāndavas, until His departure from this world.

2. *Yasmāt* [from whom]—from Krishna, who is the cause of everything. This point will be fully described by Arjuna in a subsequent chapter.

3. *Lokāh* [worlds.........]—the rewards derived from the performance of sacrifices.

[JĪVA GOSVAMIN'S GLOSS—V. 9.]

1. *Yasmāt* [from whom]—by whose grace men were under subjection.

(O) Tiger (amongst) men (*a*), (do thou) behold the terrible calamities (*b*) (derived) from heavens and earth with (those) relating to body, foreboding (*c*) imminent (*d*) danger (*e*) (which is) confusing to our (*f*) intellect. 10.

(*a*) *Nara-vyāghra* [Tiger......men]—(literally) man-tiger ; hence, an eminent man ; the most illustrious of men.

(*b*) *Utpātān* [calamities]—unusual or startling events foreboding public calamities ; *See Çrīdhara*, 4 ; and *Jīva*, 2.

(*c*) *Çamsatah* [foreboding]—(literally) reciting, relating to ; (here) indicative of.

(*d*) *Adūrāt* [imminent]—*See Çrīdhara*, 1.

( ) *Bhayam* [danger] " " 3 ; and *Jīva*, 1.

(*f*) *Nah* [our]— " " 2.

[ÇRĪDHARA'S GLOSS—V. 10.]

1. *Adūrāt* [imminent]—at hand (not at a distance).
2. *Nah* [our]—(the Pāndavas).
3. *Bhayam* [danger]—expressive of danger.
4. *Utpātān* [calamities]—series of calamities.

[JĪVA GOSVAMIN'S GLOSS—V. 10.]

1. *Bhayam* [danger]—indicative of danger.
2. *Utpātān* [calamities]—many calamities.

Indeed ! (*a*) (O Bhīmasena), the thigh, the eye, and the arm (*b*) are trembling (*c*) again and again, and also

the breast is throbbing (*d*)—all these will give me (*e*) an unpleasant [evil (*f*) at a] near (future) (*g*). 11.

(*a*) *Anga* [Indeed !]—a particle implying attention, assent or desire, and sometimes impatience. It may be rendered by well ; indeed ; true ; please rather ; quick and also 'O'.

(*b*) *Urvakshivāhavah* [the thigh...arm].—*See Çrīdhara,* 2.

(*c*) *Sphuranti* [trembling]—such as twinkling of the eye, &c.

(*d*) *Vepathuh* [is throbbing]—*See Çrīdhara,* 3.

(*e*) *Mahyam* [me]— „ „ 4.

(*f*) *Vipriyam* [unpleasant...]— „ „ 6.

(*g*) *Ārāt* [...near...]—soon.

[ÇRĪDHARA'S GLOSS—V. 11.]

1. This verse states about the evils relating to body.

2. *Urvakshivāhavah* [the thigh...arm].—the thigh and the other left parts of the body are trembling.

3. *Vepathuh* [is throbbing]—there is (also) throbbing of the heart.

4. *Mahyam* [me]—to me.

5. *Ārāt* [...near...]—soon, instantaneously.

6. *Vipriyam* [unpleasant...]—disagreeableness.

This jackal (*a*) with fire in (her) mouth (*b*), is yelling, looking at (*c*) the rising (*d*) sun. Truly, (O Bhīma) (*e*) this dog without fear (*f*) is barking at me. (*g*). 12.

(*a*) *Çivā* [jackal]—*See Çrīdhara,* 2.

(*b*) *Analānanā* [with......mouth]—*See Çrīdhara,* 5.

(*c*) *Abhirauti* [...at]— „ „ 4.

(*d*) *Udyantam* [rising]— „ 3.

(*e*) *Anga* [truly...] „ „ 6.

(*f*) *Abhīruvat* [without fear]— „ „ 8.

(*o*) *Mām abhirebhati* [...at me]— „ „ 7.

[ÇRĪDHARA'S GLOSS—V. 12.]

1. This and the subsequent two and a half of the verses state about the ill-omen produced from earth.

2. *Çivā* [jackal]—a female jackal is meant here.

3. *Udyantam* [rising]—(the sun) which is rising.

4. *Abhirauti* [...at]—the jackal is making a frightful noise at (me).

5. *Analānanā* [with...mouth]—vomiting (emitting) fire from her mouth.

6. *Anga* [truly...].—O Bhīma.

7. *Mām abhirebhati* [......at me]— indicating that the dog is barking at Yudhishthira.

8. *Abhīruvat* [without fear]—fearlessly.

The laudable (auspicious) (*a*) animals (are passing) me (by leaving me on their) left (*b*), and other (inauspicious ones) (*c*) are keeping (me) on (their) right. (O) Tiger (amongst) men (*d*), I am perceiving that my horses (*e*), are also bewailing. 13.

(*a*) *Çastāh* [the laudable]—*See Çrīdhara*, 1.
(*b*) *Mām savyam* [...leaving me on...left]—*See Çrīdhara*, 2.
(*c*) *Apare* [other...]—*See Çrīdhara*, 3.
(*d*) *Purusha-vyāghra* [(O) Tiger...men]—*See note Narāvyāghra* p. 409. (*a*).
(*e*) *Vāhān* [horses]—animals used for riding, or drawing. *See Çrīdhara*, 4.

[ÇRĪDHARA'S GLOSS—V. 13.]

1. *Çastāh* [the laudable]—praised (adorable) animals such as cow, &c.
2 *Mām savyam* [...leaving me on...left]—keeping me on their left side (the auspicious animals are passing by my right side).
3. *Apare* [other...]—inauspicious animals, such as, ass, &c.
4. *Vāhān* [horses]—steeds.

This pigeon (appeareth to me, like) the messenger of Death. Causing the heart to tremble by their disagreeable noise (*a*), the owl and its adversary (crow) (*b*) are wishing, as it were (to make) (*c*), the universe (*d*) void (of everything) . 14.

(*a*) *Kuhvānaih* [disagreeable noise]—*See Çrīdhara*, 2.
(*b*) *Pratyulūkah* [the adversary...]—*See Çrīdhara*, 1 ; and *Jīva*, 1.
(*c*) *Çūnyam ichchhatah* [...wishing...void]—*See Çrīdhara*, 4.
(*d*) *Viçvam* [universe]— " " 3.

[ÇRĪDHARA'S GLOSS—V. 14.]

1. *Pratyulūkah* [the adversary...]—crow or crane.
2. *Kuhvānaih* [disagreeable noise]—by inauspicious sounds.
3. *Viçvam* [universe]—the whole creation.
4. *Çūnyam ichchhatah* [wishing...void]—desirous of making void of.

[JĪVA GOSVAMIN'S GLOSS—V. 14.]

1. *Pratyulūkah* [the adversary...]—(owl) and another owl which is in antagonism with the former owl. Trembling the heart they are present there without sleeping.

The smoky quarters (are surrounding the worlds, like the) circle of light (*a*) (covereth the fire) (*b*), the earth with the mountains are quaking ; and (O) dear

(brother) (*c*), (behold) also the great lightning (*d*) accompanied by the muttering of clouds (*e*). 15.

(*a*) *Paridhayah* [the...light]—the word *Paridhi* (परिधि) has different significations,—that by which any thing is surrounded or enclosed (said of the ocean as surrounding the earth) ; a misty halo or circle round the sun or moon ; the horizon ; circumference, a circle surrounding the globe ; a great circle ; epicycle and a circle or disk of light. The latter has been adopted here according to Çrîdhara's interpretation. *See Çrîdhara*, 2 ; and *Jîva*, 1.

(*b*) *Dhûmrâ diçah paridhayah* [the smoky...light].—*See Çrîdhara*, 2.

(*c*) *Tâtah* [dear...].—The word has various significations :—Father, venerable ; reverend ; respectable ; and dear ; it is a term of affection or endearment addressed to any person, but especially to a junior or inferior.

(*d*) *Nirghâtah* [the lightning...]—*See Çrîdhara*, 3.

(*e*) *Stanayitnubhih* [with...clouds]—„ „ 4.

[Çrîdhara's gloss—V. 15.]

1. This and the next verse state about the calamities befalling from the heavens.

2. *Dhûmrâh diçah paridhayah* [the smoky...light]—as the circle of light encircles the fire, similarly the misty quarter covered the worlds.

3. *Nirghâtah* [the lightning...] fall of thunderbolt without any cloud.

4, *Stanayitnubhih* [with...clouds]—with the roaring of clouds.

[Jîva Gosvâmin's gloss.—V. 15.]

1. The quarters of the world and the circle round the sun, &c., are full of smoky hue.

Fully creating (*a*) darkness (*b*) by dust, the air, hot to the touch, is blowing. The clouds are also fearfully showering blood on all sides. 16.

(*a*) *Visrijan* [Fully creating]—fully producing. (*Çrîdhara*, 1.).

(*b*) *Tamah* [darkness]—the state of being destitute of light.—(*Ibid*).

(O brother, do thou), behold the sun bereft of its brightness, the mutual friction between the planets (*a*) in the firmament, and the world and the sky (*b*), as if, burning (*c*) with the (evil) spirits (*d*) and other beings (*e*). 17.

(*a*) *Grahamarddam* [friction......planets]—*See Çrîdhara*, 1.

(*b*) *Rodasî* [the world and sky]— „ „ 4.

(*c*) *Jvalite iva paçya* [behold......burning]—„ „ 5.

(*d*) *Bhûtaganaih* [the......spirits]— „ „ 2

(*e*) *Sa-sankulaih* [with......beings]— „ „ 3.

[ÇRÎDHARA'S GLOSS—V. 17.]

1. *Grahamarddam* [friction...planets]—the battle or clashing of the planets.

2. *Bhûtaganaih* [the......spirits]—the followers of Rudra (Çiva).

3. *Sa-sankulaih* [with......beings]—beings other than evil spirits.

4. *Rodasî* [the world and the sky]—earth and the firmament.

5. *Jvalite iva paçya* [behold......burning]—look, it seems to burn.

The rivers (*a*) and streams (*b*) are (in) an agitated (state), and the lakes and the minds also (*c*) ; the fire doth not burn with clarified butter ; (I am unable to ascertain) what (evil) this time shall ordain (produce) ! 18.

(*a*) *Nadyah* [The rivers].—*Nada* is the male personification of a river, such as, the Brahma-putra, Sone, Indus, &c.

(*b*) *Nadâh* [streams]—the female personification of a river, such as Gangâ, Jumunâ, &c.

(*c*) *Manâmsi cha* [the minds also]—*See Çrîdhara*, 1.

[ÇRÎDHARA'S GLOSS—V. 18.]

1. This and the next two and a half verses are again describing about the earthly calamities.

2. *Manâmsi cha* [the minds also]—minds of the beings.

The calves are not sucking udder, and (their) mothers are not yielding (milk) (*a*), and cows having tears on (their) face are weeping in the cow-pen ; and the bulls are not rejoicing.

[*This verse may be rendered differently*] :—

The children are not sucking their mother's breast, and (their) mothers are not yielding (milk) (*a*) ; &c. 19.

(*a*) *Na duhyanti* [not yielding...]—not supplying adequately. (*Çrîdhara*).

The images of deities (*a*) are perspiring, as if, in weeping, and fully moving. Bereft of beauty, these countries, villages, cities, gardens, mines, and hermitages, in which (there is) no happiness, are exhibiting what a calamity (*b*) regarding ourselves (I do not know) ! 20.

(*a*) *Daivatâni* [The images of deities]—idols of gods and goddesses. (*Çrîdhara*).

(*b*) *Agham* [calamity]—distress. (*Ibid*).

(I) consider (that) the earth (whose) good fortune is blighted by (reason of) these great calamities, hath, verily, been deprived of the Supreme Lord's feet, the beauty (of which feet) is not to be found in any other being (*a*). 21.

(*a*) *Ananya-purusha-çribhih* [the beauty...being]—the beauty of Krishṇa's feet which is marked with the symbol of thunderbolt, &c., cannot be found in any other person. Yudhishthira considered that the world has been bereft of such beautiful feet. (*Çridhara*).

(O) Brâhmaṇa, the (hero) having a monkey as (his) symbol (*a*), returned from the city of the Yadus (*b*) (in the presence of) that (*c*) king (who) was thus thinking (*d*) (within himself) by (his) mind, which knew (anticipated) the evil (about to befall on earth) (*e*). 22.

(*a*) *Kapidhvajah* [......having......symbol]—an epithet of Arjuna.
(*b*) *Yadupuryyâh* [from......Yadus]—from Dvârakâ.
(*c*) *Tasya* [that]—*See Çrîdhara*, 1.
(*d*) *Chintayatah* [thinking]—*See Çrîdhara*, 4.
(*e*) *Drishtârishtena* [......knew......the evil......]—*See Çrîdhara*, 3.

[ÇRÎDHARA'S GLOSS—V. 22.]

1. *Tasya* [that]—that (king).
2. *Iti* [thus]—in this way.
3. *Drishtârishtena* [...knew...the evil...]—(whose mind) foresaw the evil to happen.
4. *Chintayatah* [thinking]—thinking by such mind.

Seeing (Arjuna) destitute of shadow (of personal charms) (*a*), and becoming agitated in mind (*b*) by remembering fully what Nârada had said, the king asked, in the midst of friends, that younger brother, (who), being distressed, having the face downwards, shedding (*c*) drops of tears (*d*), from (his) lotus-like eyes, fell (prostrated) (*e*) unlike before (*f*) at the (king's) feet. 23-24.

(*a*) *Vichchhâyam* [destitute......shadow......]—*See Çrîdhara*, 6.
(*b*) *Udvigna-hridayah* [becoming...mind]— " " 5.
(*c*) *Srijantam* [shedding]— " " 4.
(*d*) *Avvindûn* [drops of tears]— " " 3.

(*e*) *Nipatitam* [falling]—*See Çrīdhara*, 2.
(*f*) *Ajathāpūrvam* [unlike before]—*See Çrīdhara*, 1.

[ÇRĪDHARA'S GLOSS—VV. 23-24.]

1. *Ajathāpūrvam* [unlike before]—not like before ; unlike the previous occasions.
2. *Nipatitam* [falling]—the distressed brother lay prostrated on the ground, &c.
3. *Avvindūn* [drops of tears]—tears.
4. *Srijantam* [shedding]—shedding from the eyes.
5. *Udvigna-hridayah* [becoming...mind]—whose heart was trembling.
6. *Vichchhāyam* [destitute......shadow...]—bereft of brightness of beauty.

Yudhishthira said : Are our own peoples (*a*) Madhu (*b*), Bhoja (*c*), Daçārha (*d*), Arha (*e*), Sātvata (*f*), Andhaka (*g*), and the Vrishnis (*h*) in (the enjoyment of) happiness (*i*) in the city of Anartta (Dvārakā) ? 25.

(*a*) *Svajanah* [own peoples...]—friends. (*Çrīdhara*).
(*b*) *Madhu* [मधु]—*See* p. 347 *note* (*e*).
(*c*) *Bhoja* [भोज] —„ p. „ „ (*f*).
(*d*) *Daçārha* [दशार्ह]—*See* p. 347 *note* (*g*).
(*e*) *Arha* [अर्ह] — „ p. „ „ (*h*).
(*f*) *Sātvata* [सात्वत]— „ p. 34 *note* (*a*)
(*g*) *Andhaka* [अन्धक]—„ p. 347 *note* (*j*).
(*h*) *Vrishnayah* [Vrishnis]—*See* p. 348 *note* (*k*).
(*i*) *Sukham āsate kachchit* [are...in...happiness]—*kad* (कद्) originally the neuter form of the interrogative pronoun *ka* (क). It is a particle of interrogation, where ? *kad* is used with the particle *chid* (चिद्). *Kachchid* (कच्चिद्) is sometimes used, like the simple *kad*, as a particle of interrogation. *Kachchid* may sometimes be equivalent to 'I hope that.'

Is the venerable (*a*) maternal grandfather Çūra (*b*) in prosperity ? and whether is the maternal uncle Ānaka-dundubhi (*c*) with his younger brother well ? 26.

(*a*) *Mārishah* [the venerable]—*See Çrīdhara*, 2.
(*b*) *Çūrah* [शूरः]—Grandfather of Krishna, and father of Vasudeva and Kunti, therefore, the maternal grandfather of the five Pāndavas.
(*c*) *Ānaka-dundubhi* [आनक-दुन्दुभि]—this is a name of Krishna's father Vasudeva. It is said to have been derived from the beating of drums at his birth by the gods, &c., who foresaw that the Supreme Being in the shape of Krishna

would descend on earth by assuming the human form in Vasudeva's family, and in joy they sounded the drum of heaven. *See Çrīdhara*, 3.

[Çrīdhara's gloss—V. 26.]

1. Yudhishthira apprehending what unpleasant answer he may get from Arjuna regarding his friends and relatives, asked questions about them, commencing first the distant relations and then mentioning by degrees the nearly connected ones.

2. *Mārishah* [the venerable]—(maternal grandfathers) getting respect.

3. *Ānaka-dundubhi* [आनक-दुन्दुभि].—Vasudeva.

Are his consorts (my) seven aunts (who are mutually related to one another as their) own sisters, (in the enjoyment of happiness) ? Do they themselves of whom Devakı is the chief with (their), sons and daughters-in-law fare well ? 27.

(*a*) *Svasara* [...own sisters]—*See Çrīdhara*, 2.

[Çrīdhara's gloss—V. 27.]

1. By asking about the welfare of Vasudeva, the good of their consorts has been asked ; yet a separate question is put in this verse regarding them.

2. *Svasara* [...own sisters]—the wives of Vasudeva are mutually related to as sisters.

Are the king Āhuka (*a*) whose son was vicious (*b*) and his younger brother (*c*) alive ? Are Hṛidika (*d*) with (his) son (*e*), Akrūra (*f*), Jayanta, Gada, and Sāraṇa (*g*), 28.

And others, of whom Çatrujit (*h*) is the first, in good condition ? Is the glorious Balarāma (*i*), the Lord of the Votaries, in (the enjoyment of) happiness ? 29.

(*a*) *Āhuka* [आहुक]—*See Çrīdhara*, 1 ; and *note* Ugrasena. p. 349.

(*b*) *Asatputrah* [whose...vicious]—Ugrasena's son Kaṃça was one of the most cruel princes of ancient India. *See* p. 266 *note* (*a*).

(*c*) *Asya-anujah* [his younger brother]—*See Çrīdhara*, 2.

(*d*) *Hṛidīka* [हृदीक]— Yādava prince who is the son of Svayambhoja, and father of Çūra, in whose family Kṛishṇa was born.

(*e*) *Sasuta* [with...son]—*See Çrīdharā*, 3.

(*f*) *Akrūra* [अक्रूर]— „ p. 349 *note* (*c*).

(*g*) *Jayanta-gada-sāraṇāh* [जयन्त गदसारणाः]—*See Çrīdhara*, 4.

(*h*) *Çatrujit* [शत्रुजित्]—a brother of Kṛishṇa.

(*i*) *Rāma* [राम]—*See* note *Balarāma*, p. 39. *note* (*a*).

[ÇRIDHARA'S GLOSS—V. 28.]

1. *Āhuka* [आहुक]—Ugrasena.
2. *Asya-anujah* [his younger brother]—Devaka.
3. *Sasutah* [with...son]—with (the son of Hṛidīka, namely) Kṛitavarmā.
4. *Jayanta-gada-sāraṇā* [जयन्त-गदसारणाः]—brothers of Kṛishṇa.

Is Pradyumna (*a*), the greatest warrior amongst all the Vṛishṇis (*b*), enjoying happiness ? Similarly, is the glorious Anirudha (*c*) who hath great impetuous out-set (in battle) (*d*), thriving (*e*) ? 30.

(*a*) *Pradyumna* [प्रद्युम्न]—*See* p. 304 *note* (*c*).

(*b*) *Sarva-vṛishṇīnām mahārathah* [the greatest......Vṛishṇis]—*See Çrīdhara*, 1.

(*c*) *Aniruddha* [अनिरुद्ध]—*See* p. 205 *note* (*d*).

(*d*) *Gambhīrarayah* [who......out-set]—*See Çrīdhara*, 2.

(*e*) *Varddhate* [thriving]— " " 3.

[ÇRIDHARA'S GLOSS—V. 30.]

1. *Sarva-vṛishṇīnām mahārathah* [the greatest......Vṛishṇis]—Pradyumna is the greatest hero amongst the descendants of Vṛishṇi.
2. *Gambhīrarayah* [who......out-set]—full of great speed (in battle).
3. *Varddhate* [thriving]—is cheerful.

Are Susheṇa (*a*), Chārudeshṇa (*b*), Sāmva (*c*) the son of Jāmvavatī (*d*), and the other best (*e*) sons of Kṛishṇa (*f*) and also those of which Ṛishabha (*g*) is the first ; similarly, also the followers of the descendant of Çūra (*h*), of which Çruta-deva (*i*), and Uddhava (*j*) are the first, and the other best of the *Sātvatas* (*k*) of which Sunanda and Nanda are the head (*l*) well off? 31-32.

(*a*) *Susheṇa* [सुषेण]—one of the sons of Kṛishṇa by his wife Rukmiṇī.

(*b*) *Chārudeshṇa* [चारुदेष्ण]—*See* p. 349. *note* (*g*).

(*c*) *Sāmvah* [साम्बः]—*See* p. 349. *note* (*h*).

(*d*) *Jāmbavatī* [जाम्बवती]—a wife of Kṛishṇa.

(*e*) *Pravarāh* [the best]—*See Çrīdhara*, 2.

(*f*) *Kārshṇi* [sons of Kṛishṇa]—*See Çrīdhara*, 1.

(*g*) *Ṛishabha* [ऋषभ]—a son of Kṛishṇa.

(*h*) *Çaure* [of the descendant of Çūra]—an epithet of Kṛishṇa.

(*i*) *Çruta-deva* [श्रुतदेव]—a Yādava.

(*j*) *Uddhava* [उद्धव]—name of a Yādava ; the friend and counsellor of Krishṇa.

(*k*) *Sātvatarshabhāh* [the......best...*Sātvatas*]—for explanation of the word *Sātvata See* p. 35.

(*l*) *Sunanda-nanda-çīrshaṇyāh* [of which......head]—*See Çrīdhara*, 3.

[ÇRĪDHARA'S GLOSS—VV. 31 and 32.]

1. *Kārshṇi* [sons of Krishṇa]—progeny of Krishṇa.

2. *Pravarāh* [the best]—the most excellent (among such sons).

3. *Sunanda-nanda-çīrshaṇyāh* [of which......head]—the chief of which are Sunanda and Nanda.

Are all those whose refuge is the arm of Rāma and Krishṇa all right ? And whether the Yādavas firm in friendship, remember (enquire) about our welfare ? 33.

Is also the glorious Govinda (*a*) who is kind to the devotees and benefactor of the Brāhmaṇas (or the *Vedas*), surrounded by His friends, at ease (*b*), in His assembly (named) the *Sudharmā* (*c*) in the city (Dvārakā) ? 34.

(*a*) *Govinda* [गोविन्द]—*See* p. 264 *note* (*c*).

(*b*) *Sukham* [at ease]—*See Çrīdhara*, 1.

(*c*) *Sudharmā* [सुधर्मा].—This was the Council hall or Assembly room of Indra. It was taken by Krishṇa and made over to Ugrasena, the king of the Yādavas, where the latter used to assemble. It was the celestial court, emblazoned with jewels and defended by the arms of Krishṇa. Vāyu conveyed this edifice to the Yādavas from the Heaven of Indra by Krishṇa's command ; henceforth the Yādava chiefs possessed it. When Krishṇa gave up His mortal frame, and the Yadu race was annihilated, the *Sudharmā* was replaced on the Heaven of Indra.

[ÇRĪDHARA'S GLOSS—V. 34.]

1. *Sukham* [at ease].—It would be inappropriate to say about Krishṇa that He was in the enjoyment of happiness, hence this verse describes that whether He is at ease in His city of Dvārakā.

Is the Primeval Being (*a*) with the Friend of, Ananta living (*b*) in the ocean of the race of Yādavas for the creation (*c*) preservation (*d*) and good (*e*) of mankind ? 35.

(*a*) *Ādyah Pumān* [the Primeval Being]—Krishṇa.

(*b*) *Anantasakhah* [Friend of Ananta]—*See Çrīdhara*, 5.

(c) *Bhavāya* [for......the creation]— *See Çrīdhara*, 4.
(d) *Kshemāya* [for......the preservation]—„ „ 3.
(e) *Mangalāya* [for the......good]— „ „ 2.

[ÇRĪDHARA'S GLOSS—V. 35.]

1. This and the subsequent four verses state that Kṛishṇa's act of staying on earth is only beneficial to mankind, otherwise not.

2. *Mangalāya* [for the......good]—for the benefit.

3. *Kshemāya* [for......the preservation]—for the purpose of preserving that which has already been gained.

4. *Bhavāya* [for......the creation]—for the production.

5. *Ananta-sakhah* [Friend of Ananta]—the being who is kind to Baladeva (Balarāma).

Being guarded by whose arm (compared to a) staff and honored (*a*) in (their) own city (*b*), the Yādavas amuse (themselves) in supreme felicity (c) like the great worshippers of Purusha (*d*). 36.

(a) *Archchitāh* (honored]—*See Çrīdhara*, 1.
(b) *Svapuryyām* [in......own city]—Dvārakā.
(c) *Paramānandam* [in supreme felicity]—*See Çrīdhara*, 2.
(d) *Mahā-paurushikāh iva* [like the great worshippers of Purusha]—*See Çrīdhara*, 3.

[ÇRĪDHARA'S GLOSS—V. 36.]

1. *Archchitāh* [honored]—respected by their own people.

2. *Paramānandam* [in supreme felicity]—in great happiness.

3. *Mahā-paurushikāh iva* [like the great worshippers of Purusha]—like the followers of the Lord of Vaikuntha (Vishṇu).

Subduing (*a*) the gods (*b*) in battle (*c*) by (means of their) best act of serving whose feet (*d*) the twice eight thousand wives of which Satyabhāmā is the first (*e*) appropriate their object of enjoyment (*f*) fit for (*g*) the darling (*h*) of the (being) having the thunderbolt for the weapon (*i*). 37.

(a) *Nirjitya* [Subduing]—*See Çrīdhara*, 4.
(b) *Tridaçān* [gods].—The gods are called the 'three-conditioned', as they have only three conditions of life—the infancy, adolescence, and youth, but not the old age.
(c) *Samkhye* [in battle]—*See Çrīdhara*, 3.
(d) *Yat-pāda-Çuçrūshaṇa-mukhya-karmanā* [by ...... best...... feet]—*See Çrīdhara*, 1.
(e) *Satyādayah* [of......first]—*See Çrīdhara*, 2.

(*f*) *Tadâçishah* [their object of enjoyment]—*See Çridhara*, 5.
(*g*) *Uchitah* [fit for]— „ „ 8.
(*h*) *Vallabhâ* [darling]— „ „ 7.
(*i*) *Bajrâyudha* [......weapon]— „ „ 6.

[Çridhara's gloss—V. 37.]

1. *Ya-tpâda-çuçrûshana-mukhya-karmanâ* [by......best... ..feet]—the act (of the sixteen thousand women) which is the best of all the acts of austerities.
2. *Satyâdayah* [of......first]—Satyabhâmâ and others.
3. *Samkhye* [in battle] —in the battle-field by Krishna's prowess.
4. *Nirjitya* [Subduing]—vanquishing.
5. *Tadâçishah* [their object of enjoyment]—objects of enjoyment for gods such as the *Pârijâta*, &c.
6. *Bajrâyudha* [......weapon]—Indra.
7. *Vallabhâ* [darling]—Sachi.
8. *Uchitah* [fit for]—worthy of.

Living under the prosperity (prowess) of whose arm (compared to a) staff (*a*) and being without fear from anywhere, the heroes of the Yadava race snatched by force the Assembly (hall named) the Sudharma, the worthy (object of enjoyment), of the Best of the gods (*b*) and (who) verily attack (tread the same) by (their) feet again and again. 38.

(*a*) *Yadvâhu-dandâbhyudayânujîvinah* [Living...staff]—*See Çridhara*, 1.
(*b*) *Surasattama* [the Best of the gods]—Indra.

[Çrîdhara's gloss—V. 38.]

1. *Yadvâhu-dandâbhyudayânujîvinah* [Living ...... staff]—Yâdavas, who are dependent to the prowess of Krishna's arm-staff, attack by their feet (tread) Assembly hall named *Sudharmâ*. The previous five verses should be construed together with the sentence—'Is that Govinda at ease ?'

Art thou (O) dear brother in (the enjoyment of) health ? (*a*) (Thou) appeareth to me as bereft of brightness. (O) dear brother hast (thou who) lived long abroad (*b*) not received due honour (*c*) or (*d*) (hast thou) been slighted (by others) (*e*). 39.

(*a*) *Anâmayam* [...health]—*See Çrîdhara*, 2.
(*b*) *Chiroshitah* [......lived long abroad]—*See Çrîdhara*, 6.

(*c*) *Alavdhamānah* [hath......due honor]—*See Çrīdhara*, 3.
(*d*) *Vā* [or]— „ „ 4.
(*e*) *Avajnātah* [......slighted......]— „ „ 5.

[ÇRIDHARA'S GLOSS—V. 39.]

1. In this and the next five verses, Yudhishthira is putting questions regarding Arjuna himself.
2. *Anāmayam* [......health]—are in sound health ?
3. *Alavdhamānah* [hath......due honor]—He who has not received proper respect from friends.
4. *Vā* [or]—whether.
5. *Avajnātah* [......slighted...]—reproached.
6. *Chiroshitah* [......lived long abroad]—because Arjuna stayed long in that place (Dvārakā).

I hope that thou hast not been humbled (*a*) by the evil (*b*) words void of affection (*c*). Is it that (thou hast not spoken with the supplicant (for favors) ? (*d*) or having promised (*e*) with hope (*f*) (hast thou not) given (what was promised by thee ?) 40.

(*a*) *Abhihatah* [humbled]—*See Çrīdhara*, 4.
(*b*) *Amangalaih* [the evil]—„ „ 3.
(*c*) *Abhāvaih* [void of affection]—*See Çrīdhara*, 2.
(*d*) *Arthibhyah* [the supplicant...]—„ „ 5.
(*e*) *Pratiçrutam* [having promised]—„ „ 7.
(*f*) *Āçayā* [with hope]— „ „ 6.
(*g*) *Dattam* [......given]— „ „ 8.

[ÇRIDHARA'S GLOSS—V. 40.]

1. There should be a pause after *Abhāvaih.*
2. *Abhāvaih* [void of affection]—which is not expressive of affection.
3. *Amangalaih* [the evil]—harsh.
4. *Abhihatah* [humbled]—chastised or striken.
5. *Arthibhyah* [the supplicant......]—did not promise to the solicitous that something will be given.
6. *Āçayā* [with hope]—inspiring hope to give.
7. *Pratiçrutam* [having promised]—promising that Arjuna would give.
8. *Dattam* [......given]—did not give.

Hast thou who giveth protection (to others) eschewed the Brāhmaṇas, the children, the cows, the aged, the diseased, the women and (other) beings (who) had come (to thee) for seeking protection. ? 41.

[ÇRÎDHARA'S GLOSS—V. 41.]

1. Hast thou forsaken the persons who sought protection of thee ? Thou art the person who had given protection to others on previous occasions.

Hast thou committed illicit intercourse with an inaccessible (unfit for frequenting) (*a*) woman or with one accessible (fit) but of ill-fame ? (*b*) or hast thou been defeated (*c*) in the way, by one who is not superior (*d*) or unequal to thee (*e*) ? 42.

(*a*) *Agamyâm* [inaccessible...]—*See Çrîdhara,* 2.
(*b*) *Asatkritâm* [of ill-fame]— „ „ 3.
(*c*) *Na parâjitam* [hast......defeated]—„ 6.
(*d*) *Nottamaih* [one......superior]— „ 4.
(*e*) *Asamaih* [unequal]— „ 5.

[ÇRÎDHARA'S GLOSS—V. 42.]

1. There should be a pause after *Agamyâm.*
2. *Agamyâm* [inaccessible...]—— blamable.
3. *Asatkritâm* [of ill-fame]—dressed with dirty clothes, &c. (had Arjuna a carnal intercourse with blamable or unblamable but ill-dressed women ?).
4. *Nottamaih* [one......superior]—equal.
5. *Asamaih* [unequal]—inferior.
6. *Na parâjitam* [hast......defeated]—subdued.

Leaving aside the aged and the children fully worthy (*a*) of taking meals with thee, hast thou eaten (food) ? or hast thou done any blamable act which is unfit (for thee) to perform (*b*) ? 43.

(*a*) *Sambhojyân* [fully worthy of taking meals]—fit to eat (with Arjuna) (*Çrîdhara*).
(*b*) *Akshamam* [unfit......perform]—unworthy of Arjuna to perform. (*Ibid*).

Or do thou consider thyself to the effect that 'being bereft of my always (*a*) most beloved (*b*) friend (*c*) I feel (my) heart (*d*) void (*e*)'? ; otherwise (it is impossible that) there should be (mental) disease (*f*) in thee. 44.

(*a*) *Nityam* [always]—*See Çrîdhara,* 1.
(*b*) *Preshthatamena* [most beloved]—*See Çrîdhara,* 2.
(*c*) *Âtmabandhunâ* [my......friend]—„ „ 4.
(*d*) *Hridayena* [heart]— „ „ 3.

(*e*) *Çūnyah asmi* [I......void]—*See Çrīdhara*, 5.
(*f*) *Ruk* [......disease]— „ „ 6.

[ÇRĪDHARA'S GLOSS—V. 44.]

1. *Nityaṃ* [always]—every day.
2. *Preshthatamena* [most beloved]—dearest.
3. *Hṛidayena* [heart]—part of the heart, or fondly attached.
4. *Ātmabandhunā* [my......friend]—Kṛishṇa.
5. *Çūnyah asmi* [I......void]—I feel myself distressed ; or my heart is void.
6. *Ruk* [......disease]—illness of mind.

FINIS OF THE FOURTEENTH CHAPTER, NAMED THE YUDHISHTHIRA'S QUESTIONS, IN THIS STORY OF NAIMIÇA, IN THE FIRST BOOK IN THE ÇRĪMAD-BHĀGAVATA, THE GREAT PURĀṆA, AND THE VYĀSA'S TREATISE OF THE SELF-DENYING DEVOTEES.

CHAPTER XV.

(THE ASCENSION TO HEAVEN BY YUDHISHTHIRA AND OTHERS).

Being harassed, said Sūta, (on account of) separation from Kṛishṇa (*a*), and being the subject of doubt (by reason of his) (*b*) appearance (which is) the cause of various apprehensions (*c*) thus observed by (his) brother, the king (*d*), 1.

(His) lotus-like face and heart being withered (*e*), the brightness (of his beauty) having been destroyed (*f*) by sorrow, and (*g*) and only meditating upon that Lord (Kṛishṇa), Arjuna (*h*), the friend of Kṛishṇa, was unable (*i*) to reply (*j*). 2.

(*a*) *Kṛishṇa-viçleshakarçitah* [being......Kṛishṇa]—*See Çrīdhara*, 6.
(*b*) *Āvikalpitah* [being the subject......]— „ „ 2.
(*c*) *Nānā-çankāspadam rūpam* [......appearance......apprehensions]—*See Çrīdhara*, 3.
(*d*) *Rājnā* [king]—Yudhishthira.
(*e*) *Çushyadvadana-hrit-sarojah* [...lotus-like...withered]—*See Çrīdhara*, 9.
(*f*) *Hata-prabhah* [the brightness...destroyed]— „ „ 10.
(*g*) *Çokena* [by sorrow]— „ „ 7.
(*h*) *Kṛishṇa* [Arjuna]— „ „ 1.
(*i*) *Na açaknot* [was unable]— „ „ 5.
(*j*) *Pratibhāshitum* [to reply]— „ „ 4.

[Çrīdhara's gloss—VV. 1 and 2.]

1. *Kṛishṇa* [Arjuna]—Arjuna is also called Kṛishṇa.
2. *Āvikalpitah* [being the subject...].—There should be a stop after this word.
3. *Nānā-çankāspadam rūpam* [...appearance...apprehensions]—observing the (Arjuna's) appearance which foreboded many kinds of fear (Yudhishthira's mind became subject to many doubts).
4. *Pratibhāshitum* [to reply]—answer in turn.

5. *Na açaknot* [was unable]—could not reply. The verses 1 and 2 should be construed together.

6. *Krishna-viçleshakarçitah* [Being......Krishna] —(Arjuna could not reply) because he was very weak (on account of anxiety for) Krishna's separation.

7. *Çokena* [by sorrow]—by reason of sorrow.

8. *Rājnā* [king]—(the Rājnā in the text implies Yudhishthira who was not only Arjuna's brother but sovereign also).

9. *Çushyadvadana-hrit-sarojah* [......lotus-like......withered]—the face and the heart compared to a lotus, have become dried.

10. *Hata-prabhah* [the brightness......destroyed]—who has been bereft of brightness.

Having restrained (*a*) with difficulty, the (tears of) grief (*b*) in the eyes, and rubbing (those already fallen from them) by hands, (*c*) and being distressed (*d*) by longing for love (*e*) fully produced (*f*) (by reason of Krishna being) beyond the range of sight (*g*), and, 3.

Remembering fully, (His acts of which) charioteering is the first, companionship (*h*), benevolence (*i*) and friendship (*j*), (Arjuna) thus said unto the king (Yudhishthira his) (*k*) eldest brother with inarticulate words (accompanied by) tears (*l*). 4.

(*a*) *Samstabhya* [Having restrained]—*See Çridhara*, 2.
(*b*) *Çuchah* [the......grief]— „ „ 1.
(*c*) *Pāninā āmrijya* [rubbing......by hands]—*See Çridhara*, 3.
(*d*) *Kātarah* [distressed]— „ „ 7.
(*e*) *Pranayautkanthya* [by......love]— „ „ 6.
(*f*) *Samunnaddha* [fully produced]— „ „ 5.
(*g*) *Parokshena* [beyond......sight]— „ „ 4.
(*h*) *Sakhyam* [companionship]— „ „ 8.
(*i*) *Maitrim* [benevolence]— „ „ 9.
(*j*) *Sauhridam* [friendship]— „ „ 10.
(*k*) *Nripam iti āha* [thus said unto the king]—„ „ 12.
(*l*) *Vāspagadgadayā* [by... tears]— „ „ 11.

[ÇRIDHARA'S GLOSS—VV. 3 AND 4.]

1. *Çuchah* [the...grief].—The tears which have generated in the eyes.

2. *Samstabhya* [Having restrained]—having retained fully within the eyes.

3. *Pāninā āmrijya* [rubbing...by hands]—the tears which have already fallen from the eyes were wiped away by the (palms of Arjuna's) hands.

4. *Parokshena* [beyond...sight]—on account of Krishna being invisible.

5. *Samunnaddha* [fully produced]—arisen fully.

6. *Praṇayautkaṇṭhya* [by...love.]—by the eagerness generated on account of love.

7. *Kātarah* [distressed]—being bewildered, oppressed, or agrieved.

8. *Sakhyam* [companionship]—act of befriending.

9. *Maitrīm* [benevolence]—act of doing good.

10. *Sauhṛidam* [friendship]—the act of a friend or connection.

11. *Vāspagadgadayā* [by...... tears.]—by indistinct words on account of (the throat being choked, &c.,) the voice being interrupted by tears (sobbing, &c.).

12. *Nripam iti āha* [thus said unto the king]. – The verses 3 and 4 should be construed together.

Arjuna said : (O) great king, I have been deluded by Hari in the form of a friend ; (and) by whom (*a*) hath been taken away my great beauty creating astonishment even to the gods (*b*). 5.

(*a*) *Yena* [by whom]—the deceiver (Krishṇa) (*Çrīdhara*).

(*b*) *Devavismāpanam* [......astonishment......gods]—that which generates astonishment in gods. (*Ibid*).

I have to-day (now) been robbed (*a*) by (bereft of) that most excellent (*b*) Being, *

By whose separation (even) for a moment the universe certainly becometh a disagreeable sight, like these (beloved fathers &c.,) (*c*) bereft of vital spirit (*d*) are called the dead. 6.

By (reason of) whose shelter (*e*) the power (*f*) of the princes infatuated with love (*g*) assembled in the house of Drupada (*h*) was verily snatched (*i*) away by me (*j*) in the beginning of the ellection of a husband (therein) (*k*), and the fish was killed (*l*) by the bow arrayed (*m*) (by me) and also Krishṇā was won (in the ellection contest.) (*n*) ; 7.

Ah ! (*o*) being in whose proximity and speedily subduing fully also Indra with gods, I presented (*p*) the Khāṇḍava (forest) (*q*) to Agni (fire) (*r*) ; acquired the Assembly (hall), built by Maya (*s*) (and which bears) the illusion of wonderful art (*t*) ; and the Lords of

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* *This portion has been transposed from the verse* 13.

men (*u*) gathered together offerings from (various) quarters in thy sacrifice (*v*), 8.

By whose prowess (my) honored (elder) and thy younger brother (*w*) (who) hath the courage and strength of ten thousand elephants (*x*) killed, for (the purpose of) sacrifice (*y*) (the king Jarāsandha) whose feet used to be on the heads of the protectors of men (*z*). As (*aa*) the rulers of lands (*bb*) brought together (in captivity) (*cc*), by him (*dd*), for the purpose of the sacrifice, (the presiding deity of which is) the Lord of the Pramathas (*ee*) were released (by Bhīma), therefore (*ff*) (those rulers) brought offerings for thy sacrifice (*gg*), 9.

Who caused to kill the husbands (*hh*) and (thereby) loosen the hair (*ii*) of the women (*jj*) of those deceitful (persons) (*kk*) (by whom) was scattered (*ll*) and handled (*mm*) the beautiful (*nn*) fillet of hair (*oo*), made commendable (*pp*) by the great consecration (ceremony) (*qq*) performed (*rr*) at the sacrifice (inaugurated by thee) (*ss*) of thy consort (*tt*) (whose) tears (were gliding down her) face (*uu*) (while) prostrating (*vv*) at the feet (*ww*) (of Kṛishṇa) in the (gambling) assembly; 10.

Who, by going to the forest (*xx*) and eating the food, the remnants of the vegetables (*yy*) saved (*zz*) us from the dreadful difficulty (*aaa*) planned (*bbb*) by the enemy (*ccc*) (through) Durvāsā (*ddd*), (who) eateth (sitting) foremost (amongst his) ten thousand (disciples) (*eee*), and by (reason of) which (eating) (*fff*), the hosts (of sages who had) fully immerged in the water (*ggg*), conceived (themselves) that the Three Worlds (*hhh*) have been appeased (of hunger). 11.

Again, by (reason of) whose prowess, being surprised (*iii*) by me in the duel, with (the goddess) born in the Mountains (*jjj*), the Holder of the Trident (*kkk*) gave (*lll*) me his weapon (*mmm*) and others (the

guardians of the quarters) also (*nnn*) presented their arms ; and) verily with this (mortal) frame I won, in the Palace of the great Indra, half the seat (*ooo*) of the Great (*ppp*). 12.

By whom were made powerful (*qqq*) the arm-staffs of me (Arjuna who was) residing (*rrr*) (there, and which said arm-staffs) marked with (the emblem of the bow) Gaṇḍiva (*sss*), (were sought for as a) refuge (*ttt*), (O) the descendant of Ajamiḍha (*uuu*), in that very place, by the gods with Indra, for (the purpose of) killing the enemies. 13.

(*a*) *Mushitah* [robbed]—*See Çrîdhara*, 8. (v. 13.)

(*b*) *Bhāmnā* [most excellent]—*See Çrîdhara*, 9. (v. 13.) ; and *Jîva*, 1. (v. 13.).

(*c*) *Eshah* [these...]— *See Çrîdhara*, 3. (v. 6).

(*d*) *Ukthena* [of vital spirit]—„ „ 2. (*Ibid*).

(*e*) *Yat samçrayāt* [by......whose shelter]—*See Çrîdhara*, 2. (v. 7).

(*f*) *Tejah* [power]— „ „ 4. „

(*g*) *Smaradurmmadānām* [infatuated with love]—*See Çrîdhara*, 3. (v. 7).

(*h*) *Drupada* [द्रुपद]—was the king of the Panchālas, son of Prishata and father of Draupadī, the wife of the five Pāṇḍavas. He has been described as one of the generals of the Pāṇḍava army. He was subdued by Droṇa, the preceptor of the Pāṇḍavas and Kauravas, and a large part of his kingdom was confiscated retaining only the southern portion of it from the Ganges to the Charmavatī, in which are included the cities Mākandi and Kampilya. Mortified at this, he long meditated on the means by which he should avenge the wrong. At last he inaugurated a sacrifice for giving a son whose youth and valour might compete with the disciples of Droṇa. It is said that the king's consort could not join in the sacrifice as she had not completed the toilet. The sacrifice proceeded and a son named Dhrishtadyumna was born out of the sacrificial fire and a daughter the celebrated Draupadī also came out of the altar. The king was killed by Karṇa in the battle of Kurukshetra. The present verse has allusion to the marriage of Draupadī when princes from the different parts of the country assembled to woo her killing the fish twining over the mystical wheel over the wedding pavilion. The following peotical version substantially depicts the event :—

In Panchāla's spacious realm.
The powerful monarch Drupada observes
A solemn feast ; attending princes wait
With throbbing hearts, his beauteous daughter's choice ;
The royal Draupadī, whose charms surpass

All praise, as far as her mild excellence.
And mind transcend the beauties of her person.
* * * * * *
* * * * * *
And now the day of festival drew nigh ;
When Drupada, whose anxious hopes desired.
A son of Pāṇdu for his daughter's lord,
And who had sent his messengers to search.
The banished chiefs, still sought by them in vain,
Devised a test—no other force but theirs
He deemed could undergo, to win the bride.
A ponderous bow with magic skill he framed,
Unyielding but to more than mortal strength.
And for a mark he hung a metal plate
Suspended on its axle, swift revolving
Struck by a shaft that from the centre strayed.
This done he bade proclaim—that he whose hand
Should wing the arrow to its destined aim,
Should win the princess by his archery.
Before the day appointed, trooping came.
Princes and chiefs innumerous ; 'midst the throng
Duryyodhana and all the hundred sons
Of Dhṛitarāshtra, with the gallant Karṇa,
In haughty cohort at court appeared.
With hospitable act the king received
His royal guests and fitting welcome gave.
Between the North and East without the gates
There lay a spacious plain; a fosse profound
And lofty walls enclosed its ample circuit,
And towering gates and trophied arches rose,
And tall pavilions glittered round its borders :
Here ere the day of trial came, the sports
Were held : and loud as ocean's boisterous waves,
And thick as stars that gem the Dolphin's brow,
The mighty city here her myriads poured.
Around the monarch's throne on lofty seats
Of gold with gems emblazoned sat the kings,
Each lowering stern defiance on the rest.
Without the barriers pressed the countless crowd
On clambering upon scaffolds clustering hung.
Skirting the distance multitudes beheld
The field from golden lattices, or thronged
The high house-tops, whose towering summits touched
The clouds, and like the mountain of the gods
With sparkling peaks streamed radiant through the air.
A thousand trumpets brayed, and slow the breeze

With incense laden wafted ferfume round.
Whilst games of strength and skill—the graceful dance,
The strains of music, or dramatic art,
Awoke the gazer's wonder and applause.
Thus sixteen days were passed, and every chief
Of note was present—and the king no more
Could with fair plea his daughter's choice delay.
Then came the Princess forth in royal garb
Arrayed and costly ornaments adorned :
A garland interwove with gems and gold
Her delicate hands sustained—from the pure bath
With heightened loveliness she tardy came,
And blushing in the princely presence stood.
Next in the ring the reverend Priest appeared
And strewed the holy grass and poured the oil,
An offering to the God of Fire, with prayer
Appropriate, and with pious blessings crowned.
Then bade the king the trumpets' clangor cease
And hush the buzzing crowd—while his brave son
The gallant Dhṛishtadyumna on the plain
Descended and his father's will proclaimed.
"Princes, this bow behold—you mark—these shafts—
Whoe'er with dexterous hand at once directs
Five arrows to their aim, and be his race,
His person and his deeds equivalent
To such exalted union, He obtains
My sister for his bride—my words are truth."
Thus said, he to the Princess next described
Each royal suitor by his name and lineage
And martial deeds, and bade her give the wreath
To him whose prowess best deserved the boon.
Quick from their gorgeous thrones the kings uprose,
Descending to the conflict, and around
The lovely Draupadī contending pressed ;
Like the bright gods round Çiva's mountain bride.
Love lodged his viewless arrows in their hearts,
And jealous hatred swelled their haughty minds ;
Each on his rivals bent a lowering glance,
And friends till now, they met as deadliest foes.
Alone the kindred bands remained aloof
Who owned Janārdana their glorious chief.
He and the mighty Halāyudha curbed
Their emulous zeal,—and tranquil they beheld
Like furious elephants the monarchs meet ;
Their rage by courteous seeming ill represt
Like fire amidst the smouldering embers glowing.

And now in turn the Princes to the trial
Succeeding past, in turn to be disgraced—
No hand the stubborn bow could bend—they strained
Fruitless each nerve, and many on the field
Recumbent fell, whilst laughter pealed around.
In vain they cast aside their royal robes
And diamond chains and glittering diadems,
And with unfettered arm and ample chest
Put fouth their fullest strength—the bow defied
Each chief nor left the hope he might succeed.
Karṇa alone the yielding bowstring drew
And ponderous shafts applied, and all admired.
The timid Draupadī in terror cried,
I wed not with the base-born—Karṇa smiled
In bitterness and upwards turned his eyes
To his great Sire the Sun—then cast to earth
The bow and shafts and sternly stalked away.
Thus foiled the Princes, through the murmuring crowd
Amazement spread—then Arjuna from where
He and his brethren with the Brāhmaṇas placed
Had viewed the scene, advanced to prove his skill—
The priestly bands with wonder struck beheld
Who seemed a student of their tribe aspire
To triumph where the mightiest chiefs had failed—
They deemed the like disgrace would shame the attempt,
And ridicule their race and name assail,
And many a venerable elder strove
To turn the stripling from the hopeless task :
They strove in vain—nor did they all despair—
For many marked his elephantine strength,
His lion port and self-collected soul ;
And fancied that they saw revived in him
The son of Jamadagni : to o'erthrow
Once more the haughty Kshatriya's power and pr[illegible]
Unheeding praise or censure, Arjuna
Passed to the field : with reverential steps
He round the weapon circled, next addressed
A silent prayer, to Mahadeo, and last
With faith inflexible on Kṛishṇa dwelt.
One hand the bow up bore, the other drew
The sturdy cord, and placed the pointed shafts—
They flew—the mark was hit—and sudden shouts
Burst from the crowd long silent : flattering waved
The Brāhman scarfs, and drum and trumpet brayed,
And Bard and Herald sung the hero's triumph.
(*H. H. Wilson's works vol. iii, pp. 328—335.*)

(*yy*) *Çākānnaçishṭam* [the food the remnants of vegetables]—*See Çrīdhara*, 7. (v. 11).

(*zz*) *Jugopa* [saved]—*See Çrīdhara*, 6. (v. 11)

(*aaa*) *Duranta-kṛichchhrāt* [dreadful difficulty]—*See Çrīdhara*, 5. (v. 11)

(*bbb*) *Rachitāt* [planned]—*See Çrīdhara*, 4. (v. 11)

(*ccc*) *Ari* [enemy]—*See Çrīdhara*, 3. (v. 11.)

(*ddd*) *Durvāsā* [दुर्व्वासा]—was a celebrated sage, the son of Atri and Anasūyā and an incarnation of a portion of *Çiva*. Being an immortal, he was not limited to one age. Several incidents of his career indicating his irritative temper by the ancient writers are found. It is said, Indra incurred his displeasure on account of his elephant Airāvata slighted the garland of flower which Durvāsā presented to Indra. The consequence was that the Three-worlds lost their fervor and fell into decay and ruin ; the gods oppressed by the demons sought protection of Vishṇu who directed them to churn the ocean. On a reference to the drama *Çakuntalā*, it will appear that his curse on the heroine of the said work became the cause of all her sorrow and disgrace. *See Çrīdhara*, 2. (v. 11).

(*eee*) *Ayutāgrabhuk* [...eateth... thousand...]—*See Çrīdhara*, 1. (v. 11).

(*fff*) *Yatah* [by......which......]— „ „ 8. „

(*ggg*) *Vinimagna-sanghah* [hosts......water]— „ „ 9. „

(*hhh*) *Trilokīm* [the Three Worlds]— „ „ 10. „

(*iii*) *Vismāpitah* [surprised by]— „ „ 2. (v. 12).

(*jjj*) *Sagirijah* [with......Mountain]— „ „ 1. „

(*kkk*) *Çūlapāṇih* [the Holder of the Trident]—Çiva.

(*lll*) *Adāt* [gave]—*See Çrīdhara*, 4. (v. 12).

(*mmm*) *Nijam astram* [his weapon]—*See Çrīdhara*, 3. (v. 12).

(*nnn*) *Anye api cha* [others...also...]—„ „ 5. „

(*ooo*) *Āsanārddhaṃ* [half the seat]— „ „ 7. „

(*ppp*) *Mahat* [of the Great]— „ „ 6. „

[THE ALLUSION TO THE FACTS IN THE MAHABHARATA.]

The incidents in connection with Arjuna's getting the *Pāçupata* (weapon) from Çiva are mentioned in this verse. On the advice of Indra, Arjuna engaged in an austere devotion to Çiva. A man-eater in the shape of a boar approached him. Arjuna threw his arrow at the boar. Çiva with Durgā happened to be there, darted his javelin. A conflict ensued between Arjuna and Çiva with a view to ascertain who had killed the boar. Çiva was so very pleased with the prowess of Arjuna that he conferred upon him the great weapon *Pāçupata*.

(*qqq*) *Anubhāvitaṃ* [made powerful]—See *Çrīdhara*, 6 (v. 13).

(*rrr*) *Viharatah* [residing]— „ „ 2. „

(*sss*) *Gāṇḍiva-lakshaṇaṃ* [marked...Gāṇḍiva]—*See Çrīdhara* 3. (v. 13).

(*ttt*) *Çritāh* [refuge]— „ „ 5. „

(*uuu*) *Ājamīḍha* [(O) the descendant of Ajamīḍha]—*See Çrīdhara* 7. (v. 13).

[ÇRĪDHARA'S GLOSS—V. 6.]

1. The pronoun *Yasya* (यस्य by whose) should be construed with the words *Tena aham adya mushitah* तेन अहम् अद्य मुषित:) in verse 13. (The portion contain-

ing the words has been transposed at the beginning of the verse 6). This verse states by example what is very dear becomes unpleasant also (on certain circumstances).

2. *Ukthena* [of vital spirit]—(bereft) of life.

3. *Eshah* [these...]—fathers, &c.

[ÇRĪDHARA'S GLOSS—V. 7.]

1. This and the subsequent nine verses state that Arjuna is remembering what good Krishna has done to the Pāndavas.

2. *Yatsamçrayāt* [By...whose shelter]—by whose power.

3. *Smaradurmmadānām* [infatuated...with love]—maddened with lust.

4. *Tejah* [power]—prowess.

5. *Hritah* [snatched away]—taken away on (Arjuna's) holding the bow in his hand.

6. *Sajjīkritena* [arrayed...]—(next) the arrow was put in the bow (as if it were, in search of a prey).

7. *Matsyah nihatah* [fish...killed]—the fish which was moving above was pierced (by an arrow from the bow).

8. *Krishnā adhigata* [Krishnā was won] – subsequently received Draupadī (as a reward) by defeating the princes assembled (in king Drupada's house).

[ÇRĪDHARA'S GLOSS—V. 8.]

1. *U* [Ah !]—this is expressive of astonishment.

2. *Khāndavam* [*Khāndava...*].—It was a forest of Indra.

3. *Adām* [presented]—gave.

4. *Mayakritā* [built by Maya]—constructed by Maya who was saved from fire by Arjuna at the time when the Khāndava forest was set on fire. The Assembly hall built by Maya was also obtained.

5. *Adbhuta-çilpa-māyā* [...the...art]—in which there was illusion in the shape of wonderful art.

6. *Te adhvare* [in thy sacrifice]—in his (Yudhishthira's) *Rājasūya yajna*.

[ÇRĪDHARA'S GLOSS—V. 9.]

1. *Nripa-çironghrim* [whose...men].—Jarāsandha whose feet were on the heads of kings. (He was so haughty as if he used to trample under foot the kings of his time).

2. *Tava-anuja* [thy younger brother].—Bhīma.

3. *Makhārtham* [for...sacrifice]—killed on account of the sacrifice (inaugurated by Yudhishthira), because without slaying (a refractory king like Jarāsandha) it was quite impossible for him to accomplish the Royal Sacrifice.

4. *Gajāyuta-satva-vīryah* [...the courage...elephants]—whose earnestness and strength are like those of ten thousand elephants.

5. *Pramatha-nātha-makhāya* [for...sacrifice...Pramathas]—for the sacrifice dedicated to the great Bhairava.

6. *Tena* [by him]—by Jarāsandha.

7. *Āhritāh* [brought together]—collected (brought together in captivity).
8. *Yat* [As]—because (such princes were released).
9. *Tat* [therefore]—hence.
10. *Te adhvare* [in thy sacrifice]—in Yudhishthira's sacrifice, they brought offerings.

[ÇRĪDHARA'S GLOSS—V. 10.]

1. *Kitavaih* [deceitful......]—by those deceitful persons like Duhçāsana and others.
2. *Tava patnyāh* [of thy consort]—of (Yudhishthira's) wife.
3. *Kavaram* [fillet of hair]—the braid of hair.
4. *Vikīrya* [scattered]—dishevelled.
5. *Sprishtam* [handled]—pulled ; (drawn by force).
6. *Tat-striyah* [women of those]—wives of those deceitful persons (like Duhçāsana, &c.).
7. *Hateça* [......to kill the husband]—without husband. (husbandless).
8. *Mukta-keçā* [...loosen the hair]—therefore on account of widowhood their hairs were caused to loosen by Krishna (through Bhīma).
9. *Adhimakha* [the sacrifice......]—during the Royal Sacrifice.
10. *Klapta* [performed]—made.
11. *Mahābhisheka* [the great consecration......]—the great ceremony of consecration.
12. *Çlāghishta* [made commendable]—(rendered) very praise-worthy.
13. *Chāru* [beautiful]—nice.
14. *Padayoh* [feet]—the feet of Krishna which the Pāndavas got at the very moment when they remembered the same in their difficulty. This circumstance so happened, because Krishna was kind to them. Draupadī fell upon the said feet of Krishna.
15. *Açrumukhyāh* [tears......face]—the tears which were falling down the face.
16. *Patitā* [prostrating].—This word in the text has been conjoined with the word *Açru* (अश्रु tears).

[JĪVA GOSVAMIN'S GLOSS—V. 10.]

1. He (Krishna) caused those deceitful persons (Duhçāsana, &c.,) put to death that their wives should & must not tie up their hair with braids after the demise of their husbands. (This was an act of revenging in return for an utter disgrace Draupadī had received when Duhçāsana pulled her by the hair). What kind of wife (of Yudhishthira' ? —the wife whose fillet of hair was scattered ; and through whose face were gliding the tears to the feet of Krishna who was in the forest. What kind of fillet of hair ?—It was drawn by force in the gambling assembly by the deceitful (Duhçāsana).

[ÇRĪDHARA'S GLOSS—V. 11.]

1. *Ayutāgrabhuk* [......eateth......ten thousand......]—who eats his food with his ten thousand disciples sitting the same line in which the latter was sitting.

2. *Durvāsasah* [......Durvāsā]—from that Durvāsā.

3. *Ari* [enemy .]—Duryyodhana.

4. *Rachitāt* [planned].—schemed.

5. *Duranta-krichchhrāt* [dreadful difficulty]—the fearful difficulty in the shape of a curse.

6. *Jugopa* [saved]—how saved from such difficulty ?

7. *Çākānnaçishtam* [the food the remnants of vegetables]—by going to the forest Krishṇa ate the remnant of the cooked herbs.

8. *Yatah* [by......which......]—on account of which eating (of food).

9. *Vinimagna-sanghah* [hosts......water]—the multitudes of sages who went to immerge and bathe in the river.

10. *Trilokīm* [the Three Worlds]—the Heaven, the earth, and the lower region.

[THE ALLUSION TO THE FACTS STATED IN THE MAHABHARATA.]

The story in the *Mahābhārata* runs thus :—Once upon a time Duryyodhana entertained the sage Durvāsā. Being greatly pleased the sage told his host what boon the latter wanted from him. Duryyodhana told Durvāsā that as Yudhishthira is the most renowned amongst both the branches of the Kuru-family, he would be greatly thankful, if the sage would condescend to accept Yudhishthira's hospitality with ten thousand disciples, subject to the condition that the sage would go to Yudhishthira's place after Draupadī had taken her meals, as the deceitful Duryyodhana did not ostensibly like that her sister-in-law should feel inconvenience for want of food in proper time. The sage agreed and called upon Yudhishthira with his disciples, who received them with due honor. This circumstance occurred while Yudhishthira was residing in the forest with his wife Draupadī and his brothers, necessarily in a very indigent circumstances. He, however, asked Durvasā and the sages accompanied him to perform ablusions and partake their meals. The sages repaired to the adjacent stream and immerged themselves into it with a view to wash off their sins by the holy water and at the same time to recite holy texts. On the other hand, Draupadī was too much distressed within herself as there was nothing in the house to entertain the guests. She invoked the assistance of Krishṇa who was then sporting with one of his consorts, Rukmiṇī. As was kind to the votaries, Krishṇa immediately arrived at Yudhishthira's cottage in the forest and hearing all particulars said, 'O Draupadī I also feel hungry, first give me something to eat'. The bashful Draupadī thought for a moment within herself. It is my good as well as ill-luck that the Supreme Lord who is the presiding deity of the sacrifices and master of the Three-worlds has come to my house and soliciting food from me,' and then said 'O Lord, the pot given me by Sūrya (the sun) contains inexhaustible food so long I do not take my meals. Now I have taken my food, after entertaining others, so there is nothing in it. Draupadī began to sob, Krishṇa, however, insisted her to bring the pot before Him and when it was brought to Him, He ate a small remnant of herb out of it. Then He commanded to entertain the sages, and Bhīma was sent to call them in. Durvāsā and his disciples felt disinclination of eating anything on account of Krishṇa's illusion

of saving the Pāṇḍavas from their difficulty, and being completely satisfied with the treatment they received from Yudhishthira and apprehending that they would not be able to eat anything they went away from the place. So Duryyodhana's plan to annihilate the Pāṇḍavas by attempting to incite Durvasā's hurling curse upon Yudhishthira, in case the latter fail to entertain the sage with his disciples was to no purpose. It was Krishṇa who by his illusion saved the Pāṇḍavas from the imminent danger. (Cf. the *Mahābhārata*—Vana-parva).

[Çrīdhara's gloss—V. 12.]

1. *Sagirijah* [with......Mountain]—with Durgā.
2. *Vismāpitah* [surprised by]—being astonished.
3. *Nijam astram* [his weapon]—his weapon named the *Pāçupata.*
4. *Adāt* [gave]—presented.
5. *Anye api cha* [others......also......]—the guardians of the quarters of the world also made over their weapons.
6. *Mahat* [of the Great]—of Indra.
7. *Āsanārddham* [half of the seat]—half portion of the seat

[Çrīdhara's gloss.—V. 13.]

1. *Tatra eva* [in that very place]—in Heaven.
2. *Viharatah* [residing]—sporting.
3. *Gāṇḍīva-lakshaṇam* [marked ...... Gāṇḍīva]—which containeth the emblem of Arjuna's bow named the Gāṇḍīva.
4. *Arātivadhāya* [......killing the enemies]—for slaying the demons Nivātakavacha, &c.
5. *Çritāh* [refuge]—(taken) shelter ; (took assistance).
6. *Anubhāvitam* [made powerful]—by whom the arm-staffs were made strong.
7. *Ājamīḍha* [(O) the descendant of Ajamiḍha].—Yudhishthira.
8. *Mushitah* [robbed]—bereft of.
9. *Bhūmnā* [most excellent]—who is present in his own greatness.

[Jīva gosvamin's gloss—V. 13.]

1. *Bhūmnā* [the most excellent]—who is the best of all.

By whose friendship (*a*) I alone (*b*) crossed (*c*) in a chariot the ocean of the Kuru forces (*d*) without end and shore (*e*) and abounding in beings (*f*) (from which it was) difficult to be escaped (*g*) also immense wealth (*h*) was recovered (*i*) by me ; and (the head-dress) the source of brightness (*j*) and (the diadems) full of gems (*k*) were taken (*l*) from the heads (*m*) of the enemies (*n*). 14.

(*a*)	*Yadvāndhavah* [By whose friendship]—*See Çrīdhara*,	2.
(*b*)	*Ekah* [alone]— „ „	3.
(*c*)	*Tatare* [crossed]— „ „	6.
(*d*)	*Kuru-balāvdhim* [the ocean of the Kuru forces]—*See Çrīdhara*,	5.
(*e*)	*Ananta-pāram* [without end and shore]— „ „	4.
(*f*)	*Satvam* [......beings]— „ „	8.
(*g*)	*Atāryya* [... difficult to be escaped]— „ „	7.
(*h*)	*Puru-dhanam* [immense wealth]— „ „	9.
(*i*)	*Pratyāhritam* [recovered]— „ „	10.
(*j*)	*Tejaspadam* [the source of brightness]— „ „	13.
(*k*)	*Manimayam* [full of gems]— „ „	14.
(*l*)	*Hritam* [were taken]— „ „	15.
(*m*)	*Çirobhyah* [from the head]— „ „	12.
(*n*)	*Pareshām* [enemies]— „ „	11.

[ÇRĪDHARA'S GLOSS—V. 14.]

1. This and the two subsequent verses should be construed with the sentence—'I have been robbed, &c' (transposed to the beginning of the verse 6, from the verse, 13.)

2. *Yadvāndhavah* [By whose friendship]—whose friend is Krishna or on account of whose friendship.

3. *Ekah* [alone]—without any one else.

4. *Ananta-pāram* [without end and shore]—without depth, or limit.

5. *Kuru-balāvdhim* [the ocean of the Kuru forces].—The troops of the Kauravas have been compared to an ocean.

6. *Tatare* [crossed]—reached the opposite side, (subdued the said army in *Uttaragogriha*).

7. *Atāryya* [......difficult to be escaped]—difficult to be saved.

8. *Satvam* [...... beings]—the beings referred to are Bhīshma, &c., who are compared to whales and other animals living in the sea.

9. *Puru-dhanam* [immense wealth]—cows which are likened to wealth.

10. *Pratyāhritam* [recovered]—taken back (resumed what had been taken by the enemies.).

11. *Pareshām* [enemies]—of the adversary.

12. *Çirobhyah* [from the head]—adversary's head.

13. *Tejaspadam* [the source of brightness]—here the head-dresses or the turbands as immense wealth are meant.

14. *Manimayam* [full of gems]—the diadems as immense wealth are meant.

15. *Hritam* [were taken]—the immense wealth in the shape of diadems and turbands were taken from the head of the enemies by the stupefying weapon.

[ALLUSION TO THE FACTS AS STATED IN THE MAHABHARATA.]

1. Once upon a time Kauravas headed by Duryyodhana entered into the cow house of the North, robbed away sixty thousand cows contained therein. They had not gone far when the cowherds who were in charge of the cows gave intimation of what had happened to Uttara, the son of king Virāta. The prince

felt some uneasiness on account of the want of a charioteer, as all available ones accompanied his father Virāta who was then there engaged in war with the king of Trigarta. The five Pāṇḍavas with Draupadī were then residing in Virāta kingdom in disguise under assumed names. Draupadī informed that there was one man in the capital of Virāta named Vṛihannalā who could act as a charioteer as he was in the survice of Arjuna. On hearing this the prince told his sister Uttarā to induce the man to accept his charioteership. It should be noticed that Vṛihannalā is the assumed name of Arjuna. Prince Uttara then set out in great pomp for the recovery of the cow from the enemies and Vṛihannalā became his driver. But seeing from a distance the immense army of the Kauravas, Uttara was about to withdraw when Vṛihannalā disclosed himself as Arjuna and induced the prince in collecting his courage assuring that the former would fight for him, if the latter would only act as his charioteer. Arjuna then himself fought gallantly with the Kauravas and one by one defeated Bhīshma, Droṇa &c., and ultimately recovered the cows from the enemies and replaced them in the 'cow-house of the North.'

Who, taking my lead (*a*), (O) Lord, amongst the army (*b*) of Bhishma (*c*), Karṇa (*d*), the preceptor (Droṇa) (*e*), and Çalaya (*f*), (which were) surrounded by the circle of the multitudes (*g*) of chariots (*h*) of the best amongst kings (*i*), took away (*j*) by (his) eyes (*k*) the lives, mental faculties (*l*), and strength (*m*), and the skill in weilding arms (*n*) of the maintainers of the number of chariots (*o*). 15.

(*a*) *Agrecharah* [taking my lead]—*See Çrīdhara*, 5.
(*b*) *Chamū* [army]— „ „ 4.
(*c*) *Bhīshma* [भीष्म]—*See* p. 290
(*d*) *Karṇa* [कर्ण]—son of Kunti by Sūryya.
(*e*) *Guru* [the preceptor........]—*See* Droṇa p. 247.
(*f*) *Çalya* [शल्य]—was the king of Madra, near the southern slopes of the Himālayas. Mādri, his sister, was sold by him to Pāṇḍu. In the war between the *Kauravas* and *Pāṇḍavas*, he sided first the latter but changed side, and drove the chariot of Karṇa in his combat with Arjuna. He commanded the Kaurava army on the last day of the great battle of Kurukshetra when he was slain by Yudhishthira.
(*g*) *Adabhra* [multitudes]—*See Çrīdhara*, 1.
(*h*) *Ratha maṇḍala-maṇḍitāsu* [surrounded...chariots]—*See Çrīdhara*, 3.
(*i*) *Rājanya-varyay* [of the best amongst kings]— „ „ 2.
(*j*) *Ārchchhat* [took away]— „ „ 11.
(*k*) *Drīcā* [by (his) eyes]— „ „ 7.
(*l*) *Manāṃsi* [mental faculties]— „ „ 8.

(*m*) *Sahah* [strength]—*See Çrīdhara*, 9.
(*n*) *Ojah* [skill in wielding arms]—*See Çrīdhara*, 10.
(*o*) *Ratha-yūtha-pānām* [of......chariots]— „ 6.

[ÇRĪDHARA'S GLOSS—V. 15.]

1. *Adabhra* [multitudes]—not small (many).
2. *Rājanya-varyya* [of the best amongst kings]—the greatest of kings.
3. *Ratha maṇḍala-maṇḍitāsu* [surrounded...... chariots]—the army was full of multitudes of chariots.
4. *Chamū* [army]—among soldiers (in the regiment).
5. *Agrecharah* [taking my lead]—proceeding me as a charioteer.
6. *Ratha-yūtha-pānām* [of......chariots]—of the Lords (owners) of those multitudes of chariots.
7. *Driçā* [by (his) eyes]—by looking at them (as soon as He looked at them).
8. *Manāṃsi* [mental faculties]—(mental) powers such as energy, &c.
9. *Sahah* [strength]—physical power.
10. *Ojah* [skill in wielding arms]—expertness in wielding arms.
11. *Ārchchhat* [took away]—stole away the lives, &c.

Being placed on whose arms (*a*), the weapons of unerring power (*b*), flung (*c*) by the Preceptor (*d*), Bhīshma (*e*), Karṇa (*f*), the Grandson (*g*), and (the sovereigns among whom) Trigartta (*h*), Çalya (*i*), Saindhava (*j*), and Bāhlīka (*k*) are the first, against (me) did not touch (affect) (*l*) me, like the weapon (relating to) demons (hurled) against the servant of the Man-lion Hari (*m*). 16.

(*a*) *Yaddohshu* [Being......arms]—*See Çrīdhara*, 1.
(*b*) *Amogha-mahimāni* [of unerring power]—*See Çrīdhara*, 10.
(*c*) *Nirūpitāni* [flung]— „ „ 2.
(*d*) *Guru* [the Preceptor]—*See Çrīdhara*, 4.
(*e*) *Bhīshma* [भीष्म]—*See* p. 290.
(*f*) *Karṇa* [कर्ण]— „ p. 440.
(*g*) *Naptri* [the Grandson]—*See Çrīdhara*, 5. Bhūriçravā was the son of Soma-datta who was the king of the Bāhlīkas, hence Bhūriçravā was a descendant of Kuru and grandson of the Pāṇḍavas.
(*h*) *Trigartta* [त्रिगर्त्त]—*See Çrīdhara*, 6. Suçarmā was the king of Trigartta. It was he who proposed to the Kauravas to invade the kingdom of Virāta. He defeated him in a duel and made him a captive. Subsequently, he himself was captured by Bhīma. He had four brothers. They including himself took the side of the Kauravas, and were defeated on the first

day of the battle of Kurukshetra by Arjuna. Suçarmā again fought with Arjuna next day in the southern quarter of the plain, and though the latter gained the day, his son Abhimanyu was killed during Arjuna's absence from the place where his son was fighting.

(*i*) *Çalya* [शल्य]—*See Çrîdhara*, 7 ; and p. 440.

(*j*) *Saindhava* [सैन्धव]—*See Çrîdhara*, 8.

(*k*) *Bāhlīka* [बाह्लीक]— „ „ 9.

(*l*) *Upaspriçuh* [did......touch]—*See Çrîdhara*, 3.

(*m*) *Nriharidāsam* [servant...Hari]—*See Çrîdhara*, 11. *See note* Prahlāda. p. 135.

[Çrîdhara's gloss—V. 16.]

1. *Yaddohshu* [Being......arms].—Being under the shelter of whose arms.
2. *Nirūpitāni* [flung]—(the weapons) aimed at me by the Preceptor, &c.
3. *Upaspriçuh* [did......touch]—did (not) affect me.
4. *Guru* [the Preceptor].—Droṇa.
5. *Naptri* [the Grandson].—Bhūriçravāh.
6. *Trigartta* (त्रिगर्त].—Suçarmā, the king of the country of Trigartta.
7. *Çalya* [शल्य].—Çalya.
8. *Saindhava* [सैन्धव].—Jayadratha king of Sindhu (Sindh).
9. *Bāhlīka* [बाह्लीक]—brother of Çântanu.
10. *Amogha mahimāni* [of unerring power]—whose power was steady.
11. *Nriharidāsam* [servant......Hari].—Prahlāda. This is shown by way of example that the weapons did not affect Arjuna in any way, as the weapons thrown against Prahlāda by the demons did not touch his body.

That God, on account of whose prowess (*a*), the enemies on (their) chariots, being of abandoned mind (*b*) did not hurt (*c*) me (Arjuna who) had alighted on the ground (*d*) (from the chariot my) horses becoming weary (*e*), and whose lotus-like feet is adored by the best of beings (*f*) for (the attainment of) Final Beatitude (*g*), and who granteth existence (to all), was engaged (*h*) as a charioteer (*i*) by me (Arjuna who is) of weak intellect (*j*). 17.

(*a*) *Yadanubhāva* [on account of whose prowess]—*See Çrîdhara*, 9.
(*b*) *Nirasta-chittāh* [......abandoned mind]— „ „ 10.
(*c*) *Na prāharan* [did not hurt]— „ „ 11.
(*d*) *Bhuvishtham* [had alighted on the ground]— „ „ 8.
(*e*) *Çrāntavāham* [horses becoming weary]— „ „ 7.
(*f*) *Bhavyāh* [the best of beings]— „ „ 6.
(*g*) *Abhavāya* [for......Final beatitude]— „ „ 5.

(*h*) *Vṛitah* [was engaged]—*See Çrīdhara*, 4.
(*i*) *Sautye* [...a charioteer]— „ „ 3.
(*j*) *Kumati* [weak intellect]— „ „ 2.

[ÇRĪDHARA'S GLOSS—V. 17.]

1. This verse states that Arjuna became sorrowful in remembering his own fault of employing so great a Being like Kṛishṇa as his charioteer.

2. *Kumati* [weak intellect]—being of bad intellect. The fact that Kṛishṇa was engaged as a charioteer, is indicative of weak intellect of Arjuna (so at least Arjuna felt repentance for allowing Him to perform such acts which were beneath His dignity).

3. *Sautye* [......a charioteer]—in the office of a charioteer.

4. *Vṛitah* [was engaged]—appointed.

5. *Abhavāya* [for......Final Beatitude]— for final liberation.

6. *Bhavyāh* [the best of beings]—the most excellent beings.

7. *Çrāntavāham* [horses becoming weary]—whose horses were fatigued.

8. *Bhuvishtham* [had alighted on the ground].—As the horses were very weary on account of not drinking water at the time of the battle in which Jayadratha was slain; hence Arjuna alighted from his chariot for the purpose of digging earth by his weapon to get water for the horses.

9. *Yadanubhāva* [on account of whose prowess]—by whose prowess.

10. *Nirasta-chittāh* [......abandoned mind]—the mind becoming inactive or passive.

11. *Na prāharan* [did not hurt]—(the enemies) did not use their weapon against me.

(O) God amongst men (*a*), the humorous speech (*b*) of Mādhava (*c*) adorned (accompanied) (*d*) by the generous (*e*) and charming (*f*) smile (*g*), and similarly (*h*) (his) heart-touching (*i*) prattles (*j*) (like) these—'(O) Son of Pṛithā, (O) Arjuna, (O) friend, (O Being who is) doing honour to the family', Kuru (race) steal away (*k*) the heart of me (Arjuna who) remembereth (them) (*l*). 18.

(*a*) *Nara-deva* [(O) God amongst men].—Yudhishthira. *See Çrīdhara*, 1.
(*b*) *Narmāṇi* [humorous speech]— „ „ 6.
(*c*) *Mādhavasya* [of Mādhava]—of the descendant of Madhu; of Kṛishṇa.
(*d*) *Çobhitāni* [adorned .....]—*See Çrīdhara*, 5.
(*e*) *Udāra* [generous]— „ „ 2.
(*f*) *Ruchira* [charming]— „ „ 3.
(*g*) *Smita* [smile]— „ „ 4.
(*h*) *Tathā* [similarly]— „ „ 7.
(*i*) *Hṛidispriçāni* [heart-touching]—*See Çrīdhara*, 9.
(*j*) *Sam-jalpitāni* [prattles]— „ „ 8.
(*k*) *Luthanti* [steal away]— „ „ 11.
(*l*) *Smarttuh* [remembereth......]— „ „ 10.

[Çrîdhara's gloss—V. 18.]

1. *Nara-deva* [(O) God amongst men]—(Sovereign, or king).
2. *Udāra* [generous]—solemn.
3. *Ruchira* [charming]—pleasing.
4. *Smita* [smile]—by smile (of Kṛishṇa).
5. *Çobhitāni* [adorned......]—decked ; (full of).
6. *Narmāṇi* [humorous speech]—words full of jokes.
7. *Tathā* [similarly].—In the same way, introducing a subject ; Kṛishṇa addressed Arjuna as—'O son of *Pṛithā,*' &c.
8. *Saṃ-jalpitāni* [prattles]—sweet talking also.
9. *Hṛidispṛiçāni* [heart-touching]—pleasing to the mind.
10. *Smarttuh* [remembereth......]—who remembers.
11. *Luthanti* [steal away]—takes away ; distresses the mind.

Being mocked (*a*) also, [at times (*b*),] by me in this (way)—'Friend (thou art) truthful (indeed) !' (*c*), on account of the unity (*d*) of sleeping, walking, boasting (*e*), and acts of which eating is the first, the Exalted (Being who) (*f*) bore (*g*) on account of (His) magnanimity (*h*) all offences (*i*) (committed by) me (Arjuna who is) of weak intellect, like a friend doth of a friend (*j*), and father of a son (*k*). [1]

(*a*) *Vipralavdhah* [mocked]—*See Çrîdhara*, 5.
(*b*) *Kadāchit* [at times]— „ „ 3.
(*c*) *Vayasya Ṛitavān* ['Friend...truthful...']—*See Çrîdhara*, 4.
(*d*) *Aikyāt* [unity]— „ „ 2.
(*e*) *Vikatthana* [boasting]— „ „ 1.
(*f*) *Mahān* [the Exalted ...].—Kṛishṇa.
(*g*) *Sehe* [bore]—*See Çrîdhara*, 7.
(*h*) *Mahitayā* [on......magnanimity]—*See Çrîdhara*, 8.
(*i*) *Aghaṃ* [offences]— „ „ 6.
(*j*) *Sakhā iva sakhyuh* [a friend......friend]—*See Çrîdhara*, 9.
(*k*) *Pitṛivat tanayasya* [father of a son]— „ „ 10.

[Çrîdhara's gloss—V. 19.]

1. *Vikatthana* [boasting]—self-laudation.
2. *Aikyāt* [unity]—the unity of sleeping, &c., being intimately connected with each other (on account of constant association in sleeping, walking, &c., the familiarity reached its highest pitch, so much so that Arjuna took the liberty of mocking Kṛishṇa occasionally).
3. *Kadāchit* [at times]—sometimes on account of seeing any difference in Kṛishṇa's acts.

4. *Vayasya Ṛitavān* ['Friend...truthful...].— Arjuna addressed Kṛishṇa in this ironical language. Where the reading is *Ṛitamān* (ऋतमान्), it should be considered a poetical license.

5. *Vipralavdhah* [mocked]—said ironically.

6. *Agham* [offences]—faults.

7. *Sehe* [bore]—(bore patiently).

8. *Mahitayā* [on account of (His) magnanimity]—on account of Kṛishṇa's greatness of mind ; where the reading is *Mahā-mahitayā* (महामहितया) the meaning should be 'on account of extreme greatness.'

9. *Sakhā iva sakhyuh* [a friend......friend]—as the friend excuses the fault of a friend.

10. *Pitṛivat tanayasya* [father of a son]—father excuses the fault of a son.

(O) the chief amongst kings (*a*), I—that (very person)—have been abandoned by the best of beings (*b*), the companion (*c*), the beloved, and the friend ; (therefore) I have become void in (my) mind (*d*). Indeed ! (O king). (*e*) in protecting the wives of the (Being who is) of high rank (*f*), I have been completely defeated, in the way, like woman (*g*), by the servile (*h*) cowherds. 20.

(*a*) *Nṛipendra* [(O) the chief amongst kings].—Yudhishthira.

(*b*) *Purushottamena* [the best of beings].—Kṛishṇa.

(*c*) *Sakhyā* [by......companion]—*See Çrīdhara*, 2.

(*d*) *Hṛidayena çūnyah* [void......mind]—*See Çrīdhara*, 3.

(*e*) *Anga* [Indeed......]— " " 4.

(*f*) *Urukrama-parigraham* [the wives......rank]—*See Çrīdhara*, 5.

(*g*) *Avalā iva* [like woman]— " " 7.

(*h*) *Asadbhih* [servile]— " " 6.

[ÇRĪDHARA'S GLOSS – V. 20.]

1. This verse states that Arjuna had been defeated by cow-herds, as apprehended by Yudhishthira.

2. *Sakhyā* [by......companion]—(I have been) forsaken by the companion.

3. *Hṛidayena çūnyah* [void......mind]—therefore my mind is void.

4. *Anga* [Indeed......]—O king.

5. *Urukrama-parigraham* [the wives......rank]—sixteen thousand wives of Kṛishṇa.

6. *Asadbhih* [servile]—by the mean.

7. *Avalā iva* [like woman]—as a female (is defeated).

The same well-known bow (*a*), the same arrows, the same chariot, the same steeds, I am the same warrior, for whom (and for which said objects) (*b*) the sovereigns bend down to me—all these, being devoid of God (*c*), are

useless (*d*), in a moment, like the burnt-offerings offered to ashes (*e*), (wealth) received from a (well-pleased) juggler (*f*) and seed scattered over (*g*) a barren land (*h*). 21.

(*a*) *Dhanuh* [bow]—the well-known Gāṇḍīva.
(*b*) *Yatah* [for whom......]—*See Çrīdhara*, 2.
(*c*) *Içariktam* [being devoid of God]—*See Çrīdhara*, 3.
(*d*) *Asat abhūt* [are useless]— „ „ 4.
(*e*) *Bhasman hutam* [burnt-offerings... ashes]—*See Çrīdhara*, 5,
(*f*) *Kuhaka-rāddham* [......received......juggler]—„ „ 6.
(*g*) *Uptam* [scattered over]— „ „ 8.
(*h*) *Ushyām* [barren land]— „ „ 7.

[ÇRÎDHARA'S GLOSS—V. 21.]

1. This verse states that the demise of Krishṇa is the cause of all evils.
2. *Yatah* [for whom......]—by reason of which, all these.
3. *Içariktam* [being devoid of God]—being bereft of Krishṇa.
4. *Asat abhūt* [are useless]—unable to produce any effect.
5. *Bhasman hutam* [burnt-offerings ... ashes]—the burnt-offerings though accompanied by the recitation of sacred texts, to the ashes (and not to the fire).
6. *Kuhaka-rāddham* [......received......juggler]—wealth ostensibly given by an illusionist with feigned pleasure when playing his tricks.
7. *Ushyām* [barran land]—the barren land though cultivated well.
8. *Uptam* [scattered over]—like the seeds scattered in barren lands.

(O) king, (only) four or five (*a*) amongst our friends (*b*) in the city of the friends (*c*) (are) remaining (alive) (*d*), (regarding which friends) questioned by thee (*e*) (and who) led astray by the curse of the Brāhmaṇas (*f*) and (whose) mind was excited by (on account of) inebriety for drinking *Vāruṇī* liquor (*g*) had mutually killed by fists (containing *Erakā* clubs) (*h*), as if unacquainted (*i*) with each other (*j*). 22-23.

(*a*) *Chatuh-pancha* [four or five]—*See Çrīdhara*, 4.
(*b*) *Nah suhridām* [amongst our friends]—*See Çrīdhara*, 3.
(*c*) *Suhritpure* [in the city of the friends]—*See Çrīdhara*, 1.
(*d*) *Avaçeshitāh* [......remaining......]— „ „ 5.
(*e*) *Tvayā anuprishtānām* [......questioned by thee]—*See Çrīdhara*, 2.
(*f*) *Vipraçāpa* [curse of the Brāhmaṇas].—The *Mahābhārata* says that all the Yādavas were slaughtered by the curse of the three sages. The *Purāṇas* describe the destruction of the whole tribe in a drunken affray at Prabhāsa.
(*g*) *Vāruṇī* [वारुणी]—is a particular kind of spirit prepared from hogweed, ground with the juice of the date or palm and then distilled. Çrīdhara explains it as liquor made of rice. *See Çrīdhara*, 6.

(*h*) *mushtibhih* [by fists......]—*See Çrîdhara*, 9.
(*i*) *Ajânatâm iva* [as if unacquainted]—*See Çrîdhara*, 7.
(*j*) *Anyonyam* [each other]— „ „ 8.

[ÇRÎDHARA'S GLOSS—VV. 22 AND 23.]

1. *Suhritpure* [in the city of the friends]—(in Dvârakâ).
2. *Tvayâ anuprishtânâm* [......questioned by thee]—regarding which you have enquired.
3. *Nah suhridâm* [amongst our friends]—amongst (friends of the Pândavas).
4. *Chatuh-pancha* [four or five]—(four or five persons).
5. *Avaçeshitâh* [......remaining......]—(there remain only four or five individuals) the reason for such occurrence is that the Yâdavas were led astray by the curse, &c.
6. *Vârunî* [वारुणी]—made of rice.
7. *Ajânatâm iva* [as if unacquainted]—as if unknown to each other.
8. *Anyonyam* [each other]—one another.
9. *Mushtibhih* [by fists...]—hilt or handle of Erakâ (which is a sort of grass of emolient and diluent properties ; in the *Mushala parvan* of the *Mahâbhârata*, this grass, when plucked by Krishna and his family, turned to clubs).

(The events like) these that the beings mutually kill and protect (*a*) each other are, as a rule, the acts of the glorious God. 24.

(*a*) *Bhâvayanti* [protect]—*See Çrîdhara*, 2.

[ÇRÎDHARA'S GLOSS—V. 24.]

1. This and the next two verses describe about the creator who is the cause of all events.
2. *Bhâvayanti* [protect]—maintain.

(O) king, as in waters the largest (*a*) amongst the amphibious (*b*) devoureth the smaller ones (*c*), and the strongest the weaker ; and the large and the strong (ones living on land) mutually devoureth each other ; 25.

Similarly, by killing (through) the strongest and the greatest of the Yadus, the others (of them), and verily the Yadus one another (through) the Yadus (of equal strength) ; the Mighty (Lord) lessened the burden of the Earth (*d*). 25-26.

(*a*) *Mahântah* [the largest]—*See Çrîdhara*, 2.
(*b*) *Jalaukasâm* [amphibious]—(literally) leeches ; here it means all acquatic animals. *See Çrîdhara*, 1.

(c) *Anîyasah* [the smaller ones]—*See Çrîdhara*, 3.
(d) *Bhûbhârân samjahâra* [lessened......Earth]—*See Çrîdhara*, 4.

[ÇRÎDHARA'S GLOSS—VV. 25 and 26.]

1. *Jalaukasâm* [amphibious]—amongst fish, &c.
2. *Mahântah* [the largest]—very big or fat ones.
3. *Anîyasah* [the smaller ones]—smaller in size.
4. *Bhûbhârân samjahâra* [lessened......Earth]—killed the Yadus who are likened to the burden of the earth.

The words spoken by Govinda (*a*) fit for (all) time, place, and necessity (*b*) (and which) alleviate the pangs of mind (*c*) are taking away the mind (*d*) of me (Arjuna who is) remembering (*e*) (the same). 27.

(*a*) *Govindâbhihitâni* [The words ... Govinda]—*See Çrîdhara*, 4.
(*b*) *Deçakâlârthayuktâni* [fit......mecessity]— „ „ 2.
(*c*) *Hrittâpopaçamânî* [......alleviate...mind]— „ „ 3.
(*d*) *Chittam haranti* [are taking away the mind]— „ 6.
(*e*) *Smaratah* [......remembering]— „ „ 5.

[ÇRÎDHARA'S GLOSS—V. 27.]

1. This verse states that Arjuna could not speak further.
2. *Deçakâlârthayuktâni* [fit......necessity]—conveying meaning fit for every country and age.
3. *Hrittâpopaçamâni* [......alleviate......mind]—(which) release the disease of mind.
4. *Govindâbhihitâni* [The words ... Govinda]—what Krishna had said. (the words of Krishna).
5. *Smaratah* [......remembering]—who is recollecting.
6. *Chittam haranti* [are taking away the mind]—are attracting my mind.

The mind of the Conquering (Arjuna) who was meditating upon (*a*) the lotus-like feet of Krishna, on account of the very deep (*b*) friendship (for him) (*c*), became, in this way, pacified (*d*) and pure (*e*). 28.

(*a*) *Chintayatah* [meditating upon]—*See Çrîdhara*, 4.
(*b*) *Atigâdha* [the very deep]— „ „ 2.
(*c*) *Sauhârddena* [...friendship...]— „ „ 3.
(*d*) *Çântâ* [pacified]— „ „ 5 ; and *Jîva*, 1.
(*e*) *Vimalâ* [pure]— „ „ 6 ; and „ 2.

[ÇRÎDHARA'S GLOSS—V. 28.]

1. This verse is a part of the speech of Sûta.
2. *Atigâdha* [the very deep]—extreme.

3 *Sauhārddena* [friendship...]—love or affection.
4. *Chintayataḥ* [meditating upon]—(who was) thinking upon.
5. *Çāntā* [pacified]—devoid of grief.
6. *Vimalā* [pure]—free from desires, &c.

[JĪVA GOSVAMIN'S GLOSS.—V. 28.]

1. *Çāntā* [pacified]—devoid of grief from the mind on account of the Supreme Lord's advent as the eye felt pleasure on seeing Him.
2. *Vimalā* [pure]—free from those feelings which are bad.

The mighty Arjuna (*a*), from whose intellect (*b*) the endless (*c*) uncleanlinesses (of the desire for enjoyment, &c.,) (*d*) have been rooted out (*e*) by devotion, the speed (*f*) of which had been increased (*g*) by the uninterrupted meditation (*h*) upon the feet of Vāsudeva, regained (*i*) that knowledge (of truth) (*j*) which was sung (spoken to him) (*k*) in the front of the battle (*l*) by the Supreme Lord (*m*), (but) had remained suppressed (within himself) (*n*) by (reason of the efflux of) time (*o*), acts (*p*), and ignorance (*q*). 29-30.

(*a*) *Arjuna* [अर्जुन]—*See Çrīdhara*, 9.
(*b*) *Dhishaṇaḥ* [intellect]—*See Çrīdhara*, 8.
(*c*) *Açesha* [endless]— „ „ 6.
(*d*) *Kashāya* [uncleanlinesses...]— „ 7.
(*e*) *Nirmmathita* [have been rooted out]—*See Çrīdhara*, 5.
(*f*) *Raṃhasā* [speed]— „ „ 4.
(*g*) *Parivriṃhita* [...had been increased]— „ „ 3.
(*h*) *Anudhyāna* [by uninterrupted meditation]—*See Çrīdhara*, 2.
(*i*) *Punaḥ adhyagamat* [regained]— „ „ 10 ; *Jīva*, 4.
(*j*) *Yat jnānaṃ* [that knowledge......]—the principles of truth inculcated and described in the *Bhagavat-gītā*.
(*k*) *Gītaṃ* [sung......]—described.
(*l*) *Saṃgrāma mūrddhani* [in the front of the battle]—in the battle-field of Kurukshetra.
(*m*) *Bhagavatā* [by the Supreme Lord].—Krishṇa.
(*n*) *Ruddhaṃ* [...suppressed...]—*See Çrīdhara*, 14.
(*o*) *Kāla* [time]— „ „ 11 ; and *Jīva*, 1.
(*p*) *Karma* [acts]— „ „ 12 ; and „ 2.
(*q*) *Tama* [ignorance]— „ „ 13 ; and „ 3.

[ÇRĪDHARA'S GLOSS—VV. 29 and 30.]

1. These two verses state about the intellectual derangement of Arjuna, (which was cured by devotion to Vāsudeva).

2. *Anudhyâna* [by uninterrupted meditation]—by continued thinking.

3. *Parivrimhita* [......had been increased]—fully increased.

4. *Ramhasâ* [speed]—(whose) speed (has been countenanced).

5. *Nirmmathita* [have been rooted out]—have been destroyed.

6. *Açesha* [endless]—many.

7. *Kashâya* [uncleanlinesses...]—desires for enjoyment, &c.

8. *Dhishanah* [intellect]—understanding.

9. *Arjuna* [अर्जुन].—The veases 29 and 30 should be construed together.

10. *Punah adhyagamat* [regained]—this should be construed with the word 'Arjuna' in verse 29.

11. *Kâla* [time]—on acount of the passing of time.

12. *Karma* [acts]—for various acts (of mankind).

13. *Tama* [ignorance]—act of turning the mind for the purpose of enjoyment.

14. *Ruddham* [...suppressed...]—covered.

[Jiva Gosvamin's Gloss—V. 30.]

1. *Kâla* [time] –the Supreme Lord's pleasure as regards His sport.

2. *Karma* [acts]—the Supreme Lord's sport.

3. *Tama* [ignorance]—the mind being deeply engaged in Krishna's sports, not enquiring about Him.

4. *Punah Adhyagamat* [regained]—having regained Krishna, Arjuna was convinced of Krishna's promise (in the *Bhagavat-gîtâ*) that Arjuna would get Him back.

He (Arjuna) became free from grief (*a*) whose ignorance (*b*) had been annihilated by the divine knowledge (*c*), in whom the nature of the actions of qualities (*d*) did not exist (*e*) (by reason of which, he became) devoid of the subtile body (*f*) (the consequence of which in turn is that he was) bereft of grosser body (*g*), and therefore whose error of duality was, completly torn off (removed). 31

(*a*) *Viçokah* [became......grief]—*See Çrîdhara*, 2.

(*b*) *Prakriti* [ignorance]—*See Jîva*, 6.

(*c*) *Brahma-sampattyâ* [by the divine knowledge]—*See Jîva* 2.

(*d*) *Nairgunyât* [......the nature......qualities]— „ „ 7.

(*e*) *Lîna* [did not exist]— „ „ 5.

(*f*) *Alingatvât* [......devoid of subtile body]— „ „ 8.

(*g*) *Asambhavah* [......bereft of grosser body]— „ „ 9.

[Çrîdhara's Gloss—V. 31.]

1. The error of the duality is also destroyed by the absorption of the soul into the divine essence.

2. *Viçokah* [became......grief]—being thus Arjuna became griefless.

[JĪVA GOSVAMIN'S GLOSS—V. 31.]

1. This verse states that Arjuna attained the object (of his life).

2. *Brahma-sampattyā* [by the divine knowledge]—by the sight of the human-bodied Supreme Lord.

3. *Sam-chhinna* [completely torn off......]—fully destroyed by whom.

4. *Saṃçayah* [error of duality]—the doubt to the effect that there is a universe quite distinct from the Being who is present in the heart. As regards the obtainment of the Supreme Lord by Arjuna even the interval between death and re-birth did not intervene as in the case of other persons.

5. *Līna* [did not exist]—fled ; gone.

6. *Prakṛiti* [ignorance]—the cause of qualities.

7. *Nairguṇyāt* [......the nature......qualities]—by reason of being beyond the qualities and the cause of the qualities.

8. *Alingatvāt* [......devoid of subtile body]—on account of being without a subtile body.

9. *Asambhavah* [......bereft of grosser body]—being without transmigration or re-birth.

Having heard about the ways of the Supreme Lord (*a*) and the annihilation (*b*) of the Yadu race and being of resolute mind, Yudhishthira made up his mind for the way to Heaven (*c*). 32.

(*a*) *Bhagavanmārgam* [the ways of the Supreme Lord]—*See Çrīdhara*, 1.
(*b*) *Saṃsthāṃ* [the annihilation]— „ „ 2.
(*c*) *Svah* [to Heaven]— „ „ 3.

[ÇRĪDHARA'S GLOSS—V. 32.]

1. *Bhagavanmārgam* [the ways of the Supreme Lord]—having thought over the course adopted by the Supreme Lord.

2. *Saṃsthāṃ* [the annihilation]—destruction of the Yadu race.

3. *Svah* [to Heaven]—to Kṛishṇa's place.

Having heard about the destruction (*a*) of the Yadus, and the departure of that Supreme Lord described by Dhananjaya (*b*), Pṛithā (*c*) also, whose mind was fixed upon the Supreme Lord who is not subject tothe organs of senses (*d*), ceased from the (affairs of the) world (*e*). 33.

(*a*) *Nāçam* [destruction]—*See Jīva*, 1.
(*b*) *Dhananjaya* [धनञ्जय].—Arjuna, *See* p. 250.
(*c*) *Pṛithā* [पृथा].—Kunti. „ p. 255.

(*d*) *Adhokshaje Bhagavati Niveçitâtmâ* [mind......senses]—*See Jîva*, 2 and *note Adhokshaja* p. 52.

(*e*) *Samsritch upararâma* [ceased from the......world]—*See Çrîdhara*, 2 and *Jîva*, 3.

[ÇRÎDHARA'S GLOSS—V. 33.]

1. Inscrutable are the ways of the Supreme Lord. It will be described subsequently that as the men of this earth are unable to find out the course of the lightning, so the gods were also unable to find out the ways of Krishna.

2. *Samsritch upararâma* [ceased from the......world]— released from this life ; or gave up this mortal frame.

[JÎVA GOSVAMIN'S GLOSS—V. 33.]

1. *Nâçam* [destruction]—means annihilation as appears to the eyes of men, but in reality it signifies that the Yadus could not be seen by the mortal eyes.

2. *Adhokshaje Bhagavati Niveçitâtmâ* [mind......senses].—The author indicates what Kunti has settled in her mind after pointing out that the Supreme Lord is the object of her meditation. In the eleventh book, it has been shown by way of example of a lightning passing through the sky the course of which is not visible again, that the death of Krishna was not the actual death, but it appeared to mankind to be so. The similar meaning should be inferred here also.

3. *Samsritch upârârâmâ* [ceased from......world]—ceased from the advent of this world again.

As by a thorn (another) thorn (is taken away) (*a*), so, the Birthless (Krishna) gave up that frame by which (*b*) He took away (*c*) the burden of the earth ; because as regards God, both (the burdens of the earth and His mortal frame as well as of the Yadavas) are verily equal (*d*). 34.

(*a*) *Kantakena kantakam iva* [As...thorn...]—*See Çrîdhara* 4 ; and *Jîva*, 2.

(*b*) *Yayâ* [by which]— „ „ 2. „ „ 1.

(*c*) *Aharat* [took away]—*See Çrîdhara*, 3.

(*d*) *Dvayam api cha Îçituh samam* [both......equal]—*See Çrîdhara*, 5 ; and *Jîva*, 3.

[ÇRÎDHARA'S GLOSS—V. 34.]

1. This and the next verses state about the difference between Krishna and the Yâdavas. The difference is expressed by describing (more than once) yet in these two verses the distinction is clearly pointed out refuting the assertion of the less intellectual persons that He and the Yâdavas are one and the same.

2. *Yayâ* [by which]—by his mortal frame as one of the Yadus.

3. *Aharat* [took away]—relieved the earth of its weight.

4. *Kantakena-kantakam iva* [As......thorn...]—like the thorn which draws out another thorn.

5. *Dvayam-api-cha-Içituh-samam* [both......equal]—as regards the destruction of the mortal body of the Yādavas as well as the body of those who are burdens of earth (such as *Asuras*, &c.) are equal in every respect in the sight of God.

[JĪVA GOSVAMIN'S GLOSS—V. 34.]

1. *Yayā* [by which]—by the use of the words *tanu* (तनु), *rūpa* (रूप) and *kalevara* (कलेवर) implying body it is stated in this verse that Krishṇa's desires for relieving the earth of its burden and protecting the gods are stated to be burdens. On a reference to the chapter 20, Book III, it will appear that similar words have been used as regards Brahma. Similar interpretation of words should be understood here as regards the Supreme Lord. But such burden is not a real burden to the Supreme Being ; it is only so conceived as regards the Supreme Lord in the same sense as has been said about Brahma in the chapter quoted above.

2. *Kaṇṭakena kaṇṭakam iva* [As...thorn...]—the simile is very appropriate.

3. *Dvayam api cha Içituh samam* [both...equal]—both are held to be equal in the sight of God.

As (the Supreme Lord) like an actor (*a*), had assumed and quitted (*b*) the forms of which Fish was the first (*c*), (so), (He) gave up that body (*d*) by which (*e*) (He) caused to destroy the burden of the earth (*f*). 35.

(*a*) *Naṭah yathā* [like an actor]—*See Çrīdharā*, 3 ; and *Jīva*, 2 and 6.

(*b*) *Yathā dhatte jahyāt* [as......assumed and quitted]—*See Çrīdhara* 2.

(*c*) *Matsyādirūpāṇi* [the forms......first]—*See Jīva*, 1.

(*d*) *Tat cha kalevaraṃ jahau* [......gave up that body]—*See Çrīdhara*, 4 ; and *Jīva*, 5.

(*e*) *Yena* [by which]—See *Jīva*, 3.

(*f*) *Bhūbhārah kshapitah* [...caused to destroy...earth]—*See Jīva*, 4 and 7.

[ÇRĪDHARA'S GLOSS—V. 35.]

1. This verse states about the special form of Krishṇa.

2. *Yathā dhatte jahyāt* [as......assumed and quitted]—as he took and abandoned (the forms of fish, &c.)

3. *Naṭah yathā* [like an actor].—As an actor who with his real form of a man appeareth on the stage in different forms and afterwards disappears.

4. *Tat cha kalevaraṃ jahau* [...gave up that body]—similarly, Krishṇa gave up that body of His ; that is to say He disappeared.

[JĪVA GOSVAMIN'S GLOSS—V. 35.]

1. *Matsyādirūpāṇi* [the forms......first]—characters of incarnations, &c., of fish, &c.

2. *Naṭa* [actor].—It is used as a simile. The *Naṭa* includes *çravya* (श्रव्य) and *rūpaka* (रूपक) ; the former implies that which is fit for hearing, such as the

Raghuvamça, &c., and the latter means that which can be represented on the stage, such as, the *Çakuntalā*, &c. ; the performer of a drama. In the gloss of the chapter II, Book I, Çrîdhara has explained the words *Nata*, &c. The actors in their real forms and of their own accord assume and give up the forms of a male and a female performers ; or the *Bhagavat-gîtā* says 'I who is covered by the Illusion of *yoga*, am not visible to all.' *

The verse in the *Padma-purāṇa* part I., runs thus :—'Janārddana' is visible to the contemplative sages by devotion ; without devotion he is not visible ; and on account of anger and pride also, He is not observable'. † The *Vishṇu-Purāṇa* also says as regards Çiçupāla, 'Being devoid of faults of which anger is the first, and fully brightened with the rays of (his) weapon and discus, (he) saw the Supreme Being who is the great Brahma and full of eternal light.' It should be understood from all those verses that Krishṇa's form observable in *Asuras*, is not His real form, but is a creation of Illusion only. When His real form becomes manifest in them, then the enmity goes away.

3. *Yena* [by which]—therefore, that body being manifest in the *Asuras*.

4. *Bhūbhārah kshapitah* [...caused to destroy...earth]—having killed the *Asuras* who were the burdens of this earth.

5. *Tat-cha-kalevaram-jahau* [...gave up that body]—(Krishṇa) abandoned that body and never attempted to re-assume it. But His form visible on account of devotion, is always eternal.

6. *Nata yathā* [like an actor].—Therefore, as an Illusionist assumes the form of a fish with a view to oppress the crane who eats the former when his act is accomplished, he gives up that form. (The Illusionist makes other person believe that he is fish which gives trouble to its adversary ; in reality, he is nothing but an Illusionist ; when his performance is over, he gives up the form of a fish which he had assumed.

7. *Bhūbhārah-kshapitah* [......caused to destroy......earth]—similarly that birthless Krishṇa by His form as an Illusionist caused the destruction of the demons, and then gave up His form, that is to say, He became invisible. The word *Kalevara* (body) in this verse should be considered as made up of illusion and may be likened to a cast-off skin of a snake (in short, it appears like a body but not a real body).

When the Supreme Lord, the Giver of Liberation whose sublime story (*a*) is pleasant to hear (*b*) abandoned this earth by (His) own frame (*c*), verily, on that day (*d*) Kali fully entered (the world) (disclosed himself) (*e*) for the evil of those whose minds were not enlightened (*f*). 36.

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* नाहं प्रकाशः सर्व्वस्य योगमायासमावृतः ।

† योगिभिर्द्दृश्यते भक्त्या नाभक्त्या दृश्यते क्वचित् ।
द्रष्टुं न शक्यो रोषाच्च मत्सराच्च जनार्द्दनः ॥

(*a*) *Sat-kathā* [sublime story]—*See Çrīdhara*, 4.
(*b*) *Çravaṇī* [pleasant to hear]—„ „ 3.
(*c*) *Svatanvā* [......own frame]—„ „ 2 ; and *Jīva*, 1.
(*d*) *Tadā ahah* [on that day]—„ „ 5.
(*e*) *Anvavarttata* [fully entered...]— „ 7.
(*f*) *Aprati-buddha-chetasām* [......whose......enlightened]—*See Çrīdhara*, 6.

[ÇRĪDHARA'S GLOSS—V. 36.]

1. In describing about the ascension of Yudhishthira to Heaven this verse states regarding the entrance of Kali.

2. *Svatanvā* [......own frame].—Krishṇa left the world by His own body, because it was that form with which He ascended his own place—the Vaikuṇṭha.

3. *Çravaṇī* [pleasant to hear]—fit for hearing.

4. *Sat-kathā* [sublime story]—whose story is beautiful.

5. *Tadā ahah* [on that day]—on that very day.

6. *Aprati-buddha-chetasām* [......whose......enlightened].—This shows that Kali had no sway over the wise men.

7. *Anvavarttata* [fully entered......].—This is expressive of the circumstance that Kali had already entered this world, but only fully disclosed himself and established his sway on Yudhishthira's ascent to Heaven.

[JĪVA GOSVAMIN'S GLOSS—V. 36.]

1. *Svatanvā* [......own frame]—(literally) it should be understood that (Krishṇa abandoned this earth) by His own body ; but it is more accurate to explain the word as—'with His own body' (here Jīva Gosvāmin gives his reason on grammatical point of view).

Observing (*a*) that (Kali's) (*b*) creeping about (*c*) (which act is) full of the circle of inequities of which appetite for enjoyment, untruthfullness, moral crookedness, envy were the first (*d*) in the city, kingdom, houses and similarly in his heart, the wise Yudhishthira attired (himself (*e*) for the (purpose of) going away (from the world). 37.

(*a*) *Vibhāvya* [Observing]—*See Çrīdhara*, 4.
(*b*) *Tat* [that.. ...]— „ „ 2.
(*c*) *Parisarpaṇam* [creeping about]—*See Çrīdhara*, 3.
(*d*) *Lobhānṛita-jihna-hiṃsanādya-dharma-chakram* [full ...... first] – *See Çrīdhara*, 5.
(*e*) *Paryadhāt* [attired......]—*See Çrīdhara*, 6.

[ÇRĪDHARA'S GLOSS—V. 37.]

1. *Budhah* [the wise].—Yudhishthira.

2. *Tat* [that......]—the same Kali's.

3. *Parisarpaṇam* [creeping about]—the act of pervading about.

4. *Vibhâvya* [Observing]—perceiving.

5. *Lobhânrita-jihma-hinsanâdya-dharma-chakram* [full......first].—What sort of creeping about ?—It is full of inequities of which appetite for enjoyment, &c. were the chief.

6. *Paryadhât* [attired......]—(Yudhishthira) dressed (himself) suitable for the occasion.

[JÎVA GOSVAMIN'S GLOSS—V. 37.]

1. The act of wearing clothing suitable for the occasion was on account of his desire for going to the Supreme Lord's side, although ostensibly, it is said that he did so on account of Kali's pervading in this world.

In the city bearing the name of the elephant (*a*) the Emperor (*b*) enthroned (*c*) (his) grandson (*d*) (who is) of restrained (mind) (*e*) and exactly equal to (*f*) himself (*g*) in qualities (*h*), as the ruler (*i*) of the earth (*j*) (which is) girdled by the ocean (*k*). 38.

(*a*) *Gajâhvaye* [In......elephant].—Hastinâpura. *See* p. 163.
(*b*) *Samrât* [the Emperor].—Yudhishthira.
(*c*) *Abhyashinchat* [enthroned]—*See Çrîdhara*, 7.
(*d*) *Pautram* [grandson].—Parîkshit, (*See* p. 159.).
(*e*) *Viniyatam* [......of restrained......]—full of respect (*Jîva*).
(*f*) *Susamam* [exactly equal]—*See Çrîdhara*, 3.
(*g*) *Âtmanah* [himself]— „ „ 1.
(*h*) *Gunaih* [in qualities]— „ „ 2.
(*i*) *Patim* [as the ruler]— „ „ 6.
(*j*) *Bhûmeh* [of the earth]— „ „ 5.
(*k*) *Toyanivyâh* [......girdled by the ocean]—*See Çrîdhara*, 4.

[ÇRÎDHARA'S GLOSS.—V. 38.]

1. *Âtmanah* [himself].—Yudhishthira's own.

2. *Gunaih* [in qualities]—by Yudhishthira's qualities.

3. *Susamam* [ezactly equal]—very equal.

4. *Toyanîvyâh* [......girdled by the ocean]—whose wearing apparel is the water of the ocean which is always in existence.

5. *Bhûmeh* [of the earth]—(literally) of land.

6. *Patim* [as the ruler]—as the sovereign.

7. *Abhyashinchat* [enthroned]—consecrated.

Similarly, in Mathura (*a*), (he) (installed) Vajra (*b*) as sovereign of the Çûrasena (country) (*c*), after which (act), having performed (*d*) the Sacrifice (of which) the Lord of the *Prajâs* is the presiding deity (*e*) the Lord (Yudhishthira) (*f*) offered fires (to the Supreme Being) (*g*). 39.

(*a*) *Mathurāyām* [in Mathurā]—in the city of Mathurā.

(*b*) *Vajram* [वज्रं]—See *Çrīdhara*, 1.

(*c*) *Çūrasena* [शूरसेन]—name of a country (*See* p. 339.)

(*d*) *Nirūpya* [having performed]—*See Çrīdhara*, 2.

(*e*) *Prājāpatyām ishthim* [the Sacrifice......deity]—this should be construed as having made the sacrifice (dedicated to Prajāpati). It is a sacrifice sacred to Prajāpati in which a person gives away the whole of his property before entering upon the life of an ascetic or mendicant. Prajāpati is the presiding deity of this sacrifice. The text of *Smriti* says,—'Let a Brāhmaṇa go away fully from his house, become an ascetic after performing the sacrifice sacred to Prajāpati to whom may be offered everything (which a man possesses) and having offered the three fires of which *Gārhapatya* is the first.' * This text is equally applicable to Kshatriyas also. For the particulars of the words *Prajāpati. See note.* p. 93 (*d*).

(*f*) *Içvarah* [the Lord......]—*See Çrīdhara*, 4.

(*g*) *Agnīn apivat* [offered fires]—,, ,, 3.

[ÇRĪDHARA'S GLOSS—V. 39.]

1. *Vajram* [वज्रं]—name of the son of Aniruddha.
2. *Nirūpya* [having performed]—having made.
3. *Apivat* [offered]—dedicated to the Supreme Spirit.
4. *Içvarah* [the Lord......]—having power.

The word '*Apivat*' (अपिवत्) literally means drank ; but drinking fire conveys no meaning of the text. The nearer rendering would be (Yudhishthira) caused the Supreme Being to drink fires, that is to say, the fires were offered by Yudhishthira with a view that it may be absorved in God who is the ultimate resting place of everything.

Abandoning there all those of which clothings and bangles were the first ; and being devoid of affection, (becoming) prideless, and the endless bondages having been fully cut off (*a*), 40.

(Yudhishthira) offered (His) words (*b*) as oblation (*c*) to the mind, that (*d*) to the vital air (of breathing) (*e*), that (*f*) to the other (air) (*g*) also ; the vital air (which goeth downwards and geteth out of the anus) with the act of voiding by stool (*h*) to Death (*i*), and verily that (*j*) to the five elements collectively (*k*). 41.

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* "प्राजापत्यां" निरूप्येष्टिं सर्व्व-वेदस-दक्षिणाम् ।
आत्मन्यग्नीं समारोप्य ब्राह्मणः प्रव्रजेद् गृहात् ॥ (*Smriti*).

(*a*) *Sam̧-chhinnâçesha-bandhanah* [the endless bondages having been fully cut off]—*See Çrîdhara*, 1.

(*b*) *Vâcham̧* [words]—*See Çrîdhara*, 3.

(*c*) *Juhâva* [offered......oblation]—*See Çrîdhara*, 4.

(*d*) *Tat* [that]— „ „ 5 ; and *Jîva*, 1.

(*e*) *Prâṇe* [to the vital air......]— „ „ 6.

Prâṇa प्राण] —This word implies breathing ; breath ; respiration ; inspiration and expiration ; breath of life ; spirit ; vital action or life generally ; vitality ; a vital organ, organ of senses (here) vital air. It should be noticed that the vital airs are variously enumerated as three, namely,—*Prâṇa*, *Apâna* and *Vyâna* ; or five, namely, *Prâṇa*, *Apâna*, *Sam-âna*, *Vyâna*, and *Udâna* ; or with the other vital organs six or seven, or nine or ten or thirteen, the five-fold enumerations being however the most usual ; and the first of the five or *Prâṇa* being used from its seat in the beings to express pre-eminently life and vitality.

(*f*) *Tam̧* [that]—*See Çrîdhara*, 7.

(*g*) *Itare* [other......]— „ 8. It refers to *Apâna* [अपान]—which means expiration, breathing out (opposed to *Prâṇa*) ; that of five vital airs goes downwards and gets out of the anus.

(*h*) *Sotsargam̧ apânam̧* [the vital air.......stool]—*See Çrîdhara*, 9.

(*i*) *Mrityau* [to Death]— „ „ 10.

(*j*) *Tam̧* [that]— „ „ 11.

(*k*) *Panchatve* [to the five elements collectively]—„ „ 12 ; and *Jîva*, 2.

[ÇRIDHARA'S GLOSS—VV. 40 AND 41.]

1. *Sam̧-chhinnâçesha-bandhanah* [the endless bondages having been fully cut off]—by whom all conditions have been completely removed.

2. The verses 41 and 42 state how all conditions have been removed.

3. *Vâcham̧* [words]—include all kinds of organs of senses.

4. *Juhâva* [offered......oblation]—(He) caused (the organs of senses) to merge in the mind fully.

5. *Tat* [that]—that mind.

6. *Prâṇe* [to the vital air...] —to breathing or respiration because the actions of minds are subject to the vital air.

7. *Tam̧* [that]—that vital air.

8. *Itare* [other .....]—to (the vital air known as) *Apâna*, because it has equal attraction with *prâṇa* (respiration).

9. *Sotsargam̧ apânam̧* [the vital air......stool]—the downward vital air, with its actions.

10. *Mrityau* [to Death]—to the presiding deity of the downward vital air.

11. *Tam̧* [that]—that Death.

12. *Panchatve* [to the five elements collectively]—body. It is the body which dies and not the soul.

[JÎVA GOSVÂMIN'S GLOSS—V. 41.]

1. *Tat* [that]—that mind, that is to say, that part of the mind which is

subject to actions, but not indicative of the great object ; because subsequently other things have been mentioned.

2. *Panchatve* [to the five elements collectively]—to the body which is the unity of the five elements ; but not his body as the *Pārshada* (attendant of Kṛishṇa).

Having offered also the (body) composed of five elements to the Triad (of three qualities) (*a*) as a burnt-offering, the Seer (Yudhishthira) offered those (qualities) (*b*) to the Unity (of all these, the ignorance) (*c*) ; after which all (these) (*d*) were offered as burnt-offerings (*e*) to the Individual Spirit (*f*), and (then) the Individual Spirit (*g*) was offered as burnt-offering to the immutable (*h*) Brahma. 42.

(*a*) *Tritva* [Triad......]—*See Çrīdhara*, 1.
(*b*) *Tat* [those......]— " " 2.
(*c*) *Ekatve* [the Unity...]—" " 3.
(*d*) *Sarvam* [all......]— " " 4.
(*e*) *Ajuhavīt* [offered as burnt-offerings]—*See Çrīdhara*, 6.
(*f*) *Ātmani* [to the Individual Spirit]— " " 5.
(*g*) *Ātmānam* [the Individual spirit]— " " 7.
(*h*) *Avyaye* [immutable]— " " 8.

[ÇRĪDHARA'S GLOSS—V. 42.]

1. *Tritva* [Triad......]—in the three qualities, (Goodness, Passion, and Darkness).

2. *Tat* [those......]—those three qualities also.

3. *Ekatve* [the Unity......] —to the ignorance (*Avidyā*).

4. *Sarvam* [all......]—everything which is ascribed by reason of ignorance (*Avidyā*).

5. *Ātmani* [to the Individual Spirit]—to *Jīva* (Individual soul).

6. *Ajuhavīt* [offered as burnt-offerings].—This is used as a poetical license for the word *Ajohavīt*.

7. *Ātmānam* [the Individual Spirit].—(In this way), the purified soul (merges in) Brahma.

8. *Avyaye* [immutable]—unchangeable. The Supreme Lord has no change under any circumstances.

[JĪVA GOSVAMIN'S GLOSS—V. 42.]

1. *Ekatve* [the Unity...] – in the *Avyakte* or in *Prakṛiti* (originant). The things which are unfit to be merged in the Individual spirit were merged in the originant ; and those which are fit for the same were merged in the Individual Spirit as the attendant of the Supreme Lord and that Individual Spirit again was offered to the Great Brahma who assumed the form of a man.

[AUTHORITIES IN SUPPORT OF THE VERSES 41 AND 42.]

The following texts of *Vedânta-sûtra* are in point : The faculties of the organs of senses should be offered to the mind (that is to say the external actions of these faculties should cease and they should exist only in mind). Again finding fault with this change, the mind which is engrossed in various subjects, should be offered (concentrated) in the intellect. Next the intellect should be offered (concentrated) in the great spirit (or the enjoying Individual spirit) and lastly, that great spirit should be placed in the Pacified Spirit, the Supreme Being (who is the great Brahma). *

(O) Amiable (one), at the time of starting for the next world, the words of this being should be merged into the mind ; the mind to the vital spirit ; the vital spirit to the light (Individual spirit) which again to the Great Deity, (the Supreme Spirit). †

The word (*Vâk* वाक्) in the foregoing text signifies the faculties of the organs of speech, similar interpretation should be given in the case of the words—mind (*Manah* मन:), light (*Tejas* तेज:), &c., these also signify the actions of mind and light but not their ultimate merging with the Supreme Spirit. The following text also supports this view. ‡

Then, dressed in rags, abstemious in food, suppressing voice (*a*) having the hair dishevelled and showing his form like an inanimate object a mad and fiend, and not hearing like a deaf, Yudhishthira went out (from the Palace) without waiting (for any one) (*b*). 43.

(*a*) *Baddhavâk* [suppressing voice]—*See Çrîdhara*, 2.
(*b*) *Anapekshamânah* [without waiting......]—*See Çrîdhara*, 3.

[ÇRÎDHARA'S GLOSS—V. 43.]

1. In the previous verses the internal condition of Yudhishthira has been described ; his external condition has also been described in the present and the one and a half of the verses.

2. *Baddhavâk* [suppressing voice]—maintaining silence.

3. *Anapekshamânah* [without waiting......]—without waiting for the younger brothers.

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* यच्छेद्वाङ्मनसि प्राज्ञस्तद्यच्छेद् ज्ञान आत्मनि ।
ज्ञानमात्मनि महति नियच्छेत्तद्यच्छेच्छान्त आत्मनि । का० ।१।३।१२ ॥

† "अस्य सौम्य ! पुरुषस्य प्रयतो वाङ्मनसि सम्पद्यते,
मन: प्राणे, प्राणस्तेजसि, तेज: परस्यां देवतायाम् ॥" छा० । ६।८।६ ।

‡ वागवृत्ति: मनसि सम्पद्यते न तु स्वरूपेण ॥
Vedânta Sûtra Çânkar Bhâshya (c. 4 ; p. 2 ; *Sûtra*, 1.)

Meditating upon the great Brahma in his heart, he entered the Northern quarter (*a*) which was formerly frequented (*b*) by the high-souled (persons), from which (*c*) the persons who had gone there, but did not return. 44.

(*a*) *Ācām* [quarter]—*See Çrīdhara*, 1.
(*b*) *Gata pūrvām* [formerly frequented]—*See Çrīdhara*, 2.
(*c*) *Yatah* [from which]— " " 3.

[ÇRĪDHARA'S GLOSS—V. 44.]

1. *Ācām* [quarter].—Northern side.
2. *Gata pūrvām* [formerly frequented]—went there on previous occasions.
3. *Yatah* [from which]—towards which quarter.

Perceiving that the subjects on earth had been touched (affected) by Kali, whose friend is Unrighteousness (*a*), all the brothers who had made a resolution, followed him. 45.

(*a*) *Adharma-mitreṇa* [whose friend is Unrighteousness].—Unrighteousness is Kali's friend.

Those (brothers) (*a*) by whom all the objects of life (*b*), had been well-performed (*c*), kept in remembrance the same, (*d*) the lotus-like feet of Vaikuṇtha (*e*), knowing by mind (*f*), to be the greatest (only) (*g*) refuge of soul. 46.

(*a*) *Te* [Those......]—*See Jīva*, 1.
(*b*) *Sarvārthāh* [all the objects of life]—*See Çrīdhara*, 2.
(*c*) *Sādhukrita* [had been well-performed]—*See Çrīdhara*, 1 ; and *Jīva*, 2.
(*d*) *Dhārayāmāsuh* [kept in remembrance]—" " 6.
(*e*) *Vaikuṇtha-charaṇāmvujam* [the lotus-like feet of Vaikuṇtha]—*See Çrīdhara*, 3 ; and *Jīva*, 3.
(*f*) *Manasā* [by mind]—*See Çrīdhara*, 5.
(*g*) *Ātyantikam* [the greatest......]—*See Çrīdhara*, 4.

[ÇRĪDHARA'S GLOSS—V. 46.]

1. *Sādhukrita* [had been well-performed]—well-done.
2. *Sarvārthāh* [all the objects of life]—all objects of which *Dharma* is the first.
3. *Vaikuṇtha-charaṇāmvujam* [the lotus-like feet of Vaikuṇtha]—therefore, the lotus-like feet of Krishṇa.
4. *Ātyantikam* [the greatest......]—(knowing to be) very great refuge or protection.

5. *Manasâ* [by mind] – in the mind.

6. *Dhârayâmâsuh* [kept in remembrance]—bore in the mind.

[JÎVA GOSVAMIN'S GLOSS—V. 46.]

1. *Te* [Those......]—the Pâṇdavas.

2. *Sâdhukṛita* [had been well-performed]—by whom have been performed all the objects of life, that is to say, the Religion, the Wealth, the Desire for enjoyment, and the Final Beatitude had been brought to their control.

3. *Vaikuṇṭha-charaṇâmvujam* [the lotus-like feet of Vaikuṇṭha]—although they had attained such a state, still they meditated upon the lotus like feet of Kṛishṇa knowing them to be the greatest of all objects.

They whose intellect hath been purified by the devotion increased by meditation upon Him; and whose minds are devoted to that great feet of Nârâyaṇa (*a*), which are the abode of those (persons) whose sins have been washed away (*b*), verily (*c*) obtained by the body devoid of (the quality of) Passion (*d*), the refuge (which is) difficult to be reached by the wicked persons (whose) minds are engaged in secular affairs. 47-48.

(*a*) *Nârâyaṇa* [नारायण]—*See Jîva*, 1.

(*b*) *Vidhûta kalmashâsthânam* [which are the abode of those......away]—*See Çrîdhara*, 1 ; and *Jîva*, 2.

(*c*) *Hi* [verily]—*See Jîva*, 5.

(*d*) *Virajena âtmanâ* [by the body devoid of...Passion]—*See Çrîdhara*, 2 ; and *Jîva*, 2.

[ÇRÎDHARA'S GLOSS—V. 48.]

1. *Vidhûta-kalmashâsthânam* [which are the abode of those......away]—what kind of feet ? They are the resting place of the persons whose sin has been wiped off.

2. *Virajena âtmanâ* [by the body devoid of...Passion]—(gained) by the body free from Passion ; and not by the subtile body ; or these words can qualify the word] *gati* गति refuge). The sinless persons receive that condition which is placed in the soul free from Passion.

[JÎVA GOSVAMIN'S GLOSS—VV. 47 AND 48.]

1. *Nârâyaṇa* [नारायण].—Kṛishṇa.

2 *Vidhûta-kalmashâsthânam* [which are the abode of those......away]—Kṛishṇa's assembly in which He daily appeareth.

3. *Âtmanâ* [by......body]—by his own body.

4. *Virajena* [devoid of......Passion]—by the *Aprâkṛita* (body).

5. *Hi* [verily]. – This has been used to indicate the removal of the idea of impossibility.

(His mind) being possessed by Kṛishṇa and fully giving up (his mortal) frame in the Prabhāsa, also the prudent Vidura whose mind was on Him (Kṛishṇa), went to (his) own abode with the fathers. 49.

[JĪVA GOSVAMIN'S GLOSS—V. 49.]

1. Vidura went to the region of Yama—the god of Death with a view to protect his own dominion. He did so by assuming another frame on account of his illusion. The latter fact clears the apparent contradiction between the *Çrīmadbhāgavata* and the *Mahābhārata* on this point.

Knowing (*a*) that her husbands did not wait for her (*b*), and being then of one mind upon the glorious Vāsudeva (*c*), Draupadī also, it is known (*d*), attained Him. 50.

(*a*) *Ājnāya* [Knowing]—*See Jīva*, 2.
(*b*) *Anapekshatām* [...did not wait for her]—*See Çrīdhara*, 1 ; and *Jīva*, 1.
(*c*) *Vāsudeve* [वासुदेवे]—*See Jīva*, 3.
(*d*) *Hi* [it is known]— „ „ 4.

[ÇRĪDHARA'S GLOSS—V. 50.]

1. Draupadī also attained Kṛishṇa, knowing that her husbands (the Pāṇḍavas withdrew from the wordly affairs) without waiting for her, so that she may also accompany them to the Himālayas.

[JĪVA GOSAMIN'S GLOSS —V. 50.]

1. *Anapekshatām* [......did not wait for her].—Draupadī for whom the Pāṇḍavas did not wait.

2. *Ājnāya* [Knowing]—knowing fully that her husbands followed Kṛishṇa.

3. *Vāsudeve* [वासुदेवे]—upon the son of Vasudeva.

4. *Hi* [it is known]—this particle is expressive of a known fact. It should be understood from this verse that although the Pāṇḍavas, &c., went to a wrong direction yet the Lord of Dvārakā brought them to His own side by His Illusion ; because He is perpetually near His votaries.

Whoever heareth with reverence in this way (*a*), (about) this retirement (*b*), which is very (*c*) beneficial (*d*) and holy (*e*), of the sons of Pāṇḍu (*f*) who are dear to the Supreme Lord, gaining devotion in Hari, attaineth all objects (of life). 51.

(*a*) *Iti* [this way]—*See Çrīdhara*, 1.
(*b*) *Samprayāṇam* [retirement]—*See Çrīdhara*, 2.
(*c*) *Alaṃ* [very]— „ „ 3.
(*d*) *Svastyayanaṃ* [beneficial]—„ „ 4.
(*e*) *Pavitraṃ* [holy]— „ „ 5.
(*f*) *Pāṇḍoh sutānām* [of the sons of Pāṇḍu]—of the (five) Pāṇḍavas.

[Çridhara's gloss—V. 51.]

1. *Iti* [this way]—in this manner.
2. *Samprayāṇam* [retirement]—act of going away.
3. *Alaṃ* [very]—extremely.
4. *Svastyayanaṃ* [beneficial]—capable of producing good.
5. *Pavitraṃ* [holy]—most holy.

FINIS of the FIFTEENTH CHAPTER, named the ASCENSION to HEAVEN by YUDHISHTHIRA and OTHERS, in this story of NAIMIÇA, in the FIRST BOOK, in the ÇRĪMADBHĀGAVATA, the GREAT PURĀṆA, and the VYĀSA'S TREATISE of the SELF-DENYING DEVOTEES.

CHAPTER XVI.

(THE CONVERSATION OF DHARMA AND EARTH).

Then, (O) Brāhmaṇa, said Sūta, Parīkshit, who hath the qualities of the great (*a*) and was a great votary to the Supreme Lord, ruled the earth with the advice of the best of the twice-borns (*b*), in the same way as directed fully by the learned conversant with the astrological calculation of nativity (*c*) on the day of his birth (*d*). 1.

(*a*) *Mahad-guṇah* [who......great]—*See Çrīdhara*, 4.

(*b*) *Dvijavaryya-çikshayā* [with the advice of the best of the twice-borns]—*See Çrīdhara*, 1.

(*c*) *Abhijāta-kovidāh* [the learned......nativity]—*See Çrīdhara*, 3.

(*d*) *Sūtyām* [on......birth]— „ „ 2.

[ÇRĪDHARA'S GLOSS—V. 1.]

1. *Dvijavaryya-çikshayā* [with the advice of the best of the twice-borns]—by the instruction of the best of the twice-borns.

2. *Sūtyām* [on......birth]—on the birth-day.

3. *Abhijāta-kovidāh* [the learned......nativity]—those persons who are versed in astrology or in the performance of rites relating to the birth of a child.

4. *Mahad-guṇah* [who......great]—(O Brāhmaṇa) ; in whom there are the qualities of a great.

He married Irāvatī, the daughter of Uttara (*a*), and begat (*b*) on her four sons (of whom) Janamejaya was the first (*c*). 2.

(*a*) *Uttarasya tanayām* [the daughter of Uttara].—This has reference to the events previous to the accession of Parīkshit ; because there is no possibility of ascending the throne under the condition of a religious student who (must attain the state of a householder by marrying, &c.). (*Jīva*).

(*b*) *Utpādayat* [begat]—*See Çrīdhara*, 2.

(*c*) *Janamejayādīn* [Janamejaya was the first]—*See Çrīdhara*, 1.

[Çrîdhara's gloss—V. 2.]

1. *Janamejayâdîn* [Janamejaya was the first]—there is an excess of one word in the latter half of the present verse.

2. *Utpâdayat* [begat]—the word in the text is a poetical license.

Having made the son of Çaradvata (*a*) the preceptor, he performed (*b*), on (the banks of) the Ganges three horse sacrifices, (full of) enormous presents (*c*), and in which (*d*) the gods (became) the objects of sight. 3.

(*a*) *Çâradvatam* [the son of Çaradvata]—*See Çrîdhara*, 2.

(*b*) *Ajahâra* [performed]— „ „ 1.

(*c*) *Bhûri-dakshinân* [......enormous presents].—It means presents to Brâhmaṇas or young vergins, consisting originally of a cow, given upon solemn or sacrificial occasions.

(*d*) *Yatra* [in which]—*See Çrîdhara*, 3.

[Çrîdhara's gloss—V. 3.]

1. *Ajahâra* [performed]—made.
2. *Çâradvatam* [the son of *Çaradvata*].—Kṛipa.
3. *Yatra* [in which]—in those horse-sacrifices.

The brave (Parîkshit), once upon a time, on the subjugation (by him) of various countries in all directions, chastised (*a*) by his prowess, Kali,—a *Çûdra* who, assuming the insignia of sovereignty (*b*), was striking with (his) foot a bull and a cow. 4.

(*a*) *Nijagrâha* [chastised]—*See Çrîdhara*, 1.

(*b*) *Nripa......ghnantam* [a *Çûdra*......sovereignty]—*See Çrîdhara*, 2.

[Çrîdhara's gloss—V. 4.]

1. *Nijagrâha* [chastised]—restrained.
2. *Nripa......ghnantam* [a *Çudra*......sovereignty].—This refers to Kali.

Çaunaka said: For what reason did the king (Parîkshit), during the conquest of various countries in all directions, chastise (only, but not kill) Kali when this meanest of the *Çudras* assuming the emblem of a king, hurt the cow by foot ? 5.

[Çrîdhara's gloss—V. 5.]

1. The purport of this verse is that for what reason was Kali chastised, and not killed ? He is the meanest of the *Çûdras*, because he kicked the cow.

(O) great fortunate (one), let those (stories) be described (by thee) (*a*), if they have relation to the career of Vishṇu (*b*) or (that of) the good (men) (*c*) who taste (*d*) the flower-honey (*e*) of His (*f*) lotus-like feet (*g*), (otherwise) what is the use of speaking on other unreal (worthless) subjects (*h*) by which (*i*) the life wasteth in vain ? 6.

(*a*) *Kathyatām* [let......described......]—*See Çrīdhara*, 5.

(*b*) *Vishṇu-kathāçayam* [have relation to the career of Vishṇu].—If the story has reference to the life of Kṛishṇa, then do thou describe it, though it may be a digression from the principal subject (*Jīva*).

(*c*) *Satām* [the good......]—*See Çrīdhara*, 4.

(*d*) *Lihām* [who taste]— „ „ 3.

(*e*) *Makaranda* [flower-honey]— „ 2.

(*f*) *Asya* [of His]—if translated literally it should be rendered—'of this (Kṛishṇa)'.

(*g*) *Padāmbhoja* [of lotus-like feet]—*See Çrīdhara*, 1.

(*h*) *Anyaih asadālāpaih kim* [......what......subjects]—*See Çrīdhara*, 6.

(*i*) *Yat* [by which]— „ „ 7.

(*j*) *Āyushah asadvyayah* [the life......in vain]— „ „ 8

[ÇRĪDHARA'S GLOSS—V. 6.]

1. *Padāmbhoja* [of lotus-like feet]—of Kṛishṇa's lotus-like feet.
2. *Makaranda* [flower-honey]—honey of flower.
3. *Lihām* [who taste]—who lick.
4. *Satām* [the good......]—(if those stories) have any relation to those pious men.
5. *Kathyatām* [let......described......].—Do thou describe.
6. *Anyaih asadālāpaih kim* [......what......subjects]—otherwise what is the necessity of conversing on other bad subjects.
7. *Yat* [by which]—by which conversation.
8. *Āyushah asadvyayah* [the life......in vain]—the life is uselessly frittered away.

Indeed ! the illustrious (God of) Death (*a*) of men who are short-lived (*b*), mortal (*c*), and desirous of (attaining) the Final Beatitude (*d*), hath been invited (*e*) in this (place of sacrifice for the purpose of) the act of killing animals (*f*). 7.

(*a*) *Mṛityuh* [......Death]—*See Çrīdhara*, 5.

(*b*) *Kshudrāyushām* [short-lived]—*See Çrīdhara*, 2.

(*c*) *Martyānām* [mortal]— „ „ 3.

(*d*) *Ritam ichchhatām* [desirous......Beatitude]—*See Çrîdhara*, 4 ; and *Jîva* 1.

(*e*) *Upahūtah* [hath been invited]—*See Çrîdhara*, 7.

(*f*) *Çāmitra-karmaṇi* [......the act of killing animals]—*See Çrîdhara*, 6.

[ÇRÎDHARA'S GLOSS—V. 7.]

1. This and the next one and a half verses state about the hearing regarding the chanting of the name of Hari which has been likened to a nectar.

2. *Kshudrāyushām* [short-lived]—whose lives were short.

3. *Martyānām* [mortal]—therefore liable to death.

4. *Ritam ichchhatām* [desirous......Beatitude]—yet (who are) anxious for the Final Liberation.

5. *Mrityuh* [......Death].—Deity of Death of such persons.

6. *Çāmitra-karmaṇi* [......the act of killing animals]—for the purpose of killing beasts.

7. *Upahūtah* [hath been invited]—has been called.

[JÎVA GOSVAMIN'S GLOSS—V. 7.]

1. *Ritam ichchhatām* [desirous......Beatitude]—desirous of the great Truth —the Supreme Lord.

As long as the Destroyer is here, so long no one shall die (*a*). Ah ! the words in which (there is) nectar regarding the Sports of Hari (*b*) shall be drunk (*c*) in the world of men (*d*). Verily, for this reason the illustrious (God of) Death hath been invited by the great sages. 8.

(*a*) *Iha...mriyate* [As......die]—*See Jîva*, 1.

(*b*) *Hari lîlāmritam* [......nectar......Hari]—*See Çrîdhara*, 2.

(*c*) *Pîyeta* [shall be drunk]— „ „ 3.

(*d*) *Nriloke* [in the world of men]—*See Çrîdhara*, 1.

[ÇRIDHARA'S GLOSS—V. 8.]

1. *Nriloke* [in the world of men]—amongst men.

2. *Hari lîlāmritam* [......nectar......Hari]—here the word (narrative) regarding Hari's sports on earth has been compared to nectar.

3. *Pîyeta* [shall be drunk]—the narrative in which there is description of Hari's sport of nectar, should be heard

[JIVA GOSVAMIN'S GLOSS—V. 8.]

1. No one shall die as long as there is Hari's narrative in this place (of sacrifice). The cause for not dying of the persons who shall hear about Hari's narrative is that the god of Death has been called here (in the place of sacrifice) which the assembled sages have inaugurated.

Verily, the ages (lives) (*a*) of the idle (*b*), the less-intellectual and the short-lived persons, are stolen away by sleep at night (*c*), and at day (*d*) by the useless acts (*e*). 9.

(*a*) *Vayah* [ages......]—*See Çrîdhara*, 4.
(*b*) *Mandasya* [the idle]—*See Çrîdhara*, 2.
(*c*) *Nidrayâ hriyate* [are stolen away by sleep]—*See Çrîdhara*, 5.
(*d*) *Divâ* [at day]— " " 6.
(*e*) *Vyartha karmabhih* [by the useless acts]— " " 7.

[ÇRÎDHARA'S GLOSS—V. 9.]

1. Without Krishna life, it is useless.
2. *Mandasya* [the idle]—lethergic persons.
3. *Naktam* [at night]—during night.
4 *Vayah* [ages......]—life.
5. *Nidrayâ hriyate* [are stolen away by sleep]—sleep takes away (the lives of men, &c.).
6. *Divâ* [at day]—the life of men during day (is taken away by).
7. *Vyartha-karmabhih* [by the useless acts]—by unmeaning acts.

Sûta said: When residing in Kurujângala (*a*), Parîkshit expert in battle (*b*), then heard that Kali had entered the territory protected by (his) own troops (*c*), afterwards, hearing this not very pleasant news (*d*), (he) took up the bow in (his hand) (*e*). 10.

(*a*) *Kurujânjale* [कुरुजाङ्गले]—*See* p. 339.
(*b*) *Sam yuga-Çaundah* [expert in battle]—*See Çrîdhara*, 5.
(*c*) *Nija-chakra-varttite* [the territory......troops]—*See Çrîdhara*, 2.
(*d*) *Anati-priyâm* [not very pleasant news]—*See Çrîdhara*, 3; and *Jîva*, 1.
(*e*) *Çarâsanam âdade* [......took up the bow ...]—*See Çrîdhara*, 4.

[ÇRÎDHARA'S GLOSS—V. 10.]

1. This verse introduces the subject relating to the chastisement of Kali.
2. *Nija-chakra-varttite* [the territory......troops.]— (when) Parîkshit heard that Kali has entered into the countries guarded by his own army (then).
3. *Anati-priyâm* [not very pleasant news]—the intelligence was not very pleasant, yet it was pleasant in a small degree inasmuch as he shall have the pleasure of fighting with an enemy.
4. *Çarâsanam âdade* [......took up the bow......]—(Parîkshit took up the bow) with a view to chastise the wicked.
5. *Sam-yuga-Çaundah* [expert in battle]—skilled in warfare. Where the

reading is *Sam-juga-çaure* (संयुगशौरे), it should be explained as 'equal to *Krishṇa* in battle'.

[JÎVA GOSVAMIN'S GLOSS—V. 10.]

1. *Anati-priyāṃ* [not very pleasant news]—very unpleasant.

Having ascended the chariot (adorned) with flags (painted with the emblem of) lion, and attached to the black steeds decked with ornaments, and being surrounded by (his) own army, consisting of chariot, horse, elephant and infantry, (he) set out from the city for conquering the (various) countries. 11.

[ÇRÎDHARA'S GLOSS.—V. 11.

1. This verse states that he set out for the conquest.

[JÎVA GOSVAMIN'S GLOSS—V. 11.]

1. Therefore, Parîkshit set out for conquring the countries, that is to say, left his capital for subjugating different wicked (and refractory) princes.

Having fully conquered (*a*) the divisions of the world of which Bhadrāçva, Ketumāla, Bhārata, North Kuru, and Kimpurusha were the first (*b*), he collected tribute (from them). 12.

(*a*) *Vijitya* [Having fully conquered]—*See Çrîdhara*, 2.

(*b*) *Varshāṇi* [divisions......first]—*See Çrîdhara*, 1. They comprise the plains or low lands situated between certain principal mountains ; nine such divisions are enumerated, namely (1) *Kuru*, (2) *Hiraṇmaya*, (3) *Ramyaka*, (4) *Ilāvṛita*, (5) *Hari* (6) *Ketu-māla*, (7) *Bhadrāçva* (8) *Kinnara* and (9) *Bharata*.

[ÇRÎDHARA'S GLOSS—V. 12.]

1. *Bhadrāçvam*, &c. [भद्राश्व']—the divisions of the known continent adjoining on the north, south, east and west of the Meru mountains, which again is surrounded by the *Ilā* country on the north of *Ilā* is situated the Ramyaka, and Hiranmaya, on the south Harivarsha, and Kimpuruṣha.

2. *Vijitya* [Having fully conquered]—having subjugated these divisions of the known continents.

[JÎVA GOSVAMIN'S GLOSS—V. 12.]

1. Afterwards on Kali's losing power in Bhāratavarsha over which only he spread his supremacy Parîkshit set out for conquering the other divisions of the world. It is not the intention of the speaker (*Sūta*) to say the order in which these conquests were made, but they were mentioned in passing.

Having heard about the fully chanting (*a*) of the glories (*b*), expressive of Kṛishṇa's greatness, of the great-souled (ones who) preceded him, 13.

Also about (his) ownself being saved from the flames of Açvathāmā's weapon, and also regarding the affection of the Yādavas, and the sons of Pṛithā, and also their devotion to Keçava, and 14.

Being extremely pleased, (Parıkshit) whose eyes were dilated with love, becoming of great-mind, gave them (the chanters) the most precious clothings and necklaces. 15.

(*a*) *Pragīyamāṇam* [the fully chanting]—*See Çrīdhara*, 1.
(*b*) *Yaçah* [glories]— „ „ 2.

[ÇRĪDHARA'S GLOSS—V. 13.]

1. *Pragīyamāṇam* [the fully chanting]—well-chanted.
2. *Yaçah* [glories]—hearing about the glories, &c., Parīkshit gave them (the chanters), &c. (This verse should be construed with the verse 15).

Hearing also about (His acceptance of the) office of the charioteer (*a*), on account of the affectionate (*b*), sons of Pāṇdu, (His) taking part in (their) (*c*), council (*d*), service (rendered to them) (*e*), (their) companionship, envoyship, the condition of a sentinel (*f*), (the act of) following (them), the eulogium (showered on them, His obeisence (to them), and the salutation to Vishṇu by the (men of the) universe (*g*), the ruler of men (*h*) evinced (his) devotion to (His) lotus-like feet. 16.

(*a*) *Sārathya* [...the office of the charioteer]—*See Çrīdhara*, 3.
(*b*) *Snigdha* [affectionate]— „ „ 1.
(*c*) *Pāṇdushu* [the sons of Pāṇdu]— „ „ 2.
(*d*) *Pārashada* [taking part......council]— „ „ 6.
(*e*) *Sevana* [service......]— „ „ 7.
(*f*) *Vīrāsana* [the condition of a sentinel]— „ „ 8.
(*g*) *Vishṇoh-jagat-praṇatim* [the salutation to Vishṇu......universe]—*See Çrīdhara* 4.
(*h*) *Nṛipatih* [the ruler of men]—*See Çrīdhara*, 5.

[ÇRĪDHARA'S GLOSS—V. 16.]

1. *Snigdha* [affectionate]—the object of (Kṛishṇa's) affection.

2. *Pāndushu* [the sons of Pāṇḍu]—the Pāṇḍavas.

3. *Sārathya* [...the office of the charioteer]—(Having heard about) Vishṇu's holding the office of a charioteer, &c.

4. *Vishṇoh-jagat-praṇatim* [the salutation to Vishṇu......universe]—the act of bending down by th men of the universe.

5. *Nṛipatih* [the ruler of men]—Parīkshit.

6. *Pārashada* [taking part......council]—the Presidentship of the council ; the alteration of position of *ref* (̊) and *sha* (ष) is on account of meeting the requirement of the verse.

7. *Sevana* [service......]—service made for pleasing (their) mind.

8. *Vīrāsana* [the condition of a sentinel]—the act of keeping the night with a sword in hand.

Do thou hear from me that extraordinary event, which verily happened not at a distance (*a*) to him (Parīkshit) who, in this way, following every day the career (*b*) of those who preceded (before him) (*c*). 17.

(*a*) *Nāti-dūre* [not at a distance]—*See* *Çrīdhara*, 2.
(*b*) *Vṛittim* [the career]— „ „ 1.
(*c*) *Pūrveshām* [of those......preceded......]—ancestors.

[ÇRĪDHARA'S GLOSS—V. 17.]

1. *Vṛittim* [the career]—conduct of life.
2. *Nāti-dūre* [not at a distance]—soon.

[JĪVA GOSVAMIN'S GLOSS—V. 17.]

1. The purport of this verse is that when Parīkshit was returning from his conquest, he was travelling in certain quarters and met Kali near his own kingdom.

Dharma (in the form of a bull) (*a*), walking with one leg and seeing the (earth in the form of a) cow (*b*) bereft of her brightness (beauty) (*c*) and on whose face the tears were gliding down like the mother (cow) (*d*), whose calf is dead (*e*), (thus) asked (*f*) : 18.

(O) amiable (one), is thy body (*g*) free from disease (*h*) ? (As) thou art bereft of thy brightness (*i*), (therefore) I am perceiving (*j*) easily (*k*) in thee (on account of thy emaciated face (*l*) (the signs of) mental pain. Mother, art thou lamenting over (the demise of) a distant friend ? 19.

(*a*) *Dharma* [धर्म]—*See Çrīdhara*, 1. (v. 18).
(*b*) *Gām* [the...cow]—„ „ 3. (v. 18).
(*c*) *Vichchhāyām* [bereft of her brightness...]—*See Çrīdhara*, 2. (v. 18).
(*d*) *Mātaram iva* [like the mother ...]— „ *Jīva*, 3. „
(*e*) *Vivatsām* [whose calf is dead]—*See Çrīdhara*, 4 ; and *Jīva*, 2. (v. 18).
(*f*) *Prichchhati* [......asked]—*See Jīva*, 4 (v. 18).
(*g*) *Te ātmanah* [thy body]—„ *Çrīdhara*, 1. (v. 19).
(*h*) *Anāmayam* [free from disease]—*See Çrīdhara*, 2. (v. 19).
(*i*) *Vichchhāyā* [bereft of thy brightness]—*See Çrīdhara*, 4. (v. 19).
(*j*) *Ālakshaye* [......perceiving]— „ „ 3. „
(*k*) *Īshat* [easily]—*See Jīva*, 1. (v. 19).
(*l*) *Mlāyatā mukhena* [emaciated face]—*See Çrīdhara*, 5. (v. 19).

[ÇRĪDHARA'S GLOSS—V. 18.]

1. *Dharma* [धर्म]—in bull's form.
2. *Vichchhāyām* [bereft of her brightness...]—devoid of brightness.
3. *Gām* [the......cow]—the earth in the form of a cow.
4. *Vivatsām* [whose calf is dead]—whose calf is destroyed.

[JĪVA GOSVAMIN'S GLOSS—V. 18.]

1. Who was asked and like whom ?
2. *Vivatsām* [whose calf is dead]—whose offspring is dead.
3. *Mātaram iva* [like the mother...]—as any one asks his own mother (placed in such condition).
4. *Prichchhati* [......asked]—similarly asked.

[ÇRĪDHARA'S GLOSS—V. 19.]

1. *Te ātmanah* [thy body]—of thy body.
2. *Anāmayam* [free from disease]—although no disease is perceivable externally, yet I am
3. *Ālakshaye* [......perceiving]—seeing disease inside (in the mind), and why ?
4. *Vichchhāyā* [bereft of thy brightness]—because (thou art) bereft of external beauty.
5. *Mlāyatā mukhena* [emaciated face]—the reason given for being bereft of beauty is that the complexion of the face became pale. This and the subsequent four verses contain the enquiry about the causes of such distressed condition of the cow.

[JĪVA GOSVAMIN'S GLOSS.—V. 19.]

1. *Īshat* [easily]—without difficulty or attempt, therefore it should be interpreted as 'easily perceiving them'.

Art thou lamenting over me (*a*) (Dharma) who hath been bereft of (three) legs (*b*) (therefore who) hath one leg (only) (*c*) ; or (over) thy ownself (being apprehensive) that thou shalt be the object of enjoyment (*d*)

of the *Çûdras* (*c*) ; or (over) the gods whose portions (of the offerings) of sacrifices have been stolen (*f*), or (over) the subjects (inhabitants of the earth) for Indra's not pouring down (rain) ? 20.

(*a*) *Mâ* [me]—*See Çrîdhara*, 3.
(*b*) *Pâdaih* [......hath been......legs]—*See Çrîdhara*, 1.
(*c*) *Ekapâdam* [......one leg......]— " " 2.
(*d*) *Bhokshyamâṇam* [...the object of enjoyment]—*See Çrîdhara*, 5.
(*e*) *Vṛishalaih* [of the *Çûdras*]— " " 4.
(*f*) *Hṛitajajna-bhâgân* [whose portions......stolen]—" " 6.

[ÇRÎDHARA'S GLOSS—V. 20.]

1. *Pâdaih* [......hath been......legs]—deprived of three legs.
2. *Ekapâdam* [......one leg......]—therefore with one leg.
3. *Mâ* [me]—(Dharma).
4. *Vṛishalaih* [of the *Çûdras*]—by the *Çûdras*.
5. *Bhokshyamâṇam* [...the object of enjoyment]—to be enjoyed.
6. *Hṛitajajna-bhâgân* [whose portions...stolen]—whose shares in sacrifices have been taken away, because the men do not (now) perform sacrifices.

(O) Earth (*a*), art thou grieving for the women who are not protected (*b*) by (their husbands) ; or the boys (unprotected by their sires, on the other hand, also oppressed by those (sires who are) like man-eaters (*c*), or the Goddess of Speech (Learning who is) (*d*) in the race of the Brâhmaṇas, whose actions are bad (*e*) ; or the one born in the best family (*f*) is placed in the family of the kings who are not benefactor to the Brâhmaṇas. 21.

(*a*) *Urvi* [Earth]—*See Çrîdhara*, 1.
(*b*) *Arakshyamâṇâh* [who are not protected]—*See Çrîdhara*, 2.
(*c*) *Purushâdaih iva* [......like man-eaters]— " " 3.
(*d*) *Vâcham* [the Goddess of Speech......]— " " 5.
(*e*) *Kukarmaṇi* [whose......bad]— " " 6.
(*f*) *Kulâgryân* [the one......family]— " " 7.

[ÇRÎDHARA'S GLOSS—V. 21.]

1. *Urvi* [Earth]—(O) earth (addressing the earth in the shape of a cow).
2. *Arakshyamâṇâh* [who are not protected]—females not protected by their husbands.
3. *Purushâdaih iva* [...like man-eaters]—cruel like man-eaters (boys instead of being protected by their fathers are, on the other hand, ill-treated by them).

4. *Ārttān* [oppressed]—distressed by them.

5. *Vācham* [the Goddess of Speech...].—Learning in the shape of Sarasvatī.

6. *Kukarmaṇi* [whose...bad]—whose conduct is bad.

7. *Kulāgryān* [the one......family]—the best of Brāhmaṇas who have accepted service (under wicked princes).

Or, art thou (grieving) for the meanest of the warrior class stupefied (*a*) by (the power of) Kali, countries to be abandoned (*b*) by them ; or the men of the universe (*c*) who are engaged (*d*) here and there in eating, drinking, (wearing) dresses, bathing and in the sexual intercourse. 22.

(*a*) *Upasrishtān* [stupefied]—*See Çrīdhara*, 1.
(*b*) *Avaropitāni* [to be abandoned]— „ 2.
(*c*) *Jīvalokam* [the men......universe]—*See Çrīdhara*, 5.
(*d*) *Unmukha* [engaged]— „ „ 4.
(*e*) *Vyavāya* [......sexual intercourse] – „ „ 3.

[ÇRĪDHARA'S GLOSS—V. 22.]

1. *Upasrishtān* [stupefied]—pervaded by.

2. *Avaropitāni* [to be abandoned]—given up.

3. *Vyavāya* [......sexual intercourse]—in satisfying carnal appetite.

4. *Unmukha* [engaged]—(who are) busy in eating, drinking, &c., trifling away the injunction (of morality and religion) against sensuality.

5. *Jīvalokam* [the men......universe]—(for) the beings of the universe.

Or, remembering the deeds (*a*) on which is hanging (depending) the Final Beatitude (*b*), or Hari who hath disappeared and whose assumption of incarnation was for lessening the great burden (*c*) of thee and being abandoned (*d*) (by Krishṇa) art thou, O mother (*e*) Earth (*f*), lamenting ? 23.

(*a*) *Karmāṇi smaratī* [remembering the deeds]—*See Çrīdhara*, 4.
(*b*) *Nirvāṇa-vilamvitāni* [on......Beatitude]— „ „ 6.
(*c*) *Bhūri-bharāvatāra-kritāvatārasya* [whose......burden]– *See Çrīdhara*, 3.
(*d*) *Visrishtā* [abandoned]—*See Çrīdhara*, 5.
(*e*) *Amva* [mother]— „ „ 1.
(*f*) *Dharitrī* [Earth]— „ „ 2.

[ÇRĪDHARA'S GLOSS—V. 23.]

1. *Amva* [mother]— O Mother.

2. *Dharitrī* [Earth]—the world.

3. *Bhūri-bharāvatāra-kṛitāvatārasya* [whose......burden]—who assumed the form of an incarnated being for the purpose of removing the great burden of thee (Earth).

4. *Karmāṇi smarati* [remembering the deeds]—remembering the deeds of Krishṇa.

5. *Visṛishtā* [abandoned]—abandoned by Krishṇa, (art thou lamenting over ?)

6. *Nirvāṇa vilamvitāni* [on...Beatitude]—in which the Final Beatitude has found its refuge. Where the reading is '*Nirvāṇa-viḍamvitāni* (निर्व्वाण विड़म्बितानि), the rendering should be as follows :—'It is that which has been ridiculed by those deeds' ; that is to say, the deeds are even superior to the Final Beatitude. Jīva Gosvāmin also supports this interpretation.

(O) Earth, say unto me, by whom thou hast been rendered emaciated (*a*) (by reason of) this cause of thy mental-pain ; or, (O) Mother, hath thy fortune, respected by the gods, been stolen by the (deity of) Death, (who is) the strongest amongst the strong ? 24.

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a) *Vikarçitā* [......rendered emaciated]—*See Jīva.* 1..

[Çrīdhara's gloss—V. 24.]

1. This verse states '(O) mother hath fortune been taken away by Kāla (the deity of death) ?'

[Jīva Govsamin's gloss —V. 24.]

1. *Vikarçitā* [......rendered emaciated]—fully made lean.

The Earth said : O Dharma, verily, thou knowest all those what (thou) hast asked me ; because (thou) hadst been living (previously) with four legs carrying the happiness of (all) beings. 25

[Çrīdhara's gloss—V. 25.]

1. This verse states—'although you know everything, yet I will tell you the same', The verses 25 to 30, should be construed together.

I am lamenting over the (men of the) world who are looked down also by the evil-minded Kali, being at present, bereft of that Dwelling with the Goddess of Prosperity (Krishṇa) who is the receptacle of the (three) qualities, 30. *

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* *This verse has been transposed here in rendering the text.*

In whom truthfulness (*a*), purity (*b*), compassion (*c*), patience (*d*), generosity (*e*), contentment (*f*), simplicity (*g*), quietness of mind (*h*), the restraint of the organs of senses (*i*), austerities (*j*), equality (*k*), endurance (*l*), abstention from prescribed acts (*m*), disquisition on the sacred Scriptures (*n*), 26.

Knowledge (*o*), moral apathy (*p*), ruling capacity (*q*), bravery (*r*), prowess (*s*), strength (*t*), enquiry after the meaning of duty (*u*), independence (*v*), skilfulness in acts (*w*), beauty (*x*), firmness (*y*), and also pliancy (mildness) (*z*), 27.

Arrogance (*aa*), courtesy (*bb*), good conduct (*cc*), capacity of mind (*dd*), strength (of the organs of senses) (*ee*), vigour (of the organs of actions) (*ff*), the sources of enjoyment (*gg*), gravity (*hh*), steadiness (*ii*), reverence (*jj*), glory (*kk*), honour (*ll*), and pridelessness (*mm*), 28.

—(All) these, (O) (glorious (one), and also other (*nn*), eternal (*oo*), great qualities (*pp*) (which are) desirable to persons anxious for greatness, did not become annihilated (*qq*). 29.

(*a*) *Satyam* [truthfulness]—*See Çrîdhara*, 1. (v. 26.) and *Jîva*, 1. (v. 26.)
(*b*) *Çaucham* [purity]—*See Çrîdhara*, 2. (v. 26) and *Jîva*, 2 (v. 26)
(*c*) *Dayâ* [compassion] „ „ 3. „ and „ 3. „
(*d*) *Kshântih* [patience] „ „ 4. „ and „ 4. „
(*e*) *Tyâgah* [generosity] „ „ 5. „ and „ 5. „
(*f*) *Santoshah* [contentment]—*See Çrîdhara*, 6. (v. 26) ; and *Jîva* 6. (v. 26).
(*g*) *Ârjjavam* [simplicity]—*See Çrîdhara*, 7. (v. 26) and *Jîva* 7. (v. 26).
(*h*) *Çamah* [quietness of mind]—*See Çrîdhara*, 8, (v. 26) ; and *Jîva* 8. (v.26).
(*i*) *Damah* [the restraint of the organs of senses]—*See Çrîdhara*, 9. (v. 26) and *Jîva*, 9. (v. 26).
(*j*) *Tapah* [austerities]—*See Çrîdhara*, 10. (v. 26) ; and *Jîva* 10. (v. 26).
(*k*) *Sâmyam* [equality]—*See Çrîdhara*, 11. (v. 26), and „ 11. „
(*l*) *Titikshâ*] endurance]—„ „ 12 (v. 26). and „ 12. „
(*m*) *Uparatih* [abstention from prescribed acts]—*See Çrîdhara*, 13 (v. 26) ; and *Jîva* 13, (v. 26.)

(*n*) *Çrutam* [disquisition on the sacred Scriptures]—*See Çrîdhara*, 14. (v. 26) ; and *Jîva*, 14 (v. 26).

(*o*) *Jnânam* [Knowledge]—*See Çrîdhara*, 1. (v. 27) ; and *Jîva* 1 (v. 27.)

(*p*) *Virakti* (moral apathy]—*See Çrîdhara*, 2 (v. 27) ; and „ 2. „

(*q*) *Aiçvaryyam* [ruling capacity]—*See Çrîdhara*, 3 (v. 27) ; „ 3. „

(*r*) *Çauryyam* [bravery]—*See Çrîdhara*, 4. (v. 27) and „ 4. „

(*s*) *Tejah* [prowess] „ „ 5. (v. 27) ; and „ 5. „

(*t*) *Balam* [strength] „ „ 6. (v. 27), and „ 6, „

(*u*) *Smritih* [enquiry… ..duties]—*See Çrîdhara*, 7 (v. 27), and *Jîva* (v. 27).

(*v*) *Svâtantryam* (independence] „ „ 8. (v. 27), and *Jîva* 8 (v. 27)

(*w*) *Kauçalam* [skillfulness in acts]—*See Çrîdhara*, 9 (v. 27) ; and *Jîva* 9, (v. 27) ;

(*x*) *Kânti* [beauty] „ „ 10. (v. 27) ; and *Jîva* 10, (v. 27).

(*y*) *Dhairyyam* [firmness] „ „ 11. (v. 27) and *Jîva* 11, (v. 27).

(*z*) *Mârdavam* [pliancy…]—*See Çrîdhara*, 12 (v. 27) ; and *Jîva* 12. (v. 27).

(*aa*) *Prâgalbhyam* [Arrogance]—*See Çrîdhara*, 1. (v. 28); and „ 1. (v. 28).

(*bb*) *Pracrayah* [courtesy]—*See Çrîdhara*, 2. (v. 28) ; and „ 2. (v. 28).

(*cc*) *Çîlam* [good conduct]—*See Çrîdhara*, 3 (v. 28) ; and „ 3. (v. 28.).

(*dd*) *Saha* [capacity of mind]—*See Çrîdhara*, 4 (v. 28) ; and *Jîva* 4 (v. 28).

(*ee*) *Ojah* [strength……]—*See Çrîdhara*, 4, (v. 28) ; and *Jîva*, 5 (v. 28).

(*ff*) *Balam* [vigour……]— „ „ 4 „ „ „ „ „ 6 „ „

(*gg*) *Bhagah* [sources of enjoyment]—*See Çrîdhara*, 5. (v, 28) ; and *Jîva*, 7 (v. 28).

(*hh*) *Gâmbhîryyam* [gravity]—*See Çrîdhara*, 6 (v. 28) ; and *Jîva*. 8 (v. 28).

(*ii*) *Sthairyyam* [steadiness]—*See Çrîdhara*, 7 (v. 28) ; and „ 9 „

(*jj*) *Âstikyam* [reverence]— „ „ 8 (v. 28) ; and „ 10 „

(*kk*) *Kîrtti* [glory]— „ „ 9 (v. 28) ; and „ 11 „

(*ll*) *Mânah* [honour]— „ „ 10 (v. 28) ; and „ 12 „

(*mm*) *Anahankriti* [prid elessness]—*See Çrîdhara*, 11 (v. 28) and *Jîva* 13, (v, 28).

(*nn*) *Ete cha anye cha* [all these and also others]—*See Çrîdhara*, 1 (v. 29 .) and *Jîva* 1, (v. 29).

(*oo*) *Nityâh* [etern al]—*See Çrîdhara*, 4 (v. 29) ; and *Jîva*, 2 (vv. 29-30).

(*pp*) *Mahâ-gunâh* [great qualities]—*See Çrîdhara*, 2 (v. 29).

(*qq*) *Na Viyanti* [did……annihilated]—„ „ 5. (v. 29).

Çrîdhara's gloss—V. 26.]

1. *Satyam* [truthfulness]—act of telling truth.
2. *Çaucham* [purity]—quality of being pure.
3. *Dayâ* [compassion]—inability to bear the distress of others.
4. *Kshântih* [generosity]—the act of self-control in anger.

5. *Tyāgah* [generosity]—the act of giving alms to those who ask for it.

6. *Santoshah* [contentment]—feeling the satisfaction to the effect that 'this is sufficient'.

7. *Ārjjavam* [simplicity]—the quality of being uncrooked (mind).

8. *Çamah* [quietness of mind]—steadiness of mind.

9. *Damah* [the restraint of the organs of senses.]—act of checking the external organs.

10. *Tapah* [austerities]—own religion.

11. *Sāmyam* [equality]—want of the feeling which discriminates between a friend and a foe.

12. *Titikshā* [endurance]—at the offence committed by others.

13. *Uparatih* [abstension from prescribed acts]—quality of being unconcerned even in obtaining what is beneficial to a person.

14. *Çrutam* [disquisition on the sacred Scriptures]—dissension regarding the sacred Scriptures.

[JĪVA GOSVAMIN'S GLOSS—V. 26.]

1. *Satyam* [truthfulness]—act of speaking truth.

2. *Çaucham* [purity]—holiness.

3. *Dayā* [compassion]—inability to bear the distress of others ; for this reason to protect one who has sought for protection and to make friends with the votaries.

4. *Kshāntih* [patience]—act of keeping the mind under control when in anger.

5. *Tyāgah* [generosity]—liberality (act of making profuse gifts.).

6 *Samtoshah* [contentment] – natural satisfaction.

7. *Ārjjavam* [simplicity]—want of (moral) crookedness. This is conducive of all good.

8. *Çamah* [quietness of mind]—inactivity of mind. This is conducive of extreme firmness (of mind.)

9. *Damah* [restraint of the organs of senses]—inactivity of the external organs.

10. *Tapah* [austerities]—sports in the forms of which Kshatriya was the first ; the nature of the different incarnations.

11. *Sāmyam* [equality]—want of discrimination between a friend and a foe.

12. *Titikshā* [endurance]—act of forbearing the fault of others.

13. *Uparatih* [abstention from prescribed acts]—indifference in gaining (even) what is beneficial.

14. *Çrutam* [disquisiton on the sacred Scriptures]—the scriptural discussion.

[ÇRĪDHARA'S GLOSS—V. 27.]

1. *Jnānam* [Knowledge]—knowledge regarding self.

2. *Virakti* [moral apathy]—devoid of thirst for anything.

3. *Aiçvaryyam* [ruling capacity]—ruling authority.

4. *Çauryyam* [bravery]—courage in battle.

5. *Tejah* [prowess]—distinguished bravery.

6. *Balaṃ* [strength]—capacity (of doing anything).

7. *Smṛitih* [enquiry......duties]—inquiry into the meaning of the different kinds of duties.

8. *Svātantryaṃ* [independence]—state of not being dependent on anything.

9. *Kauçalam* [skillfulness in acts]—skillfulness in performing anything.

10. *Kānti* [beauty]—external loveliness.

11. *Dhairyyaṃ* [firmness]—state of not being eagar.

12. *Mārdavaṃ* [pliancy......]—softness of heart.

[JĪVA GOSVAMIN'S GLOSS—V. 27.]

1. *Jnānaṃ* [Knowledge]—there vere five kinds of knowledge, namely :—(1) quatily of being intellectual ; (2) greatfulness ; (3) the knowledge of (the circumstances of) time, place and object, ; (4) the knowledge of all things ; (5) the knowledge of one's ownself.

2. *Virakti* [maral apathy]—want of thirst for evil things.

3. *Aiçvaryyaṃ* [ruling capacity]—the acts of a ruler.

4. *Çauryyaṃ* [bravery]—courage in battle.

5. *Tejah* [prowess]—power ; it includes supremacy.

6. *Balaṃ* [strength]—capacity (to do a thing) difficult to be performed with quickness.

7. *Smritih* [enquiry......duties]—enquiry as to the purpose of particular duties. Where the reading is *Dhṛiti* (धृति), the meaning should be—'although there is cause for regret, yet not evincing any anxiety for it.'

8. *Svātantryaṃ* [independence]—subjection to no one.

9. *Kauçalaṃ* [skillfulness in acts]—three kinds of expertness in acts.

10. *Kānti* [beauty]—liveliness of the different part of the body ; this may be classified into four heads with reference to (1) whole body ; (2) its different members ; (3) complexion, flavour, smell, touch, and sound ; flavour has reference to the lips and touch to the leg, &c. ; (4) age from which the beauty of women be judged.

11. *Dhairyyaṃ* [firmness]—unsteadiness.

12. *Mārdavaṃ* [pliancy]—feeling of the mind full of love. This is also expressive of the subjection to love.

[ÇRĪDHARA'S GLOSS—V. 28.]

1. *Prāgalvyaṃ* [Arrogance]—too much show (extreme brightness).

2. *Praçrayah* [courtesy]—humility.

3. *Çīlaṃ* [good conduct]—good behaviour.

4. *Saha-oja-balāni* [activity......senses]—the activities of the organs of senses and actions.

5. *Bhagah* [sources of enjoyment]—place of enjoyment.

6. *Gāmvīryyaṃ* [gravity]—quality of being not overpowered by sorrow.

7. *Sthairjyam* [steadiness]—the quality of not being fickle.

8. *Āstikyam* [reverence]—the quality of being respectful.

9. *Kirttih* [glory]—fame.
10. *Mânah* [honor]—the quality of being adorable.
11. *Anahankritih* [pridelessness]—freedom from pride.

[JĪVA GOSVAMIN'S GLOSS—V. 28.]

1. *Prāgalbhyam* [Arrogance]—too much show (extreme brightness).

2. *Praçrayah* [courtesy]—humility ; this is indicative of bashfulness ; quality of being able to pay due respect to others ; and also includes the act of using sweet words to others.

3. *Çīlam* [good conduct]—good character ; this also includes act of taking refuge under the care of good men.

4. *Sahah* [capacity of mind]—mind's activity.

5. *Ojah* [strength......]—activity of the organs of senses.

6. *Balam* [vigour......]—power of the organs of actions.

7. *Bhagah* [sources of enjoyment]—these are classed under the three heads :—(1) the sources of enjoyment (2)—of happiness, (3)—of being full of all kinds of wealth.

8. *Gāmbvīryyam* [gravity].— It refers to such a state of mind from which the object of a person's mind can be gathered with difficulty.

9. *Sthairyyam* [steadiness]—state of not moving.

10. *Āstikyam* [reverence]—the state of being full of eyes of person versed in the Scripture.

11. *Kīrttih* [glory]—the condition of being full of good qualities ; fame ; this is indicative of being an object of attachment to other people.

12. *Mānah* [honor]—the state of being adored.

13. *Anahankritih* [pridelessness]—although endued with the foregoing qualities, yet devoid of pride.

[ÇRĪDHARA'S GLOSS—V. 29.]

1. *Ete cha anye cha* [...... these and others also]—these thirty-nine and others (including) the act of seeking refuge in the Supreme Lord, &c.

2. *Mahā gunāh* [great qualities]—high qualities.

3. *Yatra* [in whom]—in Çrīnivāsa (Krishna).

4. *Nityāh* [eternal]—natural.

5. *Na viyanti* [did......annihilated]—did not become destroyed.

[JĪVA GOSVAMIN'S GLOSS—VV. 29 AND 30.]

1. *Anye cha* [others also].—The particle *cha* (च) includes other qualities than those already described in the previous verses, namely,—friendliness to Brāhmanas ; the quality of practising all kinds of *siddhis* ; and also the Supreme Lord's act of assuming the form of an idol ; the contentment and other qualities having reference to the devotees have been described in other places ; the quality of being chosen on account of his great attributes as well as by reason of His being the object of desire, may be added to this list ; in other places, His qualities have been described, expressive of the unsteadiness and in a smaller degree ; in this verse, however, the eternal and entire qualities have been stated.

2. *Nityâh* [eternal]. – The text of Vyâsa runs thus :—'The eyes of the dwellers of Dvârakâ do not become satisfied, inasmuch as the body of the Imperishable is the abode of beauty' * The words *Nityâ* (नित्या), and *Na viyanti* (न वियन्ति) are expressive of His another quality of having received His own perpetual nature. Then the attributes not attainable by men and gods are described as follow :—the determination of truth-telling on His advent; restrainer of the Illusion which is beyond the reach of thought ; although there are special advents, yet He is the only supporter of the qualities of goodness which is entire in itself ; rulership of the universe ; act of ordaining the ultimate good end of a slain enemy ; the act of drawing towards Him the votaries who are themselves pleased in their mind ; act of serving Brahmâ, Rudra, &c. ; the quality of having power of His own nature which is great and beyond the reach of thought; the attribute of the daily advent of new beauties on account of His being eternal ; the regulator of Illusion, although descended on earth as the *Purusha* ; superintendence over the objects of creation in the universe ; the qality of being like the seed of incarnation of attributes ; the quality of being adorned with pores of hair each of which contain a universe ; the character of Vâsudeva and Nârâyaṇa ; the character of the great energy (personified) which is inherent in the Supreme Lord, and beyond the reach of thought ; the character of a giver of salvation to the enemy, during the period when the Supreme Lord assumed the form of Kṛishṇa ; the attribute of being full of sublimity of His wonderful beauty, &c. ; the character of bestowing happiness to all, even to those who have no senses or organs of senses. These are not exhaustive, but are mentioned only to give an insight into the nature of the qualities with which the Supreme Lord is endued, and are not specially mentioned in the text ; because Brahmâ said 'Who can measure (count) the various qualities of thee who is full of attributes and whose advent on earth is for the benefit of the universe ?' †

I am lamenting over my ownself (*a*) and thee, also (who art) the best of gods, similarly, over the gods, the sages, the fathers, the good men, all the castes and conditions of life. 31.

(*a*) *Âtmânam* [my ownself]—this should be read with '*Tena rahitaṃ*' (तेन रहितं) (*Jîva*),

Having abandoned her own abode—the lotus-group (*a*), and being too much attached to (*b*) the beauty of whose feet (*c*), that Goddess of Prosperity, serveth (*d*) the

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* नित्यं निरीक्ष्यमाणानां यदपि द्वारकौकसाम् ।
न वितृप्यन्ति हि दृशः श्रियो धामाङ्गमच्युतम् ॥

† गुणात्मनस्तेऽपि गुणान् विमातुं हितावतीर्णस्य क ईशिरेऽस्येत्यादि ॥

same, being desirous of attaining the Final Beatitude (in the shape of a side-look) of the outer-corner of whose eyes (*e*), the (beings) of whom Brahmā is the first (*f*), (though) themselves are the refuge of the best of men (*g*), fully practised austerities for a long period (*h*). 32.

(*a*) *Aravinda-vanam-vihāya* [Having......group]—*See Jīva*, 4.
(*b*) *Anuraktā* [being......attached to]—*See Çrīdhara* 8.
(*c*) *Yat-pāda-saubhagam* [the beauty of whose feet]—*See Çrīdhara*, 7.
(*d*) *Bhajate* [serveth]—*See Çrīdhara*, 9 ; and *Jīva*, 5.
(*e*) *Yadapānga-moksha-kāmāh* [being......eyes]—*See Çrīdhara*, 3 ; and *Jīva*, 2.
(*f*) *Brahmādayah* [the......first]—*See Çrīdhara*, 2.
(*g*) *Bhagavat-prapannāh* [......themselves......men]—*See Çrīdhara*, 5 ; and *Jīva*, 1.
(*h*) *Vahu-titham* [for a long period]—*See Çrīdhara*, 4 ; and *Jīva*, 3.

[Çrīdhara's gloss—V. 32.]

1. This and the next four verses state that Krishṇa's separation is very difficult to be borne.
2. *Brahmādayah* [the......first].—Brahmā and others.
3. *Yadapānga-moksha-kāmāh* [being......eyes]—who were anxious to have a kind look upon them by the Goddess of Prosperity.
4. *Vahu-titham* [for a long period]—(Brahmā and others performed austerities) for a long time.
5. *Bhagavat-prapannāh* [......themselves...men]—sought shelter in Brahmā, &c.
6. *Sā Çrīh* [that Goddess of Prosperity]—(Here Lakshmī is meant).
7. *Yat-pāda-saubhagam* [the beauty of whose feet]—the beauty of Krishṇa's feet.
8. *Anuraktā* [being......attached to]—having love for them.
9. *Bhajate* [serveth]—adores that feet.

[Jīva Gosvamin's gloss—V. 32.]

1. *Bagavat-prapannāh* [...... themselves...... men].—He who has taken shelter in the Supreme Lord.
2. *Yadapānga-moksha-kāmāh* [being......eyes].—He also being an object of love is desirous of having side-look of the Goddess of Prosperity. Here Brahmā and others are referred to.
3. *Vahu titham* [a long period]—for a long time. It took many years to attain the final result of the austerities performed by Brahmā, &c.
4. *Aravinda-vanam-vihāya* [Having......group]—the purport of this is that Lakshmī surpassed the beauty of the lotus.
5. *Bhajate* [serveth]—even the Goddess of Prosperity serveth.

(My) body being completely adorned with (*a*) the foot-prints (*b*) full of prosperity, of that Supreme Lord, (whose foot-prints) are marked with the lotus (*c*), thunderbolt, hook (goad), and flags (*d*), I, having obtained prosperity (*e*) from whom (*f*) shined surpassing in beauty the three worlds (*g*), (subsequently) on the annihilation of that (prosperity) (*h*), that Lord hath abandoned (*i*) me (Earth who) had (thus) became proud (*j*). 33.

(*a*) *Samalankṛitângî* [......body......with]— *See Çrîdhara*, 6.
(*b*) *Ketaih* [......prints]— „ „ 5.
(*c*) *Avja*, &c. [with lotus, &c.]— „ „ 4.
(*d*) *Ketu* [flags]— „ „ 3.
(*e*) *Vibhûtim* [prosperity]— „ „ 8.
(*f*) *Tatah* [from whom]— „ „ 7.
(*g*) *Trîn lokân atyaroche* [shined ...... worlds]— *See Çrîdhara*, 9.
(*h*) *Tadante* [on the annihilation of that......]— „ „ 10.
(*i*) *Vyasṛijat* [hath abandoned]— „ „ 12.
(*j*) *Utsmayatîm* [......had......proud]— „ „ 11.

[Çrîdhara's gloss—V. 33.]

1. *Tasya Bhagavatah* [of that Supreme Lord]—(of Kṛishṇa).
2. *Çrîmat* [full of prosperity]—in which there is prosperity.
3. *Ketu* [flags]—banners.
4. *Avja*, &c. [with lotus, &c.]—(marks of lotus and other things mentioned in the text).
5. *Ketaih* [......prints]—marks (the feet in which there are marks of lotus, thunderbolt, &c ; or by the feet which are the refuge of the lotus, thunder-bolt, &c).
6. *Samalankṛitângî* [.. ...body......with]—(Earth) whose body was fully adorned by the feet, &c., that I (Earth)
7. *Tatah* [from whom]—from that Supreme Lord.
8. *Vibhûtim* [prosperity]—wealth and grandeur.
9. *Trîn lokân atyaroche* [shined......worlds].—I look more beautiful than the three worlds together.
10. *Tadante* [on the annihilation of that......]—(subsequently) when that prosperity was annihilated (then).
11. *Utsmayatîm* [......had......proud]—who was arrogant.
12. *Vyasṛijat* [hath abandoned]—hath left (me).

Being independent, it is known, He lessened (*a*) my great burden (in the shape of) one hundred *Akshauhiṇî* (*b*)

of the kings (*c*) belonging to the race of *Asuras* (*d*) and (also) thou (*e*) being of incomplete number of legs (*f*) and (therefore) distressed (*g*), He assumed (*h*) the beautiful form in the Yadu race (for the purpose of) making thee (*i*) with His manliness (*j*) full of complete legs (and healthy) (*k*). 34.

(*a*) *Apānudat* [lessened]—*See Çrīdhara*, 5.

(*b*) *Akshauhiṇī-çatam* [one......*Akshauhiṇī*]—*See Çrīdhara*, 4 ; and for the explanation of the word *Akshauhiṇī* (अक्षौहिणी) *See* p. 287.

(*c*) *Rājnām* [of the kings]—*See Çrīdhara*, 3.

(*d*) *Āsura* [belonging to the race of *Asuras*]—*See Çrīdhara*, 1 and 2.

(*e*) *Tvām* [thou]— „ „ 8.

(*f*) *Ūnapadam* [of incomplete number of legs]— „ „ 6; and *Jīva*, 2.

(*g*) *Duhstham* [distressed]— „ „ 7.

(*h*) *Avibhrat* [assumed]— „ „ 12.

(*i*) *Ātmani* [thee]— „ „ 10; and *Jīva*, 3.

(*j*) *Paurushena* [with His manliness]— „ „ 9.

(*k*) *Sampādayan* [full of complete legs......]— „ „ 11 ; „ „ 4.

[ÇRĪDHARA'S GLOSS—V. 34.]

1. *Āsura* [belonging to the race of *Asuras*]—relating to *Asura*.
2. *Vamça* [race]—whose race had connection with the *Asuras* (demons).
3. *Rājnām* [of the kings]—of the kings belonging to that race.
4. *Akshauhiṇī-çatam* [one......*Akshauhiṇī*]—(these have been compared to) the great burden of the earth.
5. *Apānudat* [lessened]—took away.
6. *Ūnapadam* [of incomplete number of legs]—(on account of) not having full number of four legs.
7. *Duhstham* [distressed]—sorrowful.
8. *Tvām* [thou]—thou also.
9. *Paurushena* [with His manliness]—by the form of a man.
10. *Ātmani* [thee]—in thee.
11. *Sampādayan* [full of complete legs......]—with a view to make thee full of complete number of legs, that is to say, to make thee (Dharma) healthy.
12. *Avibhrat* [assumed]—held.

[JĪVA GOSVAMIN'S GLOSS—V. 34.]

1. In ancient times the *Asuras* were the kings. Where the reading is *Asura-veça* (आसुर वेश), meaning would be—'entered as an *Asura*.'
2. *Ūnapadam* [of incomplete number of legs]—thou who art not with the requisite number of legs.
3. *Ātmani* [thee]—in thy ownself which is the refuge (of the legs).
4. *Sampādayan* [full of complete legs......]—making up the complete number of legs.

What woman can bear the separation of that Greatest of Beings (who) by His look of love (*a*), beautiful smile (*b*), sweet conversation (*c*) used to steal away (*d*) the steadiness (*e*) with pride (*f*) of the women of (the city of) Madhu (*g*), and being adorned with whose feet (*h*), (I felt the pleasure of) the erection of my hair (*i*). 35.

(*a*) *Premâvaloka* [......His look of love]—*See Çrîdhara*, 2 ; and *Jîva* 2.
(*b*) *Ruchira-smita* [......beautiful smile]—„ „ 3 ; and „ 2.
(*c*) *Valgu-jalpaih* [sweet conversation]—„ „ 4 ; and „ 2.
(*d*) *Aharat* [used to steal away]— „ „ 8 ; and „ 6.
(*e*) *Sthairyam* [steadiness]— „ „ 7 ; and „ 5.
(*f*) *Samânam* [with-pride]— „ „ 6 ; and „ 4.
(*g*) *Madhumâninînâm* [of the women......Madhu]—*See Çrîdhara*, 5 ; and *Jîva*, 3.
(*h*) *Yadanghri-vitankitâyâh* [being...feet]—*See Çrîdhara*, 9 ; and *Jîva*, 7.
(*i*) *Romotsavah* [......erection of......hair]— „ „ 10 ; and „ 8.

[Çrîdhara's gloss—V. 35.]

1. What woman can bear His (Krishṇa's) separation ?
2. *Premâvaloka* [......His look of love]—affectionate look.
3. *Ruchira-smita* [......beautiful smile]—tasteful (heart-stealing) smile.
4. *Valgu-jalpaih* [sweet conversation]—heart-stealing talk (by all these).
5. *Madhumâninînâm* [of the women .....Madhu]—*Satyabhâmâ* and others.
6. *Samânam* [with pride]—with proudness.
7. *Sthairyam* [steadiness]—calmness (of mind).
8. *Aharat* [used to steal away]—took away.
9. *Yadanghri-vitankitâyâh* [being......feet]—adorned with the feet full of dust.
10. *Romotsavah* [......the erection of hair] -the erection of hair is caused (by the contact with whose feet) in the shape of new grass, &c.

[Jîva gosvamin's gloss—V. 35.]

1. Who (what women) can endure the separation of Krishṇa ?
2. *Premâvaloka-ruchira-smita-valgu-jalpaih* [by......conversation]—by all these.
3. *Madhumâninînâm* [the women......Madhu]—Satyabhâmâ and others whose pride (for chastity, &c) are inebrieting like liquor.
4. *Samânam* [with pride]—with proudness.
5. *Sthairyam* [steadiness]—calmness.
6. *Aharat* [used to steal away]—(Krishṇa who) took away.
7. *Jadanghri-vitankitâyâh* [being ...... feet]—adorned with whose feet besmeared with dust.

8. *Romatsavah* [......erection of......hair]—the new grass, &c., have been compared to the erection of hair in pleasure.

When they, Dharma and Earth, were thus speaking, the sage-like king, named Parıkshit reached (the banks of) the Sarasvatı (flowing) eastwards. 36.

FINIS OF THE SIXTEENTH CHAPTER, NAMED THE CONVERSATION OF DHARMA AND EARTH, IN THIS STORY OF NAIMIÇA, IN THE FIRST BOOK, IN THE ÇRĪMADBHĀGAVATA, THE GREAT PURĀṆA, AND THE VYĀSA'S TREATISE OF THE SELF-DENYING DEVOTEES.

CHAPTER XVII.

(THE CHASTISEMENT OF KALI.)

In that place (*a*), said Suta, the king (Parikshit), saw a cow and a bull (who were) being hurt (*b*), like (beings) without a protector, and also the Çudra in whom, there is insignia of royalty, holding a rod in his hand ; 1.

A bull, white like the lotus fibre (*c*), as if passing urine (*d*), in fear (*e*), trembling (*f*), with one leg, distressed, and oppressed by the Çūdra ; 2.

A cow also milching righteousness (*g*), extremely distressed, hurt by the foot of a Çudra, bereft of (its) calf (*h*) with face full of tears, lean (*i*), and desirous of eating grass (*j*). 3.

(*a*) *Tatra* [In that place]—*See Jīva*, 1. (v. 1.)
(*b*) *Hanyamānaṃ* [......being hurt]—*See Çrīdhara*, 1. (v. 1).
(c) *Mriṇāla-dhavalaṃ* [white like the lotus fibre]—*See Çrīdhara*, 1. (v. 2).
(*d*) *Mehantam-iva* [as if passing urine]— „ „ 3. „
(*e*) *Vibhyataṃ* [in fear]— „ „ 2. „
(*f*) *Vepamānam* [trembling]— „ „ 4. „
(*g*) *Dharma-dughāṃ* [milching......righteousness]—*See Çrīdhara*, 1. (v. 3).
(*h*) *Vivatsām* [bereft of......calf]— „ „ 4. „
(*i*) *Kshāmām* [lean]— „ „ 2. „
(*j*) *Yavasaṃ ichchhatīṃ* [......grass]— „ „ 3. „

[Çrīdhara's gloss—V. 1.]

1. *Hanyamānaṃ* [......being hurt]—who were being beaten.

[Jīva gosvamin's gloss—V. 1.]

1. *Tatra* [In that place].—When suddenly the Çūdra came in that place, the king also reached there.

[Çrīdhara's gloss.—V. 2.]

1. *Mriṇāla-dhavalaṃ* [white like the lotus fibre]—as white as the lotus root or fibre.

2. *Vibhyatam* [in fear] – on account of fear.

3. *Mehantam-iva* [as if passing urine]—passing urine or stale as persons do when (in a fearful condition). This indicates that Dharma who had only one leg was passing urine by reason of which he was becoming weaker every moment and was apprehensive of fear also for this account.

4. *Vepamānam* [trembling].—(He, Dharma, in the shape of a bull) was shaking.

[ÇRĪDHARA'S GLOSS—V. 3.]

1. *Dharma-dughām* [milching......righteousness]—whose milk produces clarified butter which is necessary for the performance of rites by the ritualists and to be used with their food when inaugurating ritual ceremonies.

2. *Kshāmām* [lean]—weak.

3. *Yavasam ichchhatīm* [......grass]—anxious for grass.

4. *Viratsām* [bereft of......calf]—on account of the loss of production in the shape of crops, &c., she is called bereft of her offspring). It may be explained in another way :—The earth became lean for want of the sacrifices, therefore, it implies that she is anxious for her shares of the sacrifices.

(The king) who was sitting in a chariot adorned with gold (*a*) and whose bow was fully arrayed (*b*), asked the (Çūdra dressed in gold) in words (voice) deep as (the rumblings of) clouds. 4.

(*a*) *Kārttasvara-parichchhadam* [adorned with gold]—*See* *Çrīdhara*, 1.
(*b*) *Samāropita-kārmukah* [whose bow......arrayed]— „ „ 2.

[ÇRĪDHARA'S GLOSS—V. 4.]

1. *Kārttasvara-parichchhadam* [adorned with gold]—(who is) dressed with garment embroidered with gold.

2. *Samāropita-kārmukah* [whose bow......arrayed]—whose bow was adorned with (cord, &c.).

(O) mighty, who art thou that art injuring (*a*) the weak by force in this world whose protector I am ; and in the garb of an actor, thou hast become a king (*b*), but by (thy) actions (thou appearest as one who is) not a twice-born (*c*) ? 5.

(*a*) *Hamsi* [......injuring]—*See* *Çrīdhara*, 1.
(*b*) *Natavat vaçena naradeva* [in the garb......king]—*See* *Çrīdhara*, 2.
(*c*) *Karmanā advijah* [by...... twice-born]—*See* *Çrīdhara*, 3 ; and *Jīva*, 1.

[ÇRĪDHARA'S GLOSS—V. 5.]

1. *Hamsi* [......injuring]—hurting.

2. *Natavat veçena naradevah* [in the garb......king].—Do thou say that art thou a king ?—from thy dress only, thou art appearing (to me) so.

3. *Karmaṇā advijah* [by......twice-born]—but by thy actions thou seemed to be a Çûdra.

[JÎVA GOSVAMIN'S GLOSS—V. 5.]

1. *Advijah* [not a twice-born]—one who is inimical with the twice-borns.

On the departure at a distance of Krishṇa with the Holder of the Gāṇdîva (Arjuna), thou who art beating in a solitary place (*a*) the innocent (*b*), art a wicked (*c*) person and (therefore) fit to be killed (*d*). 6.

(*a*) *Rahasi* [in a solitary place]—*See Çrîdhara*, 2.
(*b*) *Açochyān* [innocent]— „ „ 1.
(*c*) *Çochyah* [a wicked]— „ „ 3.
(*d*) *Vadham arhasi* [fit to be killed]—*See Çrîdhara*, 4.

[ÇRIDHARA'S GLOSS—V. 6.]

1. *Açochyān* [innocent]—the innocent persons.
2. *Rahasi* [in a solitary place]—in private.
3. *Çochyah* [a wicked]—one fit to lament ; that is to say, an offender.
4. *Vadham arhasi* [fit to be killed]—therefore, thou art fit to be slain.

[JÎVA GOSVAMIN'S GLOSS—V. 6.]

1. The Supreme Lord (Krishṇa) promised Arjuna to the following effect :—'O son of Prithā, thou shalt find me (again)'. * But it has been mentioned in the *Svarga Parva* of the *Mahābhārata* that there shall be a meeting of both. 'In that place, Govinda who assumed the form of a Brahma and was present with his body marked with the emblems seen before, adorned with the heavenly dress and implored by the powerful Arjuna, was seen (by the latter) as Yudhishthira himself saw *Madhusûdana*.' †

Who art thou (*a*), white like the lotus fibre, walking with one leg having been bereft of three legs ? What god (*b*) in the form of a bull is (present before us) to make us extremely sorrowful ? 7.

(*a*) *Tvam vā* [Who art thou]—*See Çrîdhara*, 2.
(*b*) *Kim kachit devah* [What god...]— „ 3.

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* मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे इति । (*Gita*).

† ददर्श तत्र गोविन्दं ब्राह्मेण वपुषान्वितं । तेनैव दृष्टपूर्व्वेण सादृश्येनोपसूचितम् ॥
दीप्यमानं स्ववपुषा दिव्यैरस्त्रैरुपस्कृतम् । उपास्यमानं वीरेण फाल्गुनेन सुवर्चसा ॥
यथास्वरूपं कौन्तेयस्तथैव मधुसूदनमिति ।

[ÇRÎDHARA'S GLOSS—V. 7.]

1. This verse enquires about the particulars of the bull.
2. *Tvaṃ vā* [Who art thou]—who are you ?
3. *Kiṃ kichit devah* [What god......]—(then) Parîkshit himself presuming to the effect—'Is any god in bull's form present before me ?'

Embraced by the rod-like arm (*a*) of the best of the descendants of Kuru (*b*), (the tears of grief) of no other beings have on no occasion, fallen on this earth, except thy (tears of) grief (*c*) . 8.

(*a*) *Dordaṇḍa-parirambhite* [Embraced......arm]—*See Çrîdhara*, 1.
(*b*) *Kauravendrāṇāṃ* [of the best......Kuru]—the Pāṇḍava princes.
(*c*) *Te Çuchah* [thy......grief]—*See Çrîdhara*, 2.

[ÇRÎDHARA'S GLOSS—V. 8.]

1. *Dordaṇḍa-parirambhite* [Embraced ...... arm].—Protected under the embrace of the arms (on earth).

2. *Te Çuchah* [thy......grief]—except thy tears from the eyes on account of grief, no other person's tears have fallen on any occasion. This verse is expressive of sorrow.

(O) son of Surabhi (*a*), do not lament (*b*) on this (behalf) (*c*); let thy fear from the *Çūdra* (*d*) be dispelled. (O) Mother (*e*), do not cry (*f*) while I (exist as) the chastiser (*g*) of the wicked. Good (*h*) betide thee. 9.

(*a*) *Saurabheya* [(O) the son of Surabhi].—Dharma is addressed here. *See Çrîdhara*, 2.
(*b*) *Mā çuchah* [do not lament] —*See Çrîdhara*, 4.
(*c*) *Atra* [this......]— „ „ 3.
(*d*) *Vṛishalāt* [from the *Çūdra*]—from Kali.
(*e*) *Amva* [(O) Mother]—*See Çrîdhara*, 6.
(*f*) *Mā rodīh* [do not cry]—„ „ 9.
(*g*) *Çāstari* [chastiser]— „ „ 7.
(*h*) *Bhadraṃ* [good......]— „ „ 8.

[ÇRÎDHARA'S GLOSS—V. 9.]

1. Parîkshit is again addressing the aggrieved (Dharma and the cow).
2. *Saurabheya* [(O) the Son of Surabhi]—(O) the progeny of cow.
3. *Atra* [this......]—in this matter.
4. *Mā Çuchah* [do not lament]—do not grieve (thyself).
5. *Vyetu* [......dispelled]—pass off.

6. *Amva* [(O) Mother].—This is said in addressing the cow (the former part of the verse being addressed to the bull (Dharma).
7. *Çâstari* [chastiser]—(while I am alive as) punisher.
8. *Bhadram* [good......]—let thou be blest with good.
9. *Mâ rodîh* [do not cry]—do not lament.

(O) virtuous (*a*), like those of the persons inebriated with liquor, are annihilated the glory, life, fortune (*b*), condition while undergoing transmigration (*c*) and all of (the ruler), all (*d*) the subjects of whose territories are frightened (*e*) by the wicked (*f*). 10.

To remove the trouble of the distressed is verily the greatest duty of a king, therefore, I shall kill this worst of the oppressors of beings. 11.

(*a*) *Sâdhvi* [(O) virtuous]—*See Çrîdhara*, 2.
(*b*) *Bhagah* [fortune]— " " 6.
(*c*) *Gatih* [condition .....transmigration]—*See Çrîdhara*, 7.
(*d*) *Sarvâh* [all]— " " 3.
(*e*) *Trasyante* [frightened]— " " 5.
(*f*) *Asâdhubhih* [by the wicked]— " " 4.

[Çrîdhara's gloss—V. 10]

1. These two verses state that Parîkshit determined to kill the wicked not for the benefit of the earth, but for his own benefit.
2. *Sâdhvi* [(O) virtuous]—(O) righteous (lady addressing the Earth).
3. *Sarvâh* [all]—every one whatsoever.
4. *Asâdhubhih* [by the wicked]—by the mishievous persons.
5. *Trasyante* [frightened]—oppressed.
6. *Bhagah* [fortune]—fate.
7. *Gatih* [condition......transmigration]—next world.

Who hath cut assunder (*a*) thy three legs, (O) son of Surabhi, who had four legs ? Let there be none (so distressed) as thou art (*b*), in the kingdom of those sovereigns who were the followers of Krishna. 12.

(*a*) *Kah Avriçchat* [Who hath cut assunder]—*See Çrîdhara*, 2.
(*b*) *Tvâdriçah* [......as thou art]— " " 3.

[Çrîdhara's gloss—V. 12.]

1. Again the bull was addressed in this verse.
2. *Kah Avriçchat* [Who hath cut assunder ?]—who hath cut off.
3. *Tvâdriçah* [......as thou art]—distressed persons like thee.

Good betide thee (*a*), (who art) righteous, and by whom sin was never committed. (O) Bull, do thou say (*b*) unto me (fully), who is the defiler of the glory (*c*) of the sons of Prithā by causing thee deformed (*d*) ? 13.

(*a*) *Vah* [thee]—*See Çrīdhara*, 1
(*b*) *Ākhyāhi* [···say]— „ 4.
(*c*) *Kīrtti-dūshaṇam* [the defiler of the glory]—*See Çrīdhara*, 3.
(*d*) *Ātma-vairūpya-kartāraṃ* [causing thee deformed]—*See Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 13.]

1. *Vah* [thee]—(Let good attend) to all of you.
2. *Ātma-vairūpya-kartāraṃ* [causing thee deformed]—the person who made thee deformed by cutting thy feet.
3. *Kīrtti-dūshaṇam* [the defiler of the glory]—who is the spoiler of the glory of the Pāṇdavas ?
4. *Ākhyāhi* [...say]—tell (me).

(Such persons) (*a*) who add distress (*b*) to men without any fault (*c*), are always afraid of me (*d*). Verily, good shall accrue (*e*) to the virtuous by repressing the wicked. 14.

(*a*) *Asya* [Such persons]—*See Çrīdhara*, 4.
(*b*) *Aghaṃ yunjan* [who add distress]—*See Çrīdhara*, 3.
(*c*) *Anāgasi* [without any fault]— „ „ 2.
(*d*) *Sarvataḥ madbhayaṃ* [always afraid of me]—*See Çrīdhara*, 5.
(*e*) *Bhadraṃ eva syāt* [Verily, good shall accrue]—„ „ 6.

[ÇRĪDHARA'S GLOSS—V. 24.]

1. How benefit shall accrue unto the bull by the latter's informing Parīkshit as to the name of the person who had deformed the bull by cutting off his three legs ? This verse states the reason.
2. *Anāgasi* [without any fault]—innocent.
3. *Aghaṃ yunjan* [who add distress]—who add misery.
4. *Asya* [Such persons]—such kind of persons.
5. *Sarvataḥ madbhayaṃ* [always afraid of me]—apprehensive of danger from me on all occasions.
6. *Bhadraṃ eva syāt* [Verily, good shall accrue]—benefit shall accrue to the good man.

I (who am independent) shall take off the arms with bracelet (thereon) (*a*) of him, although manifestly not a mortal (*b*), (who) being uncontrolled (*c*) on this (earth) causeth distress (*d*) of innocent (*e*) beings. 15.

(*a*) *Sāngadam* [with bracelet......]—*See Çrīdhara*, 6.
(*b*) *Amarttasya* [not a mortal]— „ „ 4.
(*c*) *Niraṅkuçah* [uncontrolled]—(literally)—not held by a hook (here) unchecked.
(*d*) *Āgaskrit* [causeth distress]—*See Çrīdhara*, 3.
(*e*) *Anāgahsu* [innocent]— „ „ 2.

[ÇRÎDHARA'S GLOSS—V. 15.]

1. In this verse Parīkshit says to the bull and the cow that they should not be apprehensive of his being unable to inflict punishment to Kali.
2. *Anāgahsu* [innocent]—to these who are without any fault.
3. *Āgaskrit* [causeth distress]—giveth offence.
4. *Amarttasya* [not a mortal]—of him who is a god.
5. *Āhartta* [shall take off]—I shall gather together.
6. *Sāngadam* [with bracelet......].—This adjective implies that the arms should be taken off from the very root.

The greatest duty of a king who punisheth (*a*) according to the (ordinances of the) sacred Scriptures, others who go astray (during the time) without calamity, in this (world), is verily to protect those who are firm in (their) own religion. 16.

(*a*) *Çāsatah* [who punisheth]—who inflicts punishment to the impious. (*Çrīdhara*).

Dharma said : these words (*a*) which make fearless the distressed (*b*) are worthy (*c*) of thee, the descendants of Pāṇdu on account of whose (good) qualities, the glorious Krishṇa engaged (Himself) in (the acts) of which the embassy was the first (*d*). 17.

(*a*) *Vachah* [words]—*See Çrīdhara*, 2.
(*b*) *Ārttābhayam* [which make fearless the distressed]—*See Çrīdhara*, 1.
(*c*) *Yuktam* [are worthy]— „ „ 3.
(*d*) *Dautyādau* [......of which......first].—This refers to services which Krishṇa rendered to the Pāṇdavas during the battle of *Kurukshetra* and other difficulties which befell on them.

[ÇRÎDHARA'S GLOSS—V. 17.]

1. *Ārttābhayam* [which make fearless the distressed]—from which the distressed persons become fearless.
2. *Vachah* [words]—those words.
3. *Yuktam* [are worthy]—are fit for persons like you.

(O) the best of beings, we (*a*) who are fully bewildered by the difference in words (amongst the advocates of conflicting theories), do not know that Being from whom is (created) the seed of (our) distress. 18.

(*a*) *Vayam* [we]—*See Jīva*, 1.

[ÇRĪDHARA'S GLOSS—V. 18.]

1. This verse states that we are not acquainted with that Being who is the cause of misery of the animated beings ; the reason being that we have been extremely puzzled by discordant doctrines advocated by the contending parties.

[JĪVA GOSVAMIN'S GLOSS—V. 18.]

1. *Vayam* [we]—the theists, and those who have become puzzled by hearing the discordant doctrines advocated by the different persons. These persons do not know that Being who is beyond the reach of all persons.

Some who hideth the discriminating (power) (*a*), call the Individual Spirit as the Lord of the Individual Spirit (*b*) ; the others (*c*) (attribute the same) to the divine causes (*d*) (derived from the influence of planets, gods, &c.) ; others (*e*) (call) the acts (to be the same) (*f*) ; and others (again ascribe the same) to (*g*) Nature. 19.

(*a*) *Vikalpavasanāh* [who......discriminating......]—*See Çrīdhara*, 2,
(*b*) *Ātmānam ātmanah prabhum* [the Individual Spirit as the Lord of the Individual Spirit]—*See Çrīdhara*, 3.
(*c*) *Anye* [the others]—*See Çrīdhara*, 6.
(*d*) *Daivam* [divine causes]—*See Çrīdhara*, 4.
(*e*) *Pare* [others]— „ „ 7 ; and *Jīva*, 2.
(*f*) *Karma* [acts]— „ „ 5.
(*g*) *Apare* [others......]— „ „ 8 ; and *Jīva*, 3.

[ÇRĪDHARA'S GLOSS—V. 19.]

1. In this verse the differences of different doctrines are shown.

2. *Vikalpavasanāh* [who......discriminating......]—the contemplative sages who covereth the power of discriminating the difference (between the Individual Spirit and the Supreme Spirit) ; or (it may be explained in another way) ; the infidels whose minds are engrossed in false arguments, say that gods, &c., have no power to be ordainers of happiness and misery, inasmuch as, they themselves are under the influence of acts ; and that acts are not the masters for ordaining happiness and misery, hence a person himself is his lord, and no other person.

3. *Ātmānam ātmanah prabhum* [the Individual Spirit as the Lord of the Individual Spirit]—(they call) themselves their lord (or ordainer of happiness

and misery). It is said that 'the Individual Spirit is the friend and foe of the soul of a person.' *

4. *Daivam* [divine causes]—(Fatalists say) that the deities consisting of planets, &c., are the lords of the Individual Spirit.

5. *Karma* [acts]—(The ritualists say that acts (ceremonies) are the lords of the Individual Spirit).

6. *Anye* [others]—those who follow the doctrine of divine influence (the Fatalists). They say that the gods of which planets, &c., are the first, are the ordainers of happiness and misery.

7. *Pare* [others].—The followers of the *Mîmāmsā* say the acts (to be the rulers of happiness and misery).

8. *Apare* [others......]—those who follow the doctrine of common sense say that Nature is the ordainer of happiness and misery.

[JÎVA GOSVAMIN'S GLOSS—V. 19.]

1. The persons who are bewildered by reason of following different doctrines respectively are enumerated in this verse. The followers of the *Vedas* approve this enumeration inasmuch as texts of the *Vedas* are the undisputed authority.

2. *Pare* [others]—performers of acts.

3. *Apare* [others......]—the followers of the *Sāṃkhya* philosophy.

Some (others) have also (*a*) ascertained (*b*). to this (effect) that (everything is) from (God) (who is) incomprehensible by argument (reason) (*c*), and undefinable (*d*). (O) sage-like king, do (thou) think over this (matter) agreeable to (thy) own intellect (*e*). 20.

(*a*) *Keshu api* [Some ...... also]—*See Çrîdhara*, 1.
(*b*) *Niçchayah* [ascertained]— „ „ 2.
(*c*) *Apratarkyāt* [......incomprehensible......argument...]—*See Çrîdhara*, 3.
(*d*) *Anirdeçyāt* [undefinable]— „ „ 4.
(*e*) *Atra svamanîshayā anurūpaṃ vimṛiça* [do...intellect]—*See Çrîdhara*, 5.

[ÇRÎDHARA'S GLOSS—V. 20.]

1. *Keshu api* [Some ...... also]—the theists also. 'Kesvapi' (केष्वपि) indicates that God is not easily obtainable.

2. *Niçchayah* [ascertained].—This is expressive of the conclusion to which the theists have arrived.

3. *Apratarkyāt* [......incomprehensible......argument......]—on account of (God) not being comprehensible by the mind.

4. *Anirdeçyāt* [undefinable]—who cannot be fully described by words. (From such God everything is created).

5. *Atra svamanîshayā anurūpaṃ Vimṛiça* [do......intellect]—do thou know by thy intellect.

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* आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मन इति ।

(O) the best amongst the best of the Brāhmaṇas (*a*), after Dharma had thus said, the Emperor (*b*) bereft of his bewilderment (distress) (*c*), by his concentrated mind, replied (*d*) him (Dharma) : 21.

(*a*) *Dvijasattama* [......the best......Brāhmaṇas].—Çaunaka is meant.
(*b*) *Samrāt* [the Emperor].—Parīkshit.
(*c*) *Vikhedah* [bereft of bewilderment......]—*See Çrīdhara*, 1.
(*d*) *Parya-chashta* [replied]— " " 2.

[ÇRĪDHARA'S GLOSS—V. 21.]

1. *Vikhedah* [bereft of bewilderment......]—his stupefaction (on account of grief), having been removed.

2. *Parya chashta* [replied]—said in turn (rejoined) or it means that he knew.

(O thou who art) conversant with righteousness (*a*), (as) thou hast been describing the (doctrine of) religion that the place (*b*) of the (person) who hath committed sin (crime) is also received by (one) who pointeth it out, (hence thou art) the righteousness itself which hath assumed the form of a bull ! 22.

(*a*) *Dharmajna* [(O...) conversant with righteousness].—Here Parīkshit is again addressing *Dharma* (in the shape of a bull).
(*b*) *Sthānam* [the place]—*See Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 22.]

1. Thou art describing the religious truth that 'even the murderer should not be pointed out' as it is not known whether the accused is really guilty or not, therefore thou art the righteousness itself.

2. *Sthānam* [the place]—the hell, &c.

Or (on the other hand), (it is) certain that the course of the Illusion of God (*a*) is also verily not within the reach of mind and words of the sentient beings. 23.

(*a*) *Deva-māyāyāh gatih* [the course......God]—*See Çrīdhara*, 2 ; and *Jīva*, 2.

[ÇRĪDHARA'S GLOSS— V. 23.]

1. This verse states that Dharma is not describing the cause of his distress on account of ignorance (to which men are liable to the Illusion of God).

2. *Deva-mâyâyâh gatih* [the course......God].—It is certain that the course of God's Illusion is not comprehensible by mind and expressible by the words of the sentient beings who bear the relation of killer and the killed respectively.

[JÎVA GOSVAMIN'S GLOSS—V. 23.]

1. To speak the truth is the self-evident doctrine of every religion, which is specially necessary for the protection of all religion. How is it that the theists should say that they do not know God ?—Because men are full of doubts on account of the prevalence of Kali by God's Illusion.

2. *Deva* [God].—This adjective is not affected by its association with the word *Mâyâ* (मायया) inasmuch as it (the Supreme Lord) is full of brightness, hence cannot be shadowed by *Mâyâ* (Illusion or ignorance) which has the tinge of darkness.

The austerity, purity, compassion, and truthfulness were thy (four) legs created in the *Satya* age (*a*) ; of these, three (legs) (*b*), have been broken (*c*) by pride (*d*), intercourse (with women) (*e*), and inebriety (*f*) the (various) parts of unrighteousness (*g*). 24.

(*a*) *Krite kritâh* [created in the *Satya* age].—For explanation of the *Satya yuga*. *See note* (*a*), p. 148.

(*b*) *Trayah* [three......]—*See Çrîdhara*, 3 ; and *Jîva*, 7.

(*c*) *Bhagnâh* [have been broken]—*See Çrîdhara*, 4 ; and *Jîva*, 6.

(*d*) *Smaya* [pride]— „ „ 5 ; and „ 2.

(*e*) *Samga* [intercourse......]—*See Jîva*, 3.

(*f*) *Mada* [inebriety]— „ „ 4.

(*g*) *Adharmâmçaih* [the ...... of unrighteousness]—by the parts (consisting of pride, &c.) of unrighteousness. *See Çrîdhara*, 2 ; and *Jîva*, 5.

[ÇRÎDHARA'S GLOSS—V. 24.]

1. Knowing the person present before him to be Dharma, Parîkshit is describing the four legs of the former in this and the next verses.

2. *Adharmâmçaih* [the......of unrighteousness]—by the parts of irreligion.

3. *Trayah* [three......]—(thy) three (legs).

4. *Bhagnâh* [have been broken] - have been broken into two parts.

5. *Smaya* [pride]—wonderfulness.

[JÎVA GOSVAMIN'S GLOSS—V. 24.]

1. This and the next verses state that *Mâyâ* (Illusion) follows and discloses by degrees the righteous or unrighteous acts of men in the different ages.

2. *Smaya* [pride]—arrogance, because by it, austerities are destroyed.

3. *Samga* [intercourse......]—lust.

4. *Mada* [inebriety].—Intoxication from taking liquor.

5. *Adharmâmçaih* [the ...... of unrighteousness]—by the parts (of unrighteousness) consisting of pride, &c.

6. *Bhagnâh* [have been broken]—have been smashed.

7. *Trayah* [three ......]—three parts ; hence there remains only the fourth part—the truthfulness.

(O) Dharma, thy (fourth) leg (*a*) the truthfulness is in existence (*b*) at present (*c*), by which thou shalt maintain thyself (or men shall adore thee, but) (*d*) this unrighteousness (*Adharma*) (*e*) in the form of Kali (*f*) flourished by untruthfulness (*g*), is desirous of taking away (*h*) that (leg) also (*i*). 25.

(*a*) *Te pâdah* [thy......leg]—*See Çrîdhara*, 2.
(*b*) *Satyam* [truthfulness...]—,, ,, 3.
(*c*) *Idânîm* [at present]— ,, ,, 1.
(*d*) *Nirvarttayet* [......shalt maintain......]—*See Çrîdhara* 4.
(*e*) *Ayam adharma* [this unrighteousness]— ,, ,, 8.
(*f*) *Kali* [कलि] - ,, ,, 7.
(*g*) *Anritena edhitah* [flourished by untruthfulness]—*See Çrîdhara*, 6.
(*h*) *Jighrikshati* [desirous of taking away]— ,, ,, 9.
(*i*) *Tam* [that......]— ,, ,, 5.

[ÇRÎDHARA'S GLOSS—V. 25.]

1. *Idânîm* [at present]—in Kali age.

2. *Te pâdah* [thy......leg]—(O Dharma), the fourth part (of all thy four legs).

3. *Satyam* [truthfulness...]—of the four legs,only truthfulness is in existence.

4. *Nirvarttayet* [......shalt maintain......]—because by truthfulness thou shalt maintain (protect) thyself somehow or other ; or it may mean, the men of this world shall adore thee.

5. *Tam* [that......]—that leg also.

6. *Anritena edhitah* [flourished by untruthfulness]—having prospered by untruthfulness.

7. *Kali* [कलि]—in the form of Kali.

8. *Ayam adharma* [this unrighteousness]—this irreligion.

9. *Jighrikshati* [desirous of taking away]—anxious to deprive.

In the *Satya* age, *Dharma* (righteousness) was full of four legs ; in *Treta* age austerities were destroyed by pride; purity by lust ; compassion by inebriety ; truthfulness by untruthfulness ; in the *Dvâpara* age half of these was destroyed, but in the *Kali* age the remaining fourth part shall be destroyed.

Being unloaded of the great weight (*a*) by the Supreme Lord, this Earth also became full of solemn ceremonies (festivals or gaiety) (*b*) on all sides by His foot-steps endued with prosperity. 26.

(*a*) *Nyâsitoru-bhârâ* [Being unloaded of the great weight]—*See Çrîdhara*, 1.
(*b*) *Krita-kautukâ* [became......ceremonies......]— " " 2.

[ÇRÎDHARA'S GLOSS—V. 26.]

1. *Nyâsitoru-bhârâ* [Being unloaded of the great weight]—whose greatest burden was unloaded by the mutual acts of killing of the Yâdavas.

2. *Krita-kautukâ* [became......ceremonies......]—whose festivity or solemn ceremonies have been performed.

(Now), like an unfortunate (being), abandoned (by the Supreme Lord) (*a*) the virtuous (Earth), who is shedding tears (*b*), is lamenting to this (effect that)—'I shall be enjoyed by the *Çudras* under the guise of kings who are not benefactors to the Brahmaṇas.' 27.

(*a*) *Ujjhitâ* [abandoned...]—*See Çrîdhara*, 2.
(*b*) *Açrukalâ* [......shedding tears]—" 1.

[ÇRÎDHARA'S GLOSS—V. 27.]

1. *Açrukalâ* [......shedding tears]—one who releases the tears.

2. *Ujjhitâ* [abandoned...]—quitted (by the Supreme Lord), the Earth was grieving to the effect that the *Çûdras* will enjoy me.

Having consoled Dharma and the Earth, in this way, the great warrior (Parikshit) took up (drawn his) sharp-edged (*a*) sword against Kali (*b*), who was the cause of unrighteousness (*c*). 28.

(*a*) *Niçâtam* [sharp-edged]—*See Çrîdhara*, 1.
(*b*) *Kalaye* [against Kali]—*See Jîva*, 3.
(*c*) *Adharma-hetave* [who......unrighteousness]—*See Çrîdhara*, 2 ; and *Jîva*, 2.

[ÇRÎDHARA'S GLOSS—V. 28.]

1. *Niçâtam* [sharp-edged]—sharpened.

2. *Adharma-hetave* [who......unrighteousness]—with a view to kill Kali, who was the cause of unrighteousness.

[JÎVA GOSVAMIN'S GLOSS—V. 28.]

1. It may be asked that, if unrighteousness is the cause of all crimes committed by men, why then Kali should be killed ?

2. *Adharma-hetave* [who...unrighteousness]—accessory to unrighteousness.

3. *Kalaye* [against Kali]—against him. He will be subsequently mentioned as friend of unrighteousness.



NO. 10. *S. M. Datta's Crīmadbhāgavata*] [*From the sketch of M. N. Chatterjee.*

DHARMA (*in the form of a Bull*)—PARĪKSHIT (chastising Kali)

KALI (*lying prostrate*)— EARTH (*in the form of cow*).

Having consoled Dharma and the Earth, in this way, the great warrior (Parīkshit) took up (drawn his) sharp-edged sword against Kali, who was the cause of unrighteousness. (c. XVII. v. 28. Bk. I. p. 500 ; and the subsequent

Knowing (*a*) him (Parīkshit) determined to kill (him, that Kali), having given up the emblem of royalty and becoming bewildered with fear, with his head, fell upon the root of his (Parīkshit's) feet (*b*). 29.

(*a*) *Abhipretya* [Knowing] – being acquainted with. (*Çrīdhara*).
(*b*) *Tatpāda-mūlam* [the root of his feet].—It refers to the parts of Parīkshit's feet to which legs were articulated.

The brave (Parīkshit who was) kind to the poor, fit for refuge (*a*), and worthy to be praised (*b*), did not, out of compassion, kill (Kali who) fell upon his feet; and thus addressed him, as it were in smile. 30.

(*a*) *Çaraṇyah* [fit for refuge]—worthy object of shelter. (*Çrīdhara*).
(*b*) *Çlokyah* [worthy to be praised]—fit to be chanted or lauded. (*Çrīdhara*).

The king said: Verily, (there) is not the least fear for him (*a*) (who is a supplicant for mercy) with joined-palms (*b*) to the upholders of the glory (*c*) of Guḍa-Keça (*d*), (but it is) not advisable for thee to live (*e*), under no circumstances (*f*), within our territory (*g*); (because) thou art the friend to unrighteousness (*h*). 31.

(*a*) *Te* [him......]—*See Çrīdhara*, 4.
(*b*) *Baddhāñjaleh* [......with joined palms]—*See Çrīdhara*, 3.
(*c*) *Yaçodharāṇām* [to the upholders of the glory]—*See Çrīdhara*, 2 ; and *Jīva*, 1.
(*d*) *Guḍā keça* [गुडाकेश]—a person whose hair forms tufts or matted locks (resembling in shape the leaves of the *Euphorbia*) ; an epithet of Arjuna. *See Çrīdhara*, 1 ; and *Jīva*, 1.
(*e*) *Varttitavyam* [......to live]—*See Çrīdhara*, 6.
(*f*) *Kathañchana* [under no circumstances]—*See Çrīdhara*, 5.
(*g*) *Khsetra* [territory]—(literally) the word means field.
(*h*) *Tvam adharma bandhu* [......thou...unrighteousness]—*See Çrīdhara*, 7.

[ÇRĪDHARA'S GLOSS—V. 31.]

1. *Guḍā-keça* [गुडाकेश].—Arjuna.

2. *Yaçodharāṇām* [to the upholders of the glory]—(to us) who follow the foot-steps (of Arjuna as regards his glorious acts).

3. *Baddhânjaleh* [......with joined palms]—whose palms (of hands) were joined together (in a supplicant posture).

4. *Te* [him......]—thee (Kali).

5. *Kathanchana* [under no circumstances]—but for any circumstances whatever.

6. *Varttitavyam* [......to live]—should not live.

7. *Tvam adharma bandhu* [......thou......unrighteousness]—the reason being that thou art the friend to unrighteousness.

[JIVA GOSVAMIN'S GLOSS—V. 31.]

1. *Gudâ-keça-Yaçodharânâm* [to the *Gudâ-keça*]—those who are anxious to maintain the glory of *Gudâ-keça* (Arjuna).

The unrighteousnesses (such as) avarice, untruthfulness, theft, vileness (*a*), act of renouncing one's own religion (*b*), misfortune (*c*), fraud (*d*), quarrel and pride, which follow thee (when) thou existeth in the body of a king, have commenced (to spread their evil influence).32.

(*a*) *Anâryyam* [vileness] – *See Çrîdhara*, 1.

(*b*) *Amhah* [act...religion]—,, ,, 2.

(*c*) *Jyeshthâ* [misfortune].—Misfortune personified as a goddess and the elder sister of Lakshmî *See Çrîdhara*, 3.

(*d*) *Mâyâ* [fraud]—,, ,, 4.

[ÇRÎDHARA'S GLOSS – V. 32.]

1. *Anâryyam* [vileness]—vulgarity (disreputable one who is not an Aryan).

2. *Amhah* [act......religion] – abandoning one's own religion (duties).

3. *Jyeshthâ* [misfortune].—*Alakshmî* is meant.

4. *Mâyâ* [fraud]—deception.

For that reason, (O) friend to unrighteousness, that Brahmâvartta (*a*) is not fit for thy dwelling (*b*) where the persons skilful in the spread of sacrifices (*c*) adore the Lord of Sacrifices, and (which) is habitable by righteousness and truth. 33.

(*a*) *Brahmâvartta* [ब्रह्मावर्त्त]—the holy land, the country situated between the rivers Sarasvatî and Drishadvatî to the North-west of Hastinâpura. (Manu. II. 17.)

(*b*) *Varttitavyam* [not fit for thy dwelling]—*See Çrîdhara*, 1.

(*c*) *Yajna-vitâna-vijnâh* [persons skilful in the spread of sacrifices]—*See Çrîdhara*, 2.

[ÇRÎDHARA'S GLOSS.—V. 33.]

1. *Varttitavyam* [is not for thy dwelling]—is not fit to be present.
2. *Yajna-vitāna-vijnāh* [persons skilful in the spread of sacrifices]—those who are well versed in spreading the different sacrifices.

(Thou shouldst not live in that place) where, being adored, the glorious Hari whose form is like the sacrifice (itself) (*a*), spreadeth over (bestoweth upon) the performers of sacrifices, happiness (*b*) (good) and unerring objects of desire (*c*). This Supreme Soul is present like air, inside and outside, the animate or inanimate objects (*d*). 34.

(*a*) *Ijyātma-Mūrttih* [whose...... sacrifice......]—*See Çrîdhara*, 1.
(*b*) *Çam* [happiness]— „ „ 2.
(*c*) *Kāmān* [objects of desire]— „ „ 3.
(*d*) *Eshah...vahih* [This......objects]— „ „ 4.

[ÇRÎDHARA'S GLOSS—V. 34.]

1. *Ijyātma-mūrttih* [whose......sacrifice......]—whose from is likened to sacrifice.
2. *Çam* [happiness...]—benefit.
3. *Kāmān* [objects of desire]—and also the objects of desire.
4. *Eshah...vahih* [This......objects].—It may be said that Indra and other presiding deities of sacrifices and not Hari, are adored ; this part of the verse says that He is the soul of all animate and inanimate objects. He is not kept aloof from them like the sentient beings. As the (air transformed into) vital air, is present inside the beings, yet it exists outside those beings ; similarly, being the internal spirit of every one, the God exists also outside the whole creation.

Sūta said : Being commanded by Parîkshit in this way, the said Kali whose act of trembling was generated (in him) began to say thus unto him (Parîkshit) who had raised his sword (*a*) (to kill him) like the Holder of the Rod (*b*) attempting (to do the same) (*c*). 35.

(*a*) *Udyatāsim* [who had raised......]—*See Çrîdhara*, 1.
(*b*) *Danda-pānim* [the Holder of the Rod]—*See Çrîdhara*, 2.
(*c*) *Udyatam* [attempting......]— „ „ 3.

[ÇRÎDHARA'S GLOSS—V. 35]

4. *Udyatāsim* [who had raised......]—by whom the sword was raised.
2. *Danda pānim* [the Holder of the Rod].—Yama. (Deity of Death).
3. *Udyatam* [attempting......]—attempting (to raise the sword).

(O) Universal Monarch (*a*), afterwards I shall live (*b*) somewhere (*c*) in obedience to thy command (*d*), but I am, in those places also (*e*), seeing thee (*f*) by whom the bow and arrow have been held (*g*). 36.

(*a*) *Sārvabhauma* [Universal Monarch]—the Emperor ; Parīkshit is meant here.

(*b*) *Vatsyāmi* [I shall live] – *See Çrīdhara*, 3.

(*c*) *Yatra Kva* [somewhere] –„ „ 2.

(*d*) *Tava ājnayā* [according to thy command]—*See Çrīdhara*, 1.

(*e*) *Tatra tatra api* [in those places also]— „ „ 4.

(*f*) *Tvām lakshaye* [I am......thee]— „ „ 6.

(*g*) *Ātteshu çarāsanam* [by whom......held]— „ „ 5.

[ÇRĪDHARA'S GLOSS—V. 36.]

1. *Tava ājnayā* [according to thy command].—In obedience to thy command—'Thou shouldst not live in this place.'

2. *Yatra kva* [somewhere]—in whatever place.

3. *Vatsyāmi* [I shall live].—I shall reside.

4. *Tatra tatra api* [in those places also]—in those places also (where I shall reside.

5. *Ātteshu çarāsanam* [by whom......held]—who has taken the bow and arrow in (his) hand.

6. *Tvām lakshaye* [I am......thee].—I find thee (in that dreadful appearance).

Therefore, (O) the best of the righteous, thou art worthy of pointing out to me (that) place, in which, having obeyed thy command, verily, I shall live being of steady (mind). 37.

Sūta said : Solicited (by Kali, Parīkshit), then gave that Kali the places—of the gambling (*a*), drinking (*b*), women (*c*) and slaughtering (animals) (*d*), where four kinds of unrighteousnesses exist. 38.

(*a*) *Dyūtam* [......gambling]—*See Çrīdhara*, 3.

(*b*) *Pānam* [......drinking]— „ „ 1 ; and *Jīva*, 1.

(*c*) *Striyah* [women]—*See Jīva*, 2.

(*d*) *Sūnāh* [slaughtering......]—*See Çrīdhara* 2 ; and *Jīva*, 3.

[ÇRĪDHARA'S GLOSS—V. 38.]

1. *Pānam* [......drinking]—the place of drinking ; (ale-house) is the place where the vice of drinking exists. It has been previously mentioned that the act of drinking is the cause of destroying compassion ; and in this verse it is

indicated that such vice produces the pride which in turn extinguishes all austerities.

2. *Sūnāh* [slaughtering...]—the place where animals are killed (slaughter-house).

3. *Dyūtam* [......gambling]—the place of gambling where untruthfulness (deceit) exists.

[JĪVA GOSVAMIN'S GLOSS—V. 38.]

1. *Pānam* [......drinking]—drinking liquor. It should be noted that drinking wines in the performance of the sacrifice—named the *Sūtramā* in honor of Indra is enjoined. The act of drinking liquor other than what is permissible as above mentioned is forbidden ; and the latter kind of drinking is meant in the text.

2. *Striyah* [......women]—who are for the carnal enjoyment only ; not the [lawfully married wife.

3. *Sūnāh* [slaughtering......]—act of kiling animal for the purposes other than those of sacrifices.

The mighty (Parīkshit) gave (the place of) Gold (*a*) (to Kali who) was also supplicating again ; afterwards, (those of) Untruthfulness (*b*), Pride (*c*), Desire for Enjoyment (*d*), (the Envy derived from the quality of) Passion (*e*) and the fifth, the Enmity were also given (*f*). 39.

(*a*) *Jāta-rūpam* [Gold]—*See Çrīdhara*, 2 ; and *Jīva*, 1.
(*b*) *Anritam* [Untruthfulness]— „ 3.
(*c*) *Madam* [Pride]— „ „ 4.
(*d*) *Kāmam* [Desire for Enjoyment]—*See Çrīdhara*, 5.
(*e*) *Rajah* [......Passion]— „ „ 6.
(*f*) *Vairam* [Enmity......]— „ „ 7.

[ÇRIDHARA'S GLOSS—V. 39.]

1. This verse imports that Parīkshit conferred place of gold on Kali who was asking permission to live in one of the places amongst the four things mentioned before (in verse 34).

2. *Jāta-rūpam* [Gold]—(Parīkshit) also gave gold.

3. *Anritam* [Untruthfulness]—by reason of conferring gold on Kali, the untruthfulness (was also given to him by Parīkshit),

4. *Madam* [Pride].—Proudness.

5. *Kāmam* [Desire for Enjoyment]—intercourse with women.

6. *Rajah* [......Passion]—envy derived from the qualities of Passion (those four and the fifth).

7. *Vairam* [Enmity...]—the feeling of an adversary (all these were given to Kali by Parīkshit).

[JĪVA GOSVAMIN'S GLOSS—V. 39.]

1. *Jāta-rūpam* [Gold]—gold, &c., except what is given for the purpose of religion as said before. These four were given to Kali as places of residence ; and feeling of enmity was similarly given ; although all five things are given as places, yet they were actually given. The object of conferring them on Kali as places, is that without knowing the place where a thing can be found, no one is expected to get it.

As pointed out by him Kali, the cause of unrighteousness, verily, lived in these five places given (him) by the son of Uttarā. 40.

[JĪVA GOSVAMIN'S GLOSS—V. 40.]

1. Kali immediately got hold of those objects and occupied the places where they could be found.

Therefore (*a*), the beings who are anxious to be good (*b*), on any occasion, shall not enjoy these (places) (*c*), specially, the righteous king (who is) the preceptor and lord of men. 41.

(*a*) *Atha* [Therefore]—*See Çrīdhara*, 1.
(*b*) *Vubhūshuh* [who......good]—*See Çrīdhara*, 2.
(*c*) *Etāni na seveta* [shall not enjoy......]—*See Çrīdhara*, 3.

[ÇRĪDHARA'S GLOSS—V. 41.]

1. *Atha* [Therefore]—this is expressive of reason.
2. *Vubhūshuh* [who...good]—who is desirous to regenerate himself as a good man.
3. *Etāni na seveta* [shall not enjoy......]—no one should evince attachment to both these enjoyments of women and gold.

He joined the bull's three legs—the austerities, purity, compassion, (which had been) destroyed ; and also consoling the Earth, fully (restored to her) the prosperity. 42.

[ÇRĪDHARA'S GLOSS—V. 42.]

1. Chastising Kali in this way, Parīkshit replaced the legs of the bull ; that is to say, restored austerities, &c., to this earth.

[JĪVA GOSVAMIN'S GLOSS—V. 42.]

1. But the king Parīkshit duped Kali ; because as soon as the latter went away, the former acted in contradiction to his gift to Kali, by making gold a useful object for the purpose of religion. He restored the three legs of Righteousness by emulating in men devotion to the Supreme Lord.

Being placed (*a*) by (his) grand-father (*b*) the king (*c*) desirous of retiring to the forest (*d*), that very (Parīkshit) is now sitting (*e*) on the throne which is fit for a king. 43.

(*a*) *Upanystam* [Being placed]—*See Çrīdhara*, 3.
(*b*) *Pitāmahena* [......grand-father]—by Yudhishthira.
(*c*) *Rājnā* [king].—Yudhishthira.
(*d*) *Aranyam vivikshatā* [desirous......forest]—*See Çrīdhara*, 2.
(*e*) *Adhyāste* [......sitting]—*See Çrīdhara*, 4 ; and *Jīva*, 1.

[ÇRĪDHARA'S GLOSS—V. 43.]

1. This and the next two verses state that it was on account of Parīkshit's prowess that the sages assembled in the *Naimiṣa* and were able to inaugurate sacrifices without any interruption.

2. *Aranyam vivikshatā* [desirous......forest]—desirous to enter into the forest. (It refers to Yudhishthira).

3. *Upanyastam* [Being placed].—Having been entrusted.

4. *Adhyāste* [......sitting]—is reclining.

[JĪVA GOSVAMIN'S GLOSS—V. 43.]

1. *Adhyāste* [......sitting]—sitting on the throne with power. It should be understood in the similar sense in subsequent verses.

Being adorned with the Goddess of Prosperity of the best of the descendants of Kuru, that sage-like king (who is a) great fortunate (being), the Supreme Ruler, and whose fame is extensive, is now present in Hastinā-pura. 44.

[ÇRĪDHARA'S GLOSS—V. 44.]

1. *Adhunā āste* [is now present].—This is expressive of the present tense or by the addition of the particle *Sma* (स्म) the phrase should imply the past tense.

After, this king (*a*), the son of Abhimanyu, whose prowess is such (as described in the foregoing verses and who) had (thus) ruled over the earth, ye (*b*) have engaged (*c*) for the performance of the sacrifice (*d*). 45.

(*a*) *Nṛipah* [king].—Parîkshit.
(*b*) *Yûyaṃ* [ye].—Çaunaka and other sages.
(*c*) *Dîkshitâh* [have engaged]—*See Çrîdhara*, 2.
(*d*) *Satrâya* [for......sacrifices]—„ „ 1.

[ÇRÎDHARA'S GLOSS—V. 45.]

1. *Satrâya* [for......sacrifices]—for performing the sacrifices.
2. *Dîkshitâh* [have engaged]—initiated.

[JÎVA GOSVAMIN'S GLOSS.—V. 45.]

1. The sacrifice referred to in the verse is quite distinct from the one in which Baladeva was present.

FINIS OF THE SEVENTEENTH CHAPTER,
NAMED THE CHASTISEMENT OF KALI,
IN THIS STORY OF NAIMIÇA, IN
THE FIRST BOOK, IN THE
ÇRÎMADBHÂGAVATA, THE
GREAT PURÂṆA, AND THE
VYÂSA'S TREATISE OF
THE SELF-DENYING
DEVOTEES.

CHAPTER XVIII.

(THE ACQUISITION OF THE BRĀHMAṆA'S CURSE.)

Being disciple, said Sūta, to the son of Vyāsa (*a*), knowing fully (*b*) the truth regarding the Invincible (*c*), and abandoning attachment to all matters, (Parıkshit) gave up (his) own body in the Gangā ; 3. *

Who, it is known, being greatly burnt (*d*) by the weapon of the son of Droṇa (*e*) did not die in the womb of (his) mother (*f*) by reason of the grace of the glorious Kṛishṇa whose deeds are wonderful ; 1. (and)

Who, again, having offered (devoted his) mind (*g*) to the Supreme Lord, did not become completely bewildered (*h*) by the great fear (*i*) on account of destruction to (his) life (*j*) from the *Takshaka* (*k*), which arose from the wrath of the Brāhmaṇa (*l*). 2.

(*a*) *Vaiyāsakeh* [to the son of Vyāsa]—*See Çrīdhara*, 1. (v. 3).
(*b*) *Vijnāta* [knowing fully]— „ „ 2. „
(*c*) *Ajita* [regarding the Invincible]— „ „ 3. „
(*d*) *Viplushtah* [being......burnt] — „ „ 2. (v. 1.)
(*e*) *Drauṇyastra* [the weapon......Droṇa]—the *Brahmāstra* hurled by Açvatthāmā.
(*f*) *Mātuh* [of......mother]—of Uttarā.
(*g*) *Arpitāçayah* [having......mind]—*See Çrīdhara*, 5. (v. 2).
(*h*) *Sam-mumoha* [completely bewildered]—*See Çrīdhara*, 4. (v. 2).
(*i*) *Uru-bhayāt* [by the great fear]— „ „ 3. „
(*j*) *Prāṇa-viplavāt* [on......life]— „ „ 2. „
(*k*) *Takshakāt* [from *Takshaka*]—from one of the principal serpents of the *Pātāla*.
(*l*) *Brahma-kopotthitāt* [arose......Brāhmaṇa]—*See Çrīdhara*, 1. (v. 2) ; *See* also verses, 32, 33, 34, 35, 36, 37, and *Post*.

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* *This verse has been transposed here.*

[ÇRĪDHARA'S GLOSS—V. 1.]

1. As a preliminary to the description about Parīkshit's retirement from the worldly affairs, this verse is reminding his previous wonderful acts.

2. *Viplushtah* [being......burnt]—being completely burnt.

[ÇRĪDHARA'S GLOSS—V. 2.]

1. *Brahma-kopotthitāt* [arose......Brāhmaṇa]—which was arisen from the rage of the Brāhmaṇa.

2. *Prāṇa viplavāt* [on...life]—on account of death caused by the Takshaka.

3. *Uru-bhayāt* [by the great fear]—by the greatest apprehension which arose from the fear of his life being destroyed.

4. *Sam-mumoha* [completely bewildered]—fully infatuated (over-powered by such fear).

5. *Arpitāçayah* [having......mind]—who has given (devoted) his mind (to the Supreme Lord).

[ÇRĪDHARA'S GLOSS—V. 3.]

1. *Vaiyāsakeh* [to the Son of Vyāsa].—Çuka.

2. *Vijnāta* [knowing fully]—getting a thorough insight inta.

3. *Ajita* [regarding the Invincible]—of Krishṇa.

4. *Saṃ-sthitih* [truth]—(by whom) truth was known.

The complete error (*a*) even at the end (of life) doth not happen to (the persons who are acquainted with) the career of the Uttama-Çloka (*b*), enjoyeth (heareth) His narrative (likened to) ambrosia (*c*) and remembereth His lotus-like feet. 4.

(*a*) *Saṃ-bhrama* [The complete errror]—*See Çrīdhara*, 4.

(*b*) *Uttamah-cloka.vārttānāṃ* [to......Uttama-çloka]—*See Çrīdhara*, 2. For the explanation of the word *Uttama-çloka* (Krishṇa) *See p.* 39.

(*c*) *Tat-kathāmritam Jushatāṃ* [......enjoyeth......ambrosia]—*See Çrīdhara*, 3.

[ÇRĪDHARA'S GLOSS—V. 4.]

1. This verse indicates that there is nothing strange to a prince like Parīkshit.

2. *Uttāmah-çloka-vārttānāṃ* [to......Uttama-çloka]—in whom the career of Uttama-çloka (Krishṇa) exists (that is to say, the persons who are versed in it).

3. *Tat-kathāmritam Jushatāṃ* [... enjoyeth ... ambrosia]—therefore, (those persons) who daily hear such nectar-like story.

4. *Saṃ-bhrama* [The complete error]—the complete infatuation.

As long as, the great son of Abhimanyu (*a*) was the sole (*b*) lord (*c*) of the earth, so long (*d*) Kali, although had completely entered here, could not become its ruler (*e*). 5.

(*a*) *Ābhimanyavah* [son of Abhimanyu]—*See Çrīdhara*, 1.
(*b*) *Ekarāt* [the sole]— „ „ 2.
(*c*) *Içah* [lord]— „ „ 3.
(*d*) *Tāvat* [so long]—*See Çrīdhara*, 4 ; and *Jīva*, 1.
(*e*) *Prabhavet* [become......ruler]—*See Jīva*, 2.

[ÇRĪDHARA'S GLOSS—V. 5.]

1. *Ābhimanyavah* [son of Abhimanyu]—(Parīkshit).
2. *Ekarāt* [the sole]—the Supreme ruler (*Chakravarttīn*).
3. *Içah* [lord]—ruler.
4. *Tāvat* [so long]—till that time.

[JĪVA GOSVAMIN'S GLOSS—V. 5.]

1. *Tāvat* [so long]—in those places (assigned to Kali by Parīkshit).
2. *Prabhavet* [......become......ruler].—Kali could not flourish on account of Parīkshit's power.

On the very day (*a*) and the very hour (*b*) (in which) the Supreme Lord had quitted the world (*c*), then only this Kali, the source of unrighteousness (*d*) of this (earth) entered (it) (*e*). 6.

(*a*) *Yasmin ahani* [On......day]—*See Çrīdhara*, 1.
(*b*) *Yarhi* [......hour]— „ „ 2.
(*c*) *Gām* [the world]— „ „ 3.
(*d*) *Adharma-prabhavah* [the source of unrighteousness]—*See Çrīdhara*, 5.
(*e*) *Anuvrittah* [entered ......]— „ „ 4.

[ÇRĪDHARA'S GLOSS—V. 6.]

1. *Yasmin ahani* [On......day]—the day on which.
2. *Yarhi* [......hour]—the moment in which.
3. *Gām* [the world]—the earth.
4. *Anuvrittah* [entered......]—made his appearance.
5. *Adharma-prabhavah* [the source of unrighteousness]—from which the unrighteousness is created.

[JĪVA GOSVAMIN'S GLOSS—V. 6.]

1. This verse states about the time when, Kali had entered this world.

In which (Kali age) (*a*), the virtuous acts (*b*) are immediately (on the intention of performing them) (*c*) accomplished, and the other acts (sins) (*d*) are not (completed until it is actually) performed ; therefore like the large bees (*e*), the Emperor (*f*), the enjoyer of the essence (of a thing) (*g*) did not become so hostile to Kali, as to effect his death. 7.

(*a*) *Yat* [In which......]—*See Çrīdhara*, 4.
(*b*) *Kuçalāni* [the virtuous acts]—*See Çrīdhara*, 5 ; and *Jīva*, 2.
(*c*) *Āçu* [immediately......]— „ „ 6 ; and „ 3.
(*d*) *Itarāṇi* [other acts......]— „ „ 7 ; and „ 4.
(*e*) *Sārangah iva* [like the large bees]—*See Çrīdhara*, 2.
(*f*) *Samrāt* [the Emperror].—Parīkshit.
(*g*) *Sārabhuk* [the enjoyer......essence......]—*See Çrīdhara*, 3.

[ÇRĪDHARA'S GLOSS—V. 7.]

1. This verse states the reason why the unrighteous Kali was not killed.

2. *Sārangah iva* [like the large bees] —like the back bees.

3. *Sārabhuk* [the enjoyer......essence......]—one who takes the essence of thing (one who looks on the bright side of a question).

4. *Yat* [In which......].—In Kali age.

5. *Kuçalāni* [the virtuous acts]—good acts.

6. *Āçu* [immediately......] —(fruition is complete) on intending to do the same.

7. *Itarāṇi* [other acts...]—sins are not complete immediately ; because they are considered accomplished when they are actually done ; but not on the intention of doing the same.

[JĪVA GOSVAMIN'S GLOSS—V. 7.]

1. The essence is spoken of in this verse.

2. *Kuçalāni* [the virtuous acts]—the acts of praising, &c., the all beneficient Supreme Lord, according to the text of the sacred books—'Men engaged in bad acts and unmindful of the good ones'. * .

3. *Āçu* [immediately]—on intending to do the same, (good) acts are accomplished in *Kali* age. * * * *

4. *Itarāṇi* [other acts......]—other acts (bad deeds) until they are actually performed they are not considered as accomplished. The text of the *Brahma-vaivartta Purāṇa* says, 'Therefore', in the *Kali* age, the austerities, the science of the contemplative meditation, sacrifice and others, even when performed by good men are not finished'. † Again the praising of the Supreme Lord's name is accomplished in this age ; what harm is there if other acts which produce inferior results, are not accomplished ?

What (harm is possible to be accomplished) by Kali who (*a*), being careful (*b*) like a wolf (*c*), stayeth (*d*) before the careless men (*e*), becometh valiant before the boys (*f*) and coward before the prudent (*g*) ! 8.

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* लोको विकर्म्मनिरतः कुशले प्रमत्तः ।

† अतः कलौ तपोयोग-विद्यायज्ञादिकाः क्रियाः ।
साङ्गा भवन्ति न कृताः कुशलैर्व्वापि देहिभिः ॥

(*a*) *Yah* [who]—*See Çrīdhara,* 4.
(*b*) *Apramattah* [......careful]—*See Çrīdhara,* 3.
(*c*) *Vrikah* [wolf]— „ „ 5.
(*d*) *Varttate* [stayeth]— „ „ 6.
(*e*) *Pramatteshu* [careless men]—*See Jīva,* 3.
(*f*) *Bāleshu* [boys]—*See Çrīdhara,* 2 ; and *Jīva,* 1.
(*g*) *Dhīra* [prudent]—*See Jīva,* 2.

[ÇRĪDHARA'S GLOSS—V. 8.]

1. Why should Kali be not looked down upon as an enemy to be killed or hated on account of his numerous faults ? This verse states that he can make no possible harm.

2. *Bāleshu* [boys]—imprudent (restless) or unsteady like children.

3. *Apramattah* [......careful]—being cautious.

4. *Yah* [who]—(the Kali) who.

5. *Vrikah* [wolf]—like a species of tiger (it also implies the hyena, the jackal, and the crow).

6. *Varttate* [stayeth]—liveth.

[JĪVA GOSVAMIN'S GLOSS—V. 8.]

1. *Bāleshu* [boys]—ignorant persons unacquainted with that matter.

2. *Dhīra* [prudent]—persons versed in that matter.

3. *Pramatteshu* [careless men]—in careless persons on account of their being ignorant of that matter.

[(O) sages (*a*),] what (ye) have asked (*b*) [me (*c*) about] this holy narrative relating to Parīkshit (*d*) consisting of the story of Vāsudeva, hath been described to you by me. 9.

(*a*) This refers to Çaunaka, &c.
(*b*) *Aprichchhat* [asked]—*See Çrīdhara,* 2.
(*c*) This refers to Sūta.
(*d*) *Pārīkshitam ākhyānam* [narrative... Parīkshit]—*See Çrīdhara,* 1.

[ÇRĪDHARA'S GLOSS—V. 9.]

1. *Pārīkshitam ākhyānam* [narrative ...... Parīkshit]—narrative about Parīkshit.

2. *Aprichchhat* [asked]—ye questioned.

Whatever narratives are full of the (description of the) qualities and deeds (*a*) of the Supreme Lord whose great deeds are describable (by all) (*b*) (they) are worthy of being enjoyed by beings desirous of becoming good (*c*). 10.

(*a*) *Guṇa-karmâçrayâ* [full......deeds]—*See Çrîdhara*, 3.
(*b*) *Kathanîyoru-karmaṇah* [whose......describable...]—*See Çrîdhara*, 2.
(*c*) *Bubhûshubhih* [beings......good]— „ „ 4.

[ÇRÎDHARA'S GLOSS—V. 10.]

1. What is the use of saying more ? (hence) this verse states about the essence of all the Scriptures which should be followed by all

2. *Kathanîyoru-karmaṇah* [whose......describable ..]—whose great acts are worthy of narrating.

3. *Guṇa-karmâçrayâ* [full......deeds] – the objects of which are his qualities and deeds.

4. *Bubhûshubhih* [beings......good]—persons anxious to be good.

The sages said : (O) gentle (Sûta), do thou, who art verily describing unto us mortals (*a*), the pure (*b*) and immortal (*c*) glory (*d*) of Krishṇa, live for eternal years (*e*). 11.

(*a*) *Marttyânâm* [mortals]—*See Çrîdhara*, 5.
(*b*) *Viçadam* [pure]— „ „ 3.
(*c*) *Amritam* [immortal]— „ „ 6.
(*d*) *Yaçah samçasi* [describing......glory]—*See Çrîdhara*, 4.
(*e*) *Çâçvatîh samâh jîva* [do......years]— „ „ 2.

[ÇRÎDHARA'S GLOSS—V. 11.]

1. This and the next two verses are repetition of the complements to Sûta, as regards his speech and his association with the sages assembled in the Naimiça.

2. *Çâçvatîh samâh jîva* [do......years].—Do thou live extending over eternal years.

3. *Viçadam* [pure]—(that which puts an end to the re-entry in this world.

4. *Yaçah çamçasi* [describing......glory]—chanting the glory.

5. *Marttyânâm* [mortals]—those who are liable to death.

6. *Amritam* [immortal]—which cuteth short the period of (our) death.

Thou hast caused (us) whose bodies have become smoky by the smoke (*a*), to drink the sweet (*b*) honey (*c*) of the lotus-like feet of Govinda (*d*), in this act (*e*) (the result of which) is untrustworthy (*f*). 12.

(*a*) *Dhûma-dhûmrâtmanâm* [whose......smoke]—*See Çrîdhara*, 3 ; and *Jîva*, 2.
(*b*) *Madhu* [sweet]—*See Çrîdhara*, 5 ; and *Jîva*, 5.
(*c*) *Âsavam* [honey]— „ „ 4 ; and „ 4.

(*d*) *Govinda* [गोविन्द].—Krishṇa, *see note* (*e*) p. 264.

(*e*) *Karmaṇi* [act]—*See Çrīdhara*, 1.

(*f*) *Anāçvāse* [......untrustworthy]—*See Çrīdhara*, 2 ; and *Jīva*, 1.

[ÇRĪDHARA'S GLOSS—V. 12.]

1. *Karmaṇi* [act]—(in this) sacrifice.

2. *Anāçvāse* [......untrustworthy]—the result of this sacrifice cannot be trusted by reason of many defects in the performance of the different rites in connection with such sacrifices.

3. *Dhūma-dhūmrātmanām* [whose......smoke]—(we) whose bodies have become pale.

4. *Āsavam* [honey]—honey of flower.

5. *Madhu* [sweet]—of good taste.

[JĪVA GOSVAMIN'S GLOSS—V. 12.]

1. *Anāçvāse* [......is untrustworthy]—on which no reliance can be placed ; because on account of the great defect in the performance of the different rites in connection with a sacrifice, there is no certainty of its result ; as in the case of agriculture. It is shown by this that the devotion is reliable.

2. *Dhūma-dhūmrātmanām* [whose...smoke]—whose bodies and minds have been coloured by smoke.

3. *Nah* [us] - (Çaunaka and other sages).

4 *Pādapadmāsavam* [honey......feet]—the sacrifices have been included under the acts, and glory to the *Praṇava*.

5. *Madhu* [sweet]—of good taste. It will be noticed that the performance of acts (rites) without devotion was for our misery. * * * The following has been quoted from the *Brahma-vaivartta Purāṇa*—(Vishṇu said to Çiva) : 'If any one desires to get me, verily, he geteth me ; there is no other course. The lives of persons whose minds are contaminated by Kali are useless, but those of the persons who are (endued) with the characteristics of caste and condition (of life) and seek refuge in me, are not useless.' *

Heaven and that which puteth an end to transmigration (*a*) are nothing in comparison (*b*) with even the (smallest) particle (*c*) of the companionship with those who have attachment to the Supreme Lord (*d*) ; what to say about the blessings (in the shape of kingdom, &c, received by) (*e*) mortals (*f*) (from gods). 13.

(*a*) *Apunarbhavam* [that......transmigration]—*See Çrīdhara*, 4.

(*b*) *Na tulayāma* [are......comparison]—*See Çrīdhara*, 3 ; and *Jīva*, 1.

(*c*) *Lavena api* [......particle]— " " 2.

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* यदि मां प्राप्तुमिच्छन्ति प्राप्नुवन्त्येव नान्यथा ।
कलौ कलुषचित्तानां वृथायुः प्रभृतीनि च । भवन्ति वर्णाश्रमिणां न तु मच्छरणार्थिनाम् ॥

(*d*) *Bhagavat-sangi-sangasya* [those......Supreme Lord]—*See Çrîdhara*, 1.
(*e*) *Âçishah* [the blessings......]— „ „ 6.
(*f*) *Marttyânâm* [mortals] – „ „ 5.

[ÇRÎDHARA'S GLOSS.—V. 13.]

1. *Bhagavat-sangi sangasya* [those......Supreme Lord]—of the companion of the votaries of Vishṇu.

2. *Lavena api* [......particle]—even in a very short period.

3. *Na tulayâma* [are......comparison]—(Heaven) is not comparable with the short period mentioned above.

4. *Apunarbhavam* [that......transmigration].—Final Beatitude.

5. *Marttyânâm* [mortals]—of men.

6. *Âçishah* [the blessings......] – kingdoms, riches, &c.

[JÎVA GOSVAMIN'S GLOSS—V. 13.]

1. *Na tulayâma* [are......comparison].—I do not see even the probability of comparison.

Even the lords of the sacrifices (*a*) of which Bhava (*b*), and the Lotus-born (*c*) were the foremost (*d*), have not reached the end (*e*) of the qualities (*f*) of the Atributeless (*g*) (who is) absolutely the best refuge of the best amongst the great (*h*). What is there the possibility for persons appreciating tastes (*i*) to be satisfied with His narrative ! 14.

(*a*) *Yoneçvarâh* [the lords of the sacrifices]—*See Çrîdhara*, 7 ; and *Jîva*, 1.
(*b*) *Bhava* [भव]— „ „ 9.
(*c*) *Pâdma* [Lotus-born]— „ „ 10.
(*d*) *Mukhyâh* [......foremost]— „ „ 11.
(*e*) *Antam* [the end]— „ „ 6.
(*f*) *Gunânâm* [of the qualities]— „ „ 5.
(*g*) *Agunasya* [of the Atributeless]—of Krishṇa. *See Çrîdhara*, 4.
(*h*) *Mahattamaikânta-parâyaṇasya* [...absolutely...great]—*See Çrîdhara*, 3.
(*i*) *Rasavit* [persons appreciating tastes]— „ „ 2.

[ÇRÎDHARA'S GLOSS—V. 38.]

1. After praising the companionship of good men, in the previous verse, the desire for hearing the praise of the Supreme Lord is described in the present.

2. *Rasavit* [persons appreciating tastes]—men who know about taste

3. *Mahattamaikânta-parâyaṇasya* [...absolutely...great]—in His narrative who is entirely the best refuge of the best men amongst the great.

4. *Agunasya* [of the Atributeless]—of (the Being) who has no physical qualities.

5. *Gunânâm* [of the qualities]—beneficial qualities.

6. *Antam* [the end]—the last limit.

7. *Yogeçvarāh* [the lords of the sacrifices]—those who are the presiding deities of sacrifices.

8. *Na jagmuh* [have not reached]—have not got at (the end of those qualities), that is to say, have not measured the extent of those qualities.

9. *Bhava* [भव]—Çiva.

10. *Padma* [Lotus-born].—He who is born from the lotus ; *Brahmā.*

11. *Mukhyāh* [...foremost]—both (Çiva and Brahmā) were on the front.

[JĪVA GOSVAMIN'S GLOSS—V. 14.]

1. *Yageçvarāh* [the lords of sacrifices]—persons who are the lords of the means of devotion ; that is to say, those who are capable of giving or not giving away gifts.

Therefore (*a*), (O) learned (*b*) (thou art), amongst us (*c*) the chief of the votories of the Supreme Lord (*d*), verily describe in detail (*e*) unto us (*f*) (who are) desirous of hearing (the same) (*g*), the exalted and pure career of Hari (who is) absolutely the best refuge of the best amongst the great. 15.

(*a*) *Tat* [Therefore]—*See Çrīdhara*, 1.

(*b*) *Vidvan* [......learned]—Sūta.

(*c*) *Nah* [amongst us]—*See Çrīdhara*, 2.

(*d*) *Bhagavat-pradhānah* [the chief......Supreme Lord]—*See Çrīdhara*, 3.

(*e*) *Vitanotu* [......in detail]— " " 6.

(*f*) *Nah* [us]— " " 5.

(*g*) *Çuçrūshatām* [desirous of hearing]— " " 4.

[ÇRĪDHARA'S GLOSS—V. 15]

1. *Tat* [Therefore]—hence.

2. *Nah* [amongst us]—(amongst the sages).

3. *Bhagavat-pradhānah* [the chief...Supreme Lord]—whose chief object of worshipping or serving is the Supreme Lord.

4. *Çuçrūshatām* [......desirous of hearing......]—anxious to hear.

5. *Nah* [......us]—to us.

6. *Vitanotu* [in detail]—(describe) fully (the career of Hari).

It is known that the great votary of the Supreme Lord, Parīkshit (whose) intellect was not scanty adored by (the light of the) knowledge (*a*) imparted (*b*) (to him by the son of Vyāsa (*c*) the root of the feet (of Him whose) name is the Final Beatitude (*d*) and whose flags (are marked) with the emblem of the lord of the birds (*e*). 16.

(*a*) *Jnânena* [by......knowledge]—*See Çrîdhara*, 4.
(*b*) *Çavditena* [imparted]— " " 3.
(*c*) *Vaiyâsaki* [by the son of Vyâsa]—*See Çrîdhara*, 2
(*d*) *Apavargâkhyam* [whose......Final Beatitude]—*See Çrîdhara*, 5.
(*e*) *Khagendradhvaja* [whose......birds]— " " 6.

[ÇRIDHARA'S GLOSS—V. 34.]

1. This and the next verses refer to the conversation of Çuka and Parîkshit.
2. *Vaiyâsaki* [by the son of Vyâsa]—by Çuka.
3. *Çavditena* [imparted]—sounded (spoken of).
4. *Jnânena* [by......knowledge]—by learning or by knowledge.
5. *Apavargâkhyam* [whose......Final Beatitude]—who is called—Final Beatitude.
6. *Khagendradhvaja* [whose......birds]—(adored the foot-root) of Hari.

Do thou describe with patent meaning (*a*) unto us that great (*b*) and holy (*c*) story (*d*) (described to) Parîkshit (*e*) full of the career (*f*) of the Eternal (*g*) whose attachment is in the most wonderful abstract meditation (*h*) and therefore pleasing to the devotees of the Supreme Lord (*i*). 17.

(*a*) *Asamvritârtham* [with patent meaning]—*See Çrîdhara*, 1.
(*b*) *Param* [great]— " " 4.
(*c*) *Punyam* [holy]— " " 5.
(*d*) *Âkhyânam* [story]— " " 3.
(*e*) *Pârîkshitam* [......Parîkshit]— " " 2.
(*f*) *Âcharitopa-pannam* [full of the career]— " " 8.
(*g*) *Ananta* [of the Eternal]— " " 7.
(*h*) *Atyadbhuta yoga-nîshtham* [whose attachment ...... meditation]—*See Çrîdhara*, 6.
(*i*) *Bhâgavatâbhirâmam* [...pleasing...Supreme Lord]—*See Çrîdhara*, 9.

[ÇRIDHARA'S GLOSS— V. 17.]

1. *Asamvritârtham* [with patent meaning]—with expressed meaning.
2. *Pârîkshitam* [......Parîkshit]—said to Parîkshit.
3. *Âkhyânam* [story]—the *Purâna* named the *Çrîmadbhâgavata.*
4. *Param* [great]—high.
5. *Punyam* [holy]—purifying the mind.
6. *Atyadbhuta-yoga-nishtham* [whose attachment......meditation]—who is devoted to the most wonderful *yoga* meditation.
7. *Ananta* [of the Eternal]—of Krishna.
8. *Âcharitopa-pannam* [full of the career]—which consists of the career.
9. *Bhâgavatâbhirâmam* [......pleasing ··Supreme Lord]—therefore, dear to

those who are devoted to the Supreme Lord, This is an adjective expressive of the knowledge about rites and the means of devotion.

[JĪVA GOSVAMIN'S GLOSS—V. 17.]

1. Although this verse is expressive of righteousness and knowledge, yet it chiefly indicates devotion.

Sūta said: Ah! (*a*) although born in the reversed order (of society) (*b*) we (*c*) being followed (honored) by the aged (*d*), have become high-born (*e*) to-day (*f*). The circumstance of (our) being addressed (*g*) by the best of the great beings (*h*), instantly removeth (*i*) the mental pain (*j*) of being low-born (*k*). 18.

(*a*) Aho [Ah !]—*See Çrīdhara*, 2.

(*b*) *Vilomajātāh api* [although...order...]—born out of the proper course or in the reverse order; that is to say, one whose father and mother have their stations reversed, the father being of an inferior caste and mother of a superior origin. *See Çrīdhara*, 5 ; and *Jīva*, 2.

(*c*) *Vayam* [we]—*See Çrīdhara*, 4.

(*d*) *Vriddhānuvrittyāh* [being...the aged]—*See Çrīdhara*, 7 ; and *Jīva*, 4.

(*e*) *Janmabhritah* [......high-born]— „ „ 6 ; and „ 3.

(*f*) *Adya* [to-day]—*See Jīva*, 5.

(*g*) *Abhidhāna-yogah* [......being addressed]—*See Çrīdhara*, 11.

(*h*) *Mahattamanām* [...the best of the great beings]— „ 10.

(*i*) *Vidhunoti* [removeth]— „ 12.

(*j*) *Ādhim* [mental pain]—*See Çrīdhara*, 9.

(*k*) *Daushkulyam* [of being low-born]—*See Çrīdhara*, 8.

[ÇRĪDHARA'S GLOSS—V. 18.]

1. This and the next verses describe the praise of Sūta and the subject regarding the explanation (or description of) the *Çrīmadbhāgavata*.

2. *Aho* [Ah !]—expressive of astonishment.

3. *Ha*—is expressive of gladness.

4. *Vayam* [we]—this is the pronoun in the plural number indicating the superiority of Sūta's soul.

5. *Vilomajātāh api* [although......order......]—generated in the reversed order (as regards the superior and inferior caste is concerned).

6. *Janmabhritah* [......high-born]—(I have attained) the object of birth.

7. *Vriddhānuvrittyāh* [being......the aged]—being honored by the old, or by serving Çuka who is considered old on account of (his act) knowledge.

8. *Daushkulyam* [of being low-born]—on account of being low-born.

9. *Ādhim* [mental pain]—(and for which) mental distress.

10. *Mahattamanām* [......the best of the great beings]—by the best of the superior order of men.

11. *Abhidhāna-yogah* [......being addressed]—also the relationship of being addressed in the ordinary course of mankind.

12. *Vidhunoti* [removeth]—puts an end to.

[JIVA GOSVAMIN'S GLOSS—V. 18.]

1. Sūta felt his shortcomings in describing the great Purāṇa (the *Çrīmad-bhāgavata*), in the presence of so many meritorious sages. He, therefore, took them up as the topics of this and the next verses.

2. *Vilomajātāh api* [although......order......] – although born in the reverse order (of mankind).

3. *Janmabhritah* [......high-born]—yet (to-day) we have become high-born like a twice-born (Brāhmaṇa, &c).

4. *Vriddhānuvrittyāh* [being......the aged].—How have we become high-born ?—by the promise of the great old sages as regards their inclination of describing this great Purāṇa ; or * * * * on account of our submissiveness to the old Çuka and other sages.

5. *Adya* [to-day]—this day ; at the time when thou hast made the promise. * * *

What to say, again (about) (*a*) the chanter of the name of the glorious Eternal (whose) power is unlimited (*b*) (who is) the only refuge of the best of the great, and (whose quality is manifest) in the great (persons and things and who is, therefore) (*c*), called the *Ananta* (Eternal) (*d*). 19.

(*a*) *Kutah punah* [What......again]—*See Çrīdhara*, 1.
(*b*) *Ananta-çaktih* [......power is unlimited]—*See Çrīdhara*, 2.
(*c*) *Mahad guṇatvāt* [quality......the great......]—*See Çrīdhara*, 3.
(*d*) *Anantam āhuh* [...called the *Ananta*...].— ,, ,, 4.

[ÇRĪDHARA'S GLOSS—V. 19.]

1. *Kutah punah* [What... again].—What is to be said ?—the act of reciting the name of the Eternal removes the contamination of being low-born ; or where is the contamination of being low-born in the man who recites the name of the Supreme Lord ; or whoever recites, his name removes the contamination of being low-born.

2. *Ananta çaktih* [... ..power is unlimited]—(He) whose power is endless although by nature He is Eternal .

3. *Mahad-guṇatvāt* [quality......the great .....]—the characteristics of whose attributes are in the great (persons and things).

4. *Anantam āhuh* [called the *Ananta*......]—therefore, who is called the Eternal as regards attributes also.

O (Sages), this much indication is sufficient (*a*) of Him, in whom, there is no equality or excess of qualities (*b*) and the Goddess of Prosperity (*c*) serveth (*d*) the dust of whose (*e*) feet, (namely) the unwilling (Vishṇu) (*f*) discarding (*g*) the supplicant others (*h*). 20.

(*a*) *Etāvatā sūchitena alam* [this......sufficient]—*See Çrīdhara*, 3.
(*b*) *Asāmyānatiçāyanasya* [in whom... qualities]—„ „ 2 ; and *Jīva*, 2.
(*c*) *Vibhūtih* [the Goddess of Prosperity]—*See Çrīdhara*, 7 ; and *Jīva*, 3.
(*d*) *Jushate* [serveth]— „ „ 8.
(*e*) *Yasya* [whose]—*See Jīva*, 4.
(*f*) *Anabhīpsoh* [unwilling]—(Vishṇu is meant here) *See Çrīdhara*, 9.
(*g*) *Hitvā* [discarding]— „ „ 6.
(*h*) *Itarān* [others]— „ „ 4.

[ÇRIDHARA'S GLOSS—V. 20.]

1. This and the next two verses are describing the attributes of the Supreme Lord.
2. *Asāmyānātiçāyanasya* [in whom......qualities]—no one is equal or greater in quality to Him (the Supreme Lord).
3. *Etāvatā sūchitena alam* [this...sufficient]—what is said on the subject in the previous verses is quite sufficient ; who can describe about Him in detail ; hence it is said
4. *Itarān* [others].—Brahmā, &c.
5. *Prārthayatah* [supplicant]—solicitous.
6. *Hitvā* [discarding]—giving up.
7. *Vibhūtih* [the Goddess of Prosperity].—Lakshmī.
8. *Jushate* [serveth]—serveth the feet of
9. *Anabhīpsoh* [unwilling]—(even one) not desirous.

[JĪVA GOSVAMIN'S GLOSS—V. 20.]

1. In this verse, the attributes of the Eternal (Supreme Lord) are described.
2. *Asāmyānatiçāyanasya* [in whom......qualities].—(It refers to one) who is unequal as well as not greater in qualities. There is no necessity of describing the attributes of the great Being who has no equal in quality or who does not excel any one in this respect.
3. *Vibhūtih* [the Goddess of Prosperity]—the external form which is the personification of wealth.
4. *Yasya* [whose]—of one who is endued with *Svarūpa-çakti* (his own powers).

Moreover (*a*) having sprung from the nails of whose feet (*b*), and having been offered by Virinchi (*c*), the water (of the Ganges), fit for adoring purposes (*d*), sanctifies the Universe together with *Iça* (*e*). To whom other than the Giver of Liberation (*f*), is the epithet (indicative of the meaning of) the word *Bhagavat* (properly) applicable in this Universe. 21.

(*a*) *Atha* [Moreover]—*See Çrîdhara*, 1.
(*b*) *Yat-pâda-nakhâvasṛishṭam* [being......feet]—*See Çrîdhara*, 2.
(*c*) *Virinchopahṛitam* [having......Virinchi]— „ „ 3.
(*d*) *Arhaṇâmbhah* [the water......purposes]— „ „ 4.
(*e*) *Seçam punâti* [sanctifies......with *Iça*]— „ „ 5 ; and *Jîva* 2.
(*f*) *Mukundât* [......Giver of Liberation]—*See Çrîdhara*, 6.

[ÇRÎDHARA'S GLOSS—V. 21.]

1. *Atha* [Moreover]—this is indicative of introducing different subjects.

2. *Yat-pâda-nakhâvasṛishṭam* [having...... feet]—although sprung from Vishṇu's feet.

3. *Virinchopahṛitam* [having...Virinchi]—having been given by (Brahmâ).

4. *Arhaṇâmbhah* [the water......purposes]—water used as oblation.

5. *Seçam* [with *Iça*]—with God (the universe is made holy). The words *Virinchopahṛitam* (विरिञ्चोपहृतम्) and *Seçam* (सेशं) indicate that Brahmâ and Çiva were the adorers of the Supreme Lord (Vishṇu).

6. *Mukundât* [......the Giver of Liberation]—hence who can be designated as the Supreme Lord than the Giver of liberation (Vishṇu). He is the God of all.

[JÎVA GOSVAMIN'S GLOSS—V. 21.]

1. This verse shows that eternal attribute is inherent in ev erything what is great.

2. *Seçam punâti* [sanctifies......with *Iça*].—It refers to the fact that Çiva who is full of the qualities of Passion is also sanctified, that is to say, the influence of such quality is dispelled (by such holy water of the Ganges).

The persons, having attachment for whom, being steady (*a*), suddenly giving up the attachment placed (*b*) on objects of which body is the first, attain that ultimate end the (condition) of an ascetic (of the highest order) (*c*), the characteristics of which (*d*), are harmlessness (*e*) and tranquillity (*f*). 22.

(*a*) ***Dhīrāh*** [being steady]—*See Çrīdhara*, 1.
(*b*) ***Ūḍham*** [placed]— „ „ 2.
(*c*) *Antyam pāramahamsyam* [ultimate......ascetic......]—*See Çrīdhara*, 3 ; and *Jīva*, 2.
(*d*) *Yasmin* [of which......]—*See Çrīdhara*, 4 ; and *Jīva*, 3.
(*e*) *Ahimsayā* [harmlessness]—*See Jīva*, 4.
(*f*) *Upaçamah* [tranquillity]—*See* „ 5.

[ÇRĪDHARA'S GLOSS—V. 22.]

1. ***Dhīrāh*** [being steady]—being full of steadiness.
2. ***Ūḍham*** [placed]—kept.
3. *Antyam* [ultimate end]—being present at the extreme end.
4. *Yasmin* [of which......]—the natural characteristics of which are harmlessness and calmness.

[JĪVA GOSVAMIN'S GLOSS—V. 22.]

1. This verse enjoins that, therefore He should be adored.
2. *Antyam pāramahamsyam* [ultimate......ascetic......].—It refers to those who are devoted to Nārāyaṇa, yet who have adopted the holy order of an ascetic. (It is said). 'O great sage, one cool-minded and devoted to the Supreme Lord, can with difficulty be found amongst millions and millions of persons who have attained the Final Beatitude by becoming an ascetic'. *
3. *Yasmin* [of which......]—for which.
4. *Ahimsayā* [harmlessness]—by reason of being free from the faults of envy, &c.
5. *Upaçamah* [tranquillity]—the state of being devoted to the Supreme Lord.

(O) friends (glorious like the sun) (*a*), being asked by you, I am verily describing (*b*) this (subject) (*c*) as far as (*d*) my intellect goeth (*e*). As the feathered (race) (*f*) soar (*g*) through the firmament according to the equality (of their) own (strength) (*h*), so the learned (*i*) (narrate) the career of Vishṇu (*j*) equal to (according to the capacity of their intellect) (*k*). 23.

(*a*) *Aryamaṇah* [......friends......]—*See Çrīdhara*, 2.
(*b*) *Āchakshe* [......describing]— „ „ 6.
(*c*) *Atra* [this......]— „ „ 3.
(*d*) *Yāvān* [as far as]— „ „ 4.
(*e*) *Ātmāvagamah* [my intellect goeth]—*See Çrīdhara*, 5.
(*f*) *Patatriṇah* [the feathered......]— „ „ 7.

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* मुक्तानामपि सिद्धानां नारायण परायणः । सुदुर्लभः प्रशान्तात्मा कोटिष्वपि महामुने ।

(*g*) *Patanti* [soar]—*See Çrîdhara*, 9.
(*h*) *Âtma-samam* [according...own...]—*See Çrîdhara*, 8.
(*i*) *Vipaçchitah* [the learned]— „ „ 10.
(*j*) *Vishnu-gatim* [the career of Vishnu]—*See Çrîdhara*, 11.
(*k*) *Samam* [equal to...]— „ „ 12.

[Çrîdhara's gloss—V. 23.]

1. After complementing about his own good fortune, Sûta now commences the career of Parikshit.

2. *Aryamanah* [......friends......]—O suns ; (O sages) who have the form full of the Vedic inspiration.

3. *Atra* [this...]—on this matter

4. *Yâvân* [as far as]—to the extent of.

5. *Âtmâvagamah* [my intellect goeth]—my knowledge (goes).

6. *Âchakshe* [......describing]—(I) shall narrate (to that extent).

7. *Patatrinah* [the feathered......]—(as) the birds.

8. *Âtma-samam* [according......own......]—as far as his own power.

9. *Patanti* [soar]—fly over (the sky) but not all over it.

10. *Vipaçchitah* [the learned]—the wise men (also).

11. *Vishnu gatim* [the career of Vishnu]—sports of Vishnu.

12. *Samam* [equal to...]—to the extent of their intellectual power.

[Jîva Gosvamin's gloss—V. 23.]

1. This verse states about the persons who attempted to enumerate the countless qualities of the Supreme Lord.

One day taking up the bow, roving about the forest in search of game, and chasing after games, becoming weary, hungry and thirsty ; and 24.

Not seeing (*a*) a reservoir of water, (Parikshit) entered that (*b*) hermitage (*c*), in which, (he) saw a sage (*d*) (who was) sitting, with closed eyes and tranquillity (of mind). 25.

(*a*) *Achakshânah* [Not seeing]—*See Çrîdhara*, 1.
(*b*) *Tam* [that]— „ „ 2.
(*c*) *Âçramam* [hermitage]— „ „ 3.
(*d*) *Munim* [sage]— „ „ 4.

[Çrîdhara's gloss—V. 25.]

1. *Achakshânah* [Not seeing]—not finding.

2. *Tam* [that]—that celebrated.

3. *Âçramam* [hermitage]—the place of the hermit.

4. *Munim* [sage]—(the sage named) Çamîka.

[JĪVA GOSVAMIN'S GLOSS.—V. 25.]

1. The Supreme Lord himself caused Parīkshit to give up all attachments for worldly affairs by means of the curse from the Brāhmaṇa with a view to take Parīkshit to his side (as a companion). But as the *Çrīmadbhāgavata* is also published in this world, so the other deeds of Parīkshit have also been described by this and other verses.

(Parīkshit whose) palate was completely dried up (*a*), asked water from (that sage) who hath thus (*b*) concentrated (his) organs of senses (*c*), vital spirit, mind, and intellect ; ceased (from the external matters) (*d*) ; and having attained the (fourth condition), which is beyond the three conditions (of wakefulness, dream, and sleep) (*e*), becoming (one with) the Universal Spirit (*f*) and being immutable (*g*), covered with disheveled (*h*) locks of hair matted (and twisted together) (*i*), and (clothed) with the (hairy) skin (*j*) of (a black) antelope (*k*). 26-27.

(*a*) *Viçushyattāluḥ* [......palate......up]—*See Çrīdhara*, 11.
(*b*) *Tathābhūtaṃ* [......thus]— „ „ 12.
(*c*) *Pratiruddhendriya* [who...senses]— „ „ 1.
(*d*) *Upāratam* [ceased......]— „ „ 2.
(*e*) *Sthānatrayāt* [......conditions......]— „ „ 3.
(*f*) *Brahma-bhūtaṃ* [becoming......Universal Spirit]—*See Çrīdhara*, 5.
(*g*) *Avikriyaṃ* [immutable]— „ „ 6.
(*h*) *Viprakīrṇa* [disheveled]— „ „ 7.
(*i*) *Jatāchchhannaṃ* [covered......matted......]— „ „ 8.
(*j*) *Ajinena* [......skin]— „ „ 10.
(*k*) *Rauraveṇa* [......antelope]— „ „ 9.

[ÇRĪDHARA'S GLOSS—V. 26-27.]

1. *Pratiruddhendriya* [who......senses]—who has brought under subjection the organs of senses, &c.

2. *Upāratam* [ceased......]—therefore, (who) became calm in mind.

3. *Sthānatrayāt* [......conditions......]—the three conditions—wakefulness, dream, and sleepiness.

4. *Paraṃ* [beyond]—not within the reach of (those conditions) ; attained the fourth condition.

5. *Brahma-bhūtaṃ* [becoming......Universal Spirit]—(on account of being one with the Supreme Spirit.

6. *Avikriyaṃ* [immutable]—unchangeable.

7. *Viprakīrṇa* [disheveled]—scattered.

8. *Jaṭâchchhannam* [covered......matted......]—full of twisted locks of hair.
9. *Rauraveṇa* [...antelope].—*Ruru* (रुरु) is a kind of antelope,
10. *Ajinena* [......skin]—skin full of hairs of such animals.
11. *Viçushyattâlaḥ* [......palate......up]—whose palate was fully dried up.
12. *Tathâbhûtam* [......thus]—(the sage who was) placed in that condition.

Not obtaining (*a*) (things of which) straw (mat) (*b*) and place (for sitting) were the first (*c*) ; not getting respectful offering (of various ingredients) and sweet words (*d*), he considering himself as if it were, insulted, became incensed ! 28.

(*a*) *Alavdha* [Not obtaining]—*See Çrîdhara*, 1.
(*b*) *Triṇa* [straw...]— „ „ 2.
(*c*) *Bhûmyâdiḥ* [...mat and place were the first]—*See Çrîdhara*, 3.
(*d*) *Asam-prâptârghasûnritaḥ* [not getting...sweet words]—*See Çrîdhara*, 4.

[Çrîdhara's gloss—V. 28.]

1. *Alavdha* [Not obtaining]—not getting.
2. *Triṇa* [straw ...]—seat or mat made of straw or reed.
3. *Bhûmyâdiḥ* [...mat and place were the first]—straw-mat and the place for the purpose of sitting were the first.
4. *Asam-prâptârghasûnritaḥ* [not getting......sweet words]—(who has) not received offerings and endearing words.

(O) Brâhmaṇa (*a*), unlike before, hostility (*b*) and also anger of (him, Parîkshit whose) mind was distressed by hunger and thirst suddenly (roused) against the Brâhmaṇa (*c*). 29.

(*b*) *Brahman* [(O) Brâhmaṇa].—Çaunaka is meant.
(*b*) *Matsaraḥ* [hostility]—the feeling of not being able to bear the good of others ; (envy).
(*c*) *Brâhmaṇam* [Brâhmaṇa]—sage Çamîka.

Again, fully coming out (of the hermitage), and placing, on account of anger, a serpent whose life was extinct (*a*), by the fore-end of (his) bow (*b*), on the shoulder of the Brâhmaṇical sage, he returned to (his) own palace. 30.

(*a*) *Gatâsum* [whose...extinct]—dead (*Çrîdhara*).
(*b*) *Dhanushkotyâ* [by the fore-end of......bow]—by the upper end of the bow (*Ibid*).

(King thought within himself) ; whether this (*a*) (sage hath placed himself in the posture of one) who hath actually restrained (his) all organs of senses (*b*), and whose eyes hath been closed (in real abstract meditation) (*c*) ; or (*d*) (on account of slight to the effect) that the act of coming in and going out of the hermitage by a mean Khsatriya (*e*) (like me is) of what use (just the same) he hath assumed (the posture of) (*f*) the false abstract meditation (*g*) ? 31.

(*a*) *Eshah kiṃ* [whether this]—*See Çrīdhara*, 2.
(*b*) *Nibhritā-çesha-karaṇah* [...who...senses]—*See Çrīdhara*, 3.
(*c*) *Mīlitekshaṇah* [whose......closed......]— „ „ 4.
(*d*) *Aho svit* [or]— „ „ 5.
(*e*) *Kshatra-bandhubhih* [by a mean khsatriya]—*See Çrīdhara*, 6.
(*f*) *Kiṃ nu syāt* [...of what use...]— „ „ 7.
(*g*) *Mrishā-samādhih* [...false abstract meditation]— „ 8.

[ÇRĪDHARA'S GLOSS—V. 31.]

1. This verse states the reason of Parīkshit's putting a serpent on the shoulder of the sage.

2. *Eshah kiṃ* [whether this].—Is he ?

3. *Nibhritā-çesha-karaṇah* [......who......senses]—who has brought under control all the organs of senses.

4. *Mīlitekshaṇah* [whose......closed......]—(having placed in the condition of one) whose both eyes were closed.

5. *Aho svit* [or]—whether.

6. *Kshatra-bandhubhih* [by a mean Kshatriya]—by a base Kshatriya.

7. *Kiṃ nu syāt* [......of what use...]—with a view to ascertain the real truth, Parīkshit asked within himself—whether on account of the slight, to the effect that coming in and going out of the hermitage is a matter of indifference to the sage, the latter

8. *Mrishā-samādhih* [......false abstract meditation]—assumed feigned abstract meditation.

Hearing that the father (*a*) hath been wronged (*b*) by the king (*c*), his (sage's) most haughty and purile son (*d*), who was playing with the lads, thus said in the (very) place (where the boys were playing) (*e*). 32.

Ah ! like the fattened (*f*) eaters of the offerings (*g*), what an unrighteousness is for the rulers (*h*), because (they have engaged in committing) sin (*i*) against

(their) own masters (*j*), like the slaves (*k*) and dogs (*l*) which guard the doors. 33.

Verily, the base Khsatriyas have been assigned (like the dogs, to the post of) the door-keepers by Brāhmaṇas. How are those (inferior Kshatriyas who are directed to stay) at the doors, fit to partake in the house of those (Brāhmaṇas food put together) in the vessel (*m*) ? 34.

(*a*) *Tātaṃ* [father]—sage Çamīka.
(*b*) *Aghaṃ* [......wronged]—*See Çrīdhara*, 2. (v. 32).
(*c*) *Rājñā* [by the king]—by Parīkshit.
(*d*) *Tasya putrah* [his......son]—*See Çrīdhara*, 1. (v. 32).
(*e*) *Tatra* [in the......place......]—„ „ 3. „ „
(*f*) *Pīvnāṃ* [fattened]— „ „ 2. (v. 33).
(*g*) *Balibhuk* [eaters of offerings]—*See Çrīdhara*, 6 (v. 33).
(*h*) *Pālānāṃ* [for the rulers]— „ „ 1. „ „
(*i*) *Aghaṃ* [......sin]— „ „ 5. „ „
(*j*) *Svāmini* [......own masters]— „ „ 3. (v. 33).
(*k*) *Dāsānāṃ* [......slaves]— „ „ 4. „ „
(*l*) *Çunāṃ iva* [like the dogs]— „ „ 7. „ „
(*m*) *Sabhāṇdaṃ* [in the vessel]— „ „ 2. (v. 34).

[ÇRÎDHARA'S GLOSS—V. 32.]

1. *Tasya putrah* [his......son].—His son named Çṛingī.
2. *Aghaṃ* [......wronged].—It implies distress or misdeeds.
3. *Tatra* [in the......place......]—the place where the children were playing.

[ÇRÎDHARA'S GLOSS—V. 33.]

1. *Pālānāṃ* [for the rulers]—of the kings.
2. *Pīvnāṃ* [fattened]—nourished.
3. *Svāmini* [......own masters]—upon the masters.
4. *Dāsānāṃ* [......slaves]—of servants who are wholly subject to the will of their master.
5. *Aghaṃ* [......sin]—this indicates the sinful conduct of slaves towards their masters.
6. *Balibhuk* [eaters of offerings].—Crows.
7. *Çunāṃ iva* [like the dogs]—like the canine race.

[ÇRÎDHARA'S GLOSS—V. 34.

1. This verse states about the dealings of a master towards his servant and those of the Brāhmaṇas towards the kings.
2. *Sabhāṇdaṃ* [in the vessel]—kept in the pot.

Behold my power, I am punishing (*a*) to-day those persons who have deviated from (their) position, after

(the happening of) (*b*) the departure of the glorious Kṛishṇa, the punisher of those who have gone astray. 35.

(*a*) *Çāstari* [......punishing].—I am inflicting punishment . (*Çrīdhara*).
(*b*) *Yat* [after... .]—therefore (*Çrīdhara*).

Having said this to (his) companions and sipping water of the Kauçikī (*a*), the sage-boy whose eyes became coppery (on account of) anger (*b*), hurled (his) thunder-like words (curse against the king) (*c*). 36.

(*a*) *Kauçikyāh apah* [water of the Kauçikī]—*See Çrīdhara*, 3.
(*b*) *Roshatāmrākshah* [whose......anger]— „ „ 2.
(*c*) *Vāgvajram* [thunder-like words......]— „ „ 4.

[ÇRĪDHARA'S GLOSS—V. 36.]

1. This verse states how *Çringī* addressed his companions (of his own age).

2. *Roshatāmrākshah* [whose...anger]—whose both eyes became (red) like copper.

3. *Kauçikyāh apah* [water of the Kauçikī]—water of the river named Kauçikī.

4. *Vāgvajram* [thunder-like words......]—it implies curse.

The *Takshaka* (*a*) sent (urged) by me (*b*), shall bite (*c*), within the seventh day from to-day, the king the oppressor of (my) father (*d*), and the family fire-brand (*e*) (who) hath thus over-stepped the bounds of propriety. 37.

(*a*) *Takshakah* [The *Takshaka*]—a kind of serpent.
(*b*) *Me* [by me]—*See Çrīdhara*, 4.
(*c*) *Dankshyati* [shall bite]—„ 2.
(*d*) *Tata-druham* [the oppressor......father]—*See Çrīdhara*, 5.
(*e*) *Kulāngāram* [the family fire-brand]— „ „ 3.

[ÇRĪDHARA'S GLOSS—V. 37.]

1. *Iti* [thus]—in this way by putting the serpent about the neck of my father.

2. *Dankshyati* [shall bite]—eat up ; where the reading is *Dhakshyati* (धक्ष्यति), the meaning should be 'shall burn.' The particle *Sma* (स्म) is for filling up the couplet.

3. *Kulāngāram* [the family fire-brand]—who is (as dark in quality) in the family as charcoal is.

4. *Me* [by me]—(by Çringī the son of Çamīka).

5. *Tata-druham* [the oppressor .....father].—This is a poetical license for the word *Tāta-druham* (तातद्रुहं).

Then arriving at the hermitage, seeing the father about whose neck was the body of the serpent (*a*), the boy, becoming distressed, cried with free throat (aloud) (*b*). 38.

(*a*) *Gale-sarpa-kalevaram* [about whose......serpent]—about whose neck the dead body of the serpent was (encircled) (*Çrîdhara*).

(*b*) *Mukta-kanthah* [with free throat....]—in a loud voice (*Ibid*).

(O) Brâhmaṇa, hearing the lamentations of (his) son, it is known, slowly opening (his) eyes, seeing the dead serpent on his shoulder and throwing it (*a*) off, that descendant of Angirâ (*b*) said : (O) son what for art thou, verily, crying, or, by whom mischief hath been caused (*c*) to thee ?' Being thus asked, he (the boy) submitted (everything what had happened). 39-40.

(*a*) *Tam* [it]—*See Çrîdhara*, 2.

(*b*) *Ângirasa* [descendant of Angirâ]—*See Çrîdhara*, 1.

(*c*) *Apakritam* [...mischief...caused]— „ „ 3.

[ÇRÎDHARA'S GLOSS—V. 39-40.]

1. *Ângirasa* [descendant of Angirâ]—one born in the family of which the patronymic was Angirâ.

2. *Tam* [it]—(casting off) that serpent.

3. *Apakritam* [...mischief...caused]—by what person injury has been done (to thee).

Hearing that the lord of men hath been cursed (who is) not fit for it, that Brahmaṇa did not approve (the conduct of his) son ; (and exclaimed) Ah ! what a distressing (thing) (*a*) ! (O) ignorant, severe punishment (*b*) hath been (to-day) inflicted by thee (*c*) for a minor offence (*d*). A great sin hath been committed (by thee) (*e*). 41.

(*a*) *Vata* [distressing]— *See Çrîdhara*, 2.

(*b*) *Damah* [punishment]—„ „ 6.

(*c*) *Te* [by thee]— „ „ 3.

(*d*) *Alpîyasi drohe* [for a minor offence]—*See Çrîdhara*, 5.

(*e*) *Mahat amhah kritam* [A great......committed......]—*See Çrîdhara*, 4.



NO. 11. *S. M. Datta's Çrīmadbhāgavata*] [*From the sketch of M. N. Chatterjee.*

ÇRINGĪ—THE SAGE ÇAMĪKA (*throwing off the serpent from his neck*).

(O) Brāhmaṇa, hearing the lamentations of (his) son, it is known, slowly opening (his) eyes, seeing the dead serpent on his shoulder and throwing it off, &. (c. XVIII. vv. 39-40 ; p. 530 ; Bk. I. ; and the subse-

[ÇRIDHARA'S GLOSS—V. 41]

1. This verse states about Çamīka's disapproval of his son's doings.
2. *Vata* [distressing]— painful.
3. *Te* [by thee]—by you.
4. *Mahat amhah kritam* [A great......committed......]—a great sin has been perpetrated (by thee).
5. *Alpīyasi drohe* [for a minor offence]—for an offence of a smaller degree.
6. *Damah* [punishment]—chastisement.

(O son, whose) intellect hath not become fully mature, (thou art) unfit in equalising (comparing) fully with (ordinary) men (*a*), the god (amongst) men (*b*), whose name is the Great (Vishṇu) (*c*) and protected by whose prowess difficult to be borne, the subjects, being fearless from whatsoever, obtain (their) good. 42.

(*a*) *Nribhih sammātum* [in equalising...men]—*See Çrīdhara*, 3.
(*b*) *Naradevam* [the god......men]— „ „ 2.
(*c*) *Parākhyam* [the Great......]— „ „ 1.

[ÇRIDHARA'S GLOSS—V. 42.]

1. *Parākhyam* [the Great......]—who is named Vishṇu.
2. *Naradevam* [the god......men]—king.
3. *Nribhih sammātum* [in equalising...men]—seeing him (Parīkshit) equal to (ordinary) men.

Indeed ! On the disappearance (*a*) of the Holder of discus, (who is) named the Lord of men, then, verily, this Universe being, full of thieves, (men of which) being unprotected shall, like the herd of sheep (*b*), be fully annihilated. 43.

(*a*) *Alakshyamāṇe* [On the disappearance]—on being beyond the sight (*Çrīdhara*).
(*b*) *Avivarūtha-vat* [like the herd of sheep]—like the flock of sheep (*Ibid*).

(The sin generated) from the stealer (*a*) of the wealth (of the Universe) (*b*) of which the owner being annihilated (*c*), shall fall (*d*) to-day on us (who are) unconcerned (with the commission of) such (crimes) (*e*); men, amongst whom there are numberless robbers (*f*) shall kill and curse (*g*) each other, and rob mutually the wealth, women and animals (*h*). 44.

(*a*) *Vilumpakât* [from the stealer]—*See Çrîdhara*, 3.
(*b*) *Vasoh* [of the wealth...]— " " 2.
(*c*) *Nashtanâthasya* [...of which... annihilated]—*See Çrîdhara*, 1.
(*d*) *Upaiti* [shall fall]— " " 4.
(*e*) *Ananvayam* [unconcerned......]— " " 5.
(*f*) *Puru-dasyavah* [......numberless robbers]— " " 8.
(*g*) *Çapanti* [curse]— " " 6.
(*h*) *Paçûn* [animals]— " " 7.

[Çrîdhara's gloss—V. 44.]

1. *Nashtanâthasya* [......of which......annihilated]—(the world of which) the Lord is dead.
2. *Vasoh* [of the wealth ......]—of riches.
3. *Vilumpakât* [from the stealer]—(the sin) on account of thieves, &c.
4. *Upaiti* [shall fall]—(we are the cause of those sins, therefore, they) shall fall upon us.
5. *Ananvayam* [unconcerned......]—no concern. (The sins are then enumerated).
6. *Çapanti* [curse]—use harsh words.
7. *Paçûn* [animals]—(steal away each other's animals).
8. *Puru-dasyavah* [......numberless robbers]—full of many robbers.

During that time the conduct of the good (*a*) full of the Vedic inspiration, and endued with (the directions of the rules of) caste, order (of society) and practice of men shall disappear. Therefore, the mixture of castes of those persons whose minds are engrosssd in wealth and desire for enjoyment (*b*) shall happen like (that of) dogs and monkeys (*c*). 45.

(*a*) *Âryya-dharma* [the conduct of the good]—*See Çrîdhara*, 1.
(*b*) *Artha-kâmâbhiniveçitâtmanâm* [whose...enjoyment]—*See Çrîdhara*, 3.
(*c*) *Çunâm kapînâm iva* [like...dogs and monkeys]— " " 2.

[Çrîdhara's gloss—V. 45.]

1. *Âryya-Dharma* [the conduct of the good]—good practice.
2. *Çunâm kapînâm iva* [like...dogs and monkeys]—as in the case of dogs and monkeys.
3. *Artha-kâmâbhiniveçitâtmanâm* [whose ...... enjoyment]—person whose minds engaged in acquiring wealth and enjoying secular objects.

But, verily is unfit for our curse that lord of men, the protector of righteousness, the Emperor, (one) whose deeds are great, (who is) manifestly a great votary to the Supreme Lord, a sage amongst kings, the performer of the

Horse-sacrifice, (who was) dejected, full of hunger, thirst and weariness. 46.

[ÇRĪDHARA'S GLOSS—V. 46.]

1. After describing that the sovereigns generally are unfit for being cursed by any one, the author, in this and the next half verses, particularly states that Parīkshit is also not fit for it.

[JĪVA GOSVAMIN'S GLOSS—V. 46.]

1. This verse states that in his dealings also Parīkshit was a great being.

The Supreme Lord, the soul of all, is worthy to forgive the sin committed on the sinless servant by the boy of immature intellect. 47.

[ÇRĪDHARA'S GLOSS— V. 47.]

1. This verse states that seeing that there is no palliation for the sin committed by his son, sage Çamīka, after disclosing the sin, was supplicating forgiveness from the Supreme Lord.

[JĪVA GOSVAMIN'S GLOSS—V. 47.]

1. Although the sin was committed against Parīkshit, yet the forgiveness was prayed for, from the Supreme Lord as He is the soul of all, including the great men like (Parīkshit).

Even being blamed (*a*), deceived (*b*), cursed, despised (*c*), hurt (*d*), His votaries (*e*) do not, verily, take revenge (*f*) upon the (offender) (*g*), although potent (to do so) (*h*). 48.

(*a*) *Tiraskritāh* [blamed]—*See Çrīdhara*, 2.
(*b*) *Vipralavdhāh* [deceived]—*See Çrīdhara*, 3.
(*c*) *Kshiptāh* [despised]— „ „ 4.
(*d*) *Hatāh* [hurt]— „ „ 5.
(*e*) *Tadbhaktāh* [His votaries]—„ „ 6.
(*f*) *Pratikurvanti* [take revenge]— „ 9.
(*g*) *Tat* [the......]— „ 8.
(*h*) *Prabhavah api* [although potent......] – *See Çrīdhara*, 7.

[ÇRĪDHARA'S GLOSS—V. 48.]

1. If the king (Parīkshit) had cursed (the sage's son) in return, then there was some hope of palliation for the sin committed by the latter ; but such thing is impossible as regards Parīkshit who is a votary to the Supreme Lord.
2. *Tiraskritāh* [blamed]—accused.
3. *Vipralavdhāh* [deceived]–cheated.
4. *Kshiptāh* [despised]—slighted.

5. *Hatâh* [hurt]—harassed.
6. *Tadbhaktâh* [His votaries]—devotees of Vishṇu.
7. *Prabhavah api* [although potent......]—although capable of doing so.
8. *Tat* [the......].—It refers to the persons who blame, &c.
9. *Pratikurvanti* [take revenge]—do retaliate.

That great sage became distressed for the sin (*a*) committed by (his) son, and though treated with disrespect (*b*), did not, verily, think over the offence, committed by the king on (sage's) own-self. 49.

(*a*) *Aghena* [for the sin]—for the offence. (*Çrîdhara*).
(*b*) *Viprakritah* [......treated with disrespect]—punished (*Ibid*).

Being under the influence of others (as regards) the misery or happiness (*a*), the good men do not mostly become depressed or joyful ; because (their) Individual Spirits are not subject to (the effects of) the qualities (happiness or misery) (*b*). 50.

(*a*) *Dvandveshu* [......misery or happiness]—*See Çrîdhara*, 1.
(*b*) *Agunâçrayâh* [not......qualities......]— „ „ 2.

[Çrîdhara's gloss—V. 50.]

1. *Dvandveshu* [......misery or happiness]—both misery and happiness.
2. *Agunâçrayah* [not...qualities...]—do not seek refuge under the happiness and misery.

FINIS of the EIGHTEENTH CHAPTER,
named the ACQUISITION of the
BRÂHMAṆAS CURSE, in this story
of NAIMIÇA, in the FIRST BOOK,
in the ÇRÎMADBHÂGAVATA,
the GREAT PURÂṆA, and
the VYÂSA'S TREA-
TISE of the SELF-
DENYING DE-
VOTEES.

CHAPTER XIX.

(THE ARRIVAL OF ÇUKA.)

Afterwards, said Sūta, pondering over that blamable act performed by himself (to the effect that)—Oh like a vile person, the heinous (offence) (*a*) hath been perpetrated by me on the Brāhmaṇa (*b*) who hath committed no offence and (whose) power (merit) was undisclosed (*c*), the Lord of the Earth, however, became extremely distressed in mind. 1.

(*a*) *Nīcham* [the heinous......] – *See Çrīdhara*, 2.
(*b*) *Brahmaṇi* [on the Brāhmaṇa]—*See Çrīdhara*, 3.
(*c*) *Gūḍha-tejasi* [......power......undisclosed]—*See Çrīdhara*, 4.

[ÇRĪDHARA'S GLOSS – V. 1.]

1. This and the next one and half verses state that thinking over his act of throwing serpent over the neck of the sage, Parīkshit became of sorrowful mind.

2. *Nīcham* [the heinous......]—sin ; where the reading is *Amīva* (अमीव), the meaning is just the same.

3. *Brahmaṇi* [on the Brāhmaṇa]—to the Brāhmaṇa (Çamīka).

4. *Gūḍha-tejasi* [......power......undisclosed]—whose power was hidden.

Therefore, my calamity (*a*) which can be dispelled with difficulty shall, at no distant (date) (*b*), verily (*c*) (befall) on me, on account of slighting the (sage who is like a) god (*d*). Let that (misfortune) be for the ample (*e*) palliation of my sins (*f*), directly (*g*), so that I may verily, not do again, the act of this (nature). 2.

(*a*) *Vyasanam* [calamity]—*See Çrīdhara*, 3.
(*b*) *Nātidīrghāt* [at no distant......]—*See Çrīdhara*, 4.
(*c*) *Dhruvam* [verily]— „ „ 2.
(*d*) *Kṛita-deva-helanāt* [on......god]— „ „ 1.
(*e*) *Kāmam* [ample]— „ „ 6.

(*f*) *Aghanishkritâya* [for......sins]—*See Çrîdhara*, 7.
(*g*) *Addhâ* [directly]— „ „ 5.

[ÇRIDHARA'S GLOSS—V. 2.]

1. *Krita-deva-helanât* [on......god]– from the sin of insulting god.
2. *Dhruvam* [verily]—surely.
3. *Vyasanam* [calamity]—(my) difficulty (shall happen).
4. *Nâtidîrghât* [at no distant......]—(even let that happen) at not a very late period ; soon.
5. *Addhâ* [directly]—(Parîkshit's prayer) was let that misfortune befall (directly) on me (Parîkshit) who is a great sinner and not on my son, grandson and other descendants.
6. *Kamam* [ample]—as far as necessary.
7. *Aghanishkritâya* [for .....sins]—what is the necessity for such a prayer ? —for the atonement of sins ; and also that I may do such act again.

Let the fire-like race of Brâhmaṇa (which hath been) incensed (by me) burn (to ashes) to-day the kingdom force (army) full treasury of me (Parîkshit who is) full of evil. Let my intellect be again not sinful towards the Brâhmaṇas, gods, and cows. 3.

[ÇRIDHARA'S GLOSS—V. 3.]

1. Having prayed for his own misfortune in the previous verse, Parîkshit solicits, in this, something else which to happen before the occurrence of the former event :—'Let my kingdom, &c, be burnt to-day by the fire-like Brâhmaṇa race which has been incensed. Let my mind be not again inclined to oppress the Brâhmaṇas, &c.'

[JÎVA GOSVAMIN'S GLOSS—V. 3.]

1. *Dahatu* [burn......].—Let the kingdom, &c, go away from me like a thing burnt. It should be understood that I may be bereft of the kingdom, &c, and not that the kingdom should be burnt to ashes ; because in the latter, Brâhmaṇas who reside in the kingdom may also burn.

Then (when) thinking over in this way, he (Parîkshit) heard (about) as (to how the cause of his) death the name of which is the *Takshaka* as said by the sage's son, (shall occur). He imagined good (*a*), (for him) the fire-like *Takshaka*, (because it) is the cause of moral apathy at no distant date, of (one who is) attached to secular matters (*b*). 4.

(*a*) *Sâdhu* [good......]—*See Çrîdhara*, 2.
(*b*) *Prasaktasya* [......attached......matters]—*See Çrîdhara*, 3.

[ÇRĪDHARA'S GLOSS—V. 4.]

1. Pondering over the matter (as describad in the previous verses), the king heard about his death within seven days as cursed by the sage's (Çamīka's) son (Çṛingī).

2. *Sādhu* [good......].—He considered the fire-like poison of the serpent to be his good, when he heard about the cause of his death from the disciple of Çamīka.

3. *Prasaktasya* [...attached...matters]—because such (poison of Takshaka (compared to fire) is the cause of moral apathy in a person engrossed in secular matters.

Then (*a*), the uselessness (of both this and the next worlds) was ascertained (by him) (*b*) ; previously (*c*) (next) giving up this and the other worlds (*d*), and think -ing that (the act of) serving the feet of Kṛishṇa (*e*) is of greater usefulness (*f*), he sat (*g*) on (the banks of) the heavenly stream (*h*), abstaining from food (*i*). 5.

(*a*) *Atho* [Then]—*See Çrīdhara*, 1.

(*b*) *Heyatayā vimarçitau* [the uselessness......ascertained......]—*See Çrīdhara*, 3.

(*c*) *Purastāt* [previously]—*See Çrīdhara*, 2.

(*d*) *Lokaṃ vihāya* [giving up......worlds]—*See Çrīdhara*, 4.

(*e*) *Kṛishṇānghri sevām* [......serving......Kṛishṇa]—*See Çrīdhara*, 5.

(*f*) *Adhimanyamānah* [thinking......is of greater......]—*See Çrīdhara*, 6.

(*g*) *Upāviçat* [sat]— " " 8.

(*h*) *Amartya-nadyāṃ* [on......stream]—the river Gangā.

(*i*) *Prāyaṃ* [abstaining from food]—*See Çrīdhara*, 7.

[ÇRĪDHARA'S GLOSS—V. 5.]

1. *Atho* [Then]—afterwards.

2. *Purastāt* [previously]—(while he was reigning in his territory).

3. *Heyatayā vimarçitau* [uselessness...ascertained ..]—having settled as useless (the worlds, this as well as the next)..

4. *Lokaṃ vihāya* [giving up......worlds]—having abandoned this and next world.

5. *Kṛishṇānghri sevām* [......serving......Kṛishṇa]—the act of rendering service to the feet of Kṛishṇa.

6. *Adhimanyamānah* [thinking......is of greater...]—considering the act of serving the feet of Kṛishṇa is of greater usefulnesc to man than all the other objects of life (religion, wealth, the desire for enjoyment, and final beatitude).

7. *Prāyaṃ* [abstaining from food]—(the sitting) accompanied by the abstention from food ; or (the sitting) by which full refuge can be secured.

8. *Upāviçat* [sat]—(Parīkshit) sat with the object (of abstaining from eating or for fully securing refuge).

The renowned (river) (*a*) which carryeth (*b*) water (*c*) rendered holy (*d*) by the dust of Krishṇa's feet (*e*), completely mixed with (*f*) the *Tulasi* (leaves) (*g*), the beauty of which is shinning (*h*), sanctifieth the worlds, (*i*) together with the guardians of the quarters (*j*) both (inside and outside them) (*k*). What (mortal) about to die (*l*) will not serve that (river) ! 6.

(*a*) *Yâ vai* [The renowned...]—*See Çrîdhara*, 2 ; and *Jîva*, 2.
(*b*) *Netrî* [which carryeth]— „ „ 7 ; and „ 8.
(*c*) *Amvu* [water]—*See Jîva*, 7.
(*d*) *Abhyadhikam* [rendered holy]—*See Çrîdhara*, 6 ; and *Jîva*, 6
(*e*) *Krishṇâghri-reṇu* [dust......feet]—*See Çrîdhara*, 5 ; and *Jîva*, 5 and 9.
(*f*) *Vimiçra* [completely mixed with]—*See Jîva*, 4.
(*g*) *Tulasî* [तुलसी...]—holy basil ; a small shrub said to have been produced from the hair of the goddess Tulasî and held in great veneration by the worshippers of Vishṇu (Ocynum sanctum) ; see also *Çrîdhara*, 4 ; and *Jîva*, 3.
(*h*) *Lasachchhrî* [the beauty......shinning]—*See Çrîdhara*, 3.
(*i*) *Lokân* [the worlds]— „ „ 10.
(*j*) *Seçân* [together......quarters]— „ „ 9.
(*k*) *Ubhayatra* [both......]— „ „ 8.
(*l*) *Marishyamâṇah* [......about to die]— „ „ 11.

[ÇRÎDHARA'S GLOSS.—V. 6.]

1. This verse states the result of the use of the adjective *Amarttyanadyâm* (अमर्त्तनद्यां heavenly river).

2. *Yâ vai* [The renowned...].—The celebrated Gangâ.

3. *Lasachchhrî* [the beauty......shinning]—(*Tulasî*) whose beauty is shinning.

4. *Tulasî* [तुलसी......]—fully mixed with that *Tulasî*.

5. *Krishṇânghri-reṇu* [dust......feet]—by the dust of the feet of Krishṇa.

6. *Avyadhikam* [rendered holy]—the best (kind of water).

7. *Netrî* [which carryeth]—one which carries.

8. *Ubhayatra* [both......]—both inside and outside the worlds.

9. *Seçân* [together......quarters]—with the guardians of quarters (such as Indra, &c).

10. *Lokân* [the worlds]—(men of) the worlds are made holy.

11. *Marishyamâṇah* [......about to die]—one whose death is near at hand. As there is no certainty of death,all men are liable to death at any time since his birth ; therefore who will not serve the Gangâ ?

[JÎVA GOSVAMIN'S GLOSS—V. 6.]

1. The act of sitting after abstention from food has connection with the heavenly river Gangâ, because the both have the purifying character as well as

Parîkshit's desirable object—his relationship with Kṛishṇa are clearly to be seen. The Gangā is the refuge of all men, specially of those who are about to die; when such is the case, what to say about a king like Parîkshit who is afraid of the sin committed by him by insulting the Brāhmaṇa sage (Çamîka) and desirous of serving the feet of Kṛishṇa.

2. *Yā vai* [The renowned......].—The Gangā which is renowned similarly by itself.

3. *Tulasî* [तुलसी···].—It implies the *Tulasî* leaves grown in abandance in Vṛindāvana.

4. *Vimiçra* [completely mixed with]—mixed previously.

5. *Kṛishṇāghri reṇu* [dust......feet]—the *Tulasî* and the dust of Kṛishṇa's feet becoming one.

6. *Avyadhikam* [rendered holy]—made holy.

7. *Amvu* [water]—it refers to the river Jamunā.

8. *Netrî* [which carryeth]—the carrier of the water of the Jamunā river. The *Varāhapurāṇa* says on this point: 'O Goddess, the Gangā produceth holiness (virtues) one hundred times greater than others, but do not discriminate as regards the Jamunā which being fully mixed (with the Gangā) passeth through my (city of) Mathurā'.

9. *Kṛishṇa* [कृष्ण].—It refers to Gopāla.

Having in this way (*a*), determined (*b*) to sit on (the banks of the river named) the 'Step of Vishṇu' (*c*), abstaining from food; that descendant of Pāṇdu (*d*) (who had) no other thought (in his mind) (*e*), had taken vows like a sage (*f*), and by whom were given up all attachments (to secular) objects (*g*), meditated upon the Giver of Liberation. 7.

(*a*) *Iti* [in this way]—*See Çrîdhara*, 1.

(*b*) *Vyavachchhidya* [determined]—*See Çrîdhara*, 3.

(*c*) *Vishṇu-padyām* [the 'Step of Vishṇu']—the name of the Ganges as issuing from Vishṇu's foot. *See Çrîdharā*, 2.

(*d*) *Pāṇdaveyah* [the descendant of Pāṇdu]—*See Çrîdhara*, 4.

(*e*) *Ananyabhāvah* [......no other thought...]—„ „ 5.

(*f*) *Munivratah* [had taken vows......sage]—„ „ 6.

(*g*) *Mukta-samasta-sangah* [by......objects]—„ „ 7.

[Çrîdhara's gloss—V. 7.]

1. *Iti* [in this way]—in this manner.

2. *Vishṇupadyām* [the 'Step of Vishṇu']—the Gangā.

3. *Vyavachchhidya* [determined]—being certain (about sitting on the banks of the Gangā, observing vows of abstention from food).

4. *Pāṇdaveyah* [the descendant of Pāṇdu].—This is expressive of the character of Parîkshit with reference to the Pāṇdu race.

5. *Ananyabhāvah* [... ..no other thought......]—who had no desire upon any other object.

6. *Munivratah* [had taken vows......sage]—why Parīkshit had no other thought in his mind, because he has become pacified as regards all secular objects.

7. *Mukta-samasta-sangah* [by......objects]—who had abandoned all attachments to worldy things.

[JĪVA GOSVAMIN'S GLOSS—V. 7.]

1. This verse states how Parīkshit meditated upon Krishṇa.

There arrived the exalted sages who sanctify the Universe with (their) disciples. Verily, under the guise of going on a pilgrimage the virtuous (persons) themselves mostly sanctify the (places of) pilgrimage (*a*). 8.

(*a*) *Tīrthābhigamāpadeçaih* [under......pilgrimage]—*See Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 8.]

1. The sages came there at the time to see him, and not for the purpose of bathing in the place of pilgrimage ; because they have attained all their objects; but such are also seen for frequenting places of pilgrimage, and what for ? (to sanctify those places).

2. *Tīrthābhigamāpadeçaih* [under......pilgrimage]—under the pretence of going on a pilgrimage.

[JĪVA GOSVAMIN'S GLOSS—V. 8.]

1. It should be understood that the places of pilgrimage mentioned in this verse are those which are other than the holy places like the Ganges, &c, which have direct relationship with the Supreme Lord. They go there (not to sanctify them, but), because they themselves have the greatest regard for those places.

Afterwards, (arrived there) Atri, Vaçishtha, Chyavana, Çaradvān, Arishtanemi, Bhṛigu, Angirā, Parāçara, Son of Gādhi (Viçvā-mitra) and Paraçurāma, Utathya, Indrapramada, Idhmavāha, 9.

Medha-tithi, Devala, Ārshtisheṇa, Bharadvāja, Gautama, Pippalada, Maitreya, Aurvva, Kavasha, (the sage) born in water-jar (Agastya), Dvaipāyana, the glorious Nārada, and 10.

Also others—the best of the Divine sages, Brahmaṇical sages, Royal sages, and (sages of whom) Aruṇa was the first (*a*). Having honored the best of various sages (*b*) assembled (there), the king complimented (*c*) them by bending (his) head (*d*). 11.

(*a*) *Aruṇādayaḥ* [......Aruṇa was the first]—*See Çrīdhara*, 1.
(*b*) *Nānārsheya-pravarān* [the best...sages]—„ „ 2.
(*c*) *Vavande* [complimented]— „ „ 4.
(*d*) *Çirasā* [by......head]— „ „ 3.

[ÇRĪDHARA'S GLOSS—V. 11.]

1. *Aruṇādayaḥ* [......Aruṇa was the first]—these have been separately mentioned, because they are a quite distinct class of sages from others mentioned in the foregoing verses, by reason of their being initiator of the rites.

2. *Nānārsheya-pravarān* [the best......sages]—the various sages belonging to distinct classes having separate patronymic. The greatest amongst these are meant in the text.

3. *Çirasā* [by......head]—by bending head to the ground.

4. *Vavande* [complimented]—praised (honored).

Then, on their reclining at ease, being present before (them) and having made salutation again, (Parīkshit, whose) mind hath become pure (*a*), and (palms of) hands have been joined (*b*), announced fully (to them) what he had intended (to do) (*c*). 12.

(*a*) *Vivikta-chetāh* [......mind......pure]—*See Çrīdhara*, 2.
(*b*) *Abhigrihīta pāṇiḥ* [...hands have been joined]—*See Çrīdhara*, 3.
(*c*) *Svachikīrshitaṃ* [what he had intended......]— „ „ 4.

[ÇRĪDHARA'S GLOSS—V. 12.]

1. With a view to announce his intention (Parīkshit) again saluted the sages.

2. *Vivikta-chetāh* [..... mind......pure]—becoming of pure mind.

3. *Abhigrihīta-pāṇiḥ* [......hands have been joined]—who joined two hands (in supplicating posture).

4. *Svachikīrshitaṃ* [what he had intended......].—He announced the subject matter of his desire—the act of sitting in vow without eating anything (with a view to enquire whether such course is desirable or not).

The king said: Ah! (*a*) we (*b*) whose nature is fit (to court the) grace of the greatest (of beings) (*c*), are most fortunate (*d*) amongst the rulers of men (*e*). The race of kings whose acts are blamable (*f*) (is fit to be) fully thrown away at a (greater) distance (*g*) (from the place where) the filthy water of washing the feet, (ablution, &c.,) of Brāhmaṇa (is thrown away) (*h*). 13.

(*a*) *Aho* [Ah!]—*See Jīva*, 1.
(*b*) *Vayaṃ* [we]—„ „ 3.

(*c*) *Mahattamânugrahaṇîya-çîlâh* [......nature......greatest ......] – *See Çrîdhara*, 3 ; and *Jîva*, 4.

(*d*) *Dhanyatamâh* [......most fortunate]—*See Çrîdhara*, 4 ; and *Jîva*, 5.

(*e*) *Nripâṇâm* [amongst the rulers of men]—*See Çrîdhara*, 2 ; and *Jîva*, 2.

(*f*) *Garhya-karma* [whose acts are blamable]—*See Çrîdhara*, 7 ; and *Jîvâ*, 6.

(*g*) *Ârât* [at......distance]—*See Çrîdhara*, 6.

(*h*) *Brâhmaṇa-pâda-çauchât* [......filthy water...feet...]—*See Çrîdhara*, 5.

[ÇRÎDHARA'S GLOSS—V. 13.]

1. Parîkshit feeling himself proud on account of grace of the Brâhmaṇas assembled (in that place).

2. *Nripâṇâm* [amongst the rulers of men]—amongst kings.

3. *Mahattamânugrahaṇîya-çîlâh* [......nature...greatest......]—whose character is the fit object for the grace of the best amongst the great persons.

4. *Dhanyatamâh* [......most fortunate]—this is not easily obtained by kings.

5. *Brâhmaṇa-pâda-çauchât* [......filthy water......feet...]—the water used in washing the feet of Brâhmaṇas. The text of the *Smriti* says, 'The remnants (of eaten) food, night soil, urine, and water used in washing feet shall be thrown at a distance'. * According to this ordinance of the *Smriti Çâstra*, Brâhmaṇas throw away these filthy things at a distance.

6. *Ârât* [at......distance]—(the blamable princes are) unfit to live even in that place, but are thrown away by Brâhmaṇas at a greater distance from that place also.

7. *Garhya-karma* [whose acts are blamable]—whose acts are blame-worthy. Parîkshit said this with reference to himself.

[JÎVA GOSVAMIN'S GLOSS—V. 13.]

1. *Aho* [Ah !].—This is expressive of surprise. The present verse describes what is surprising.

2. *Nripâṇâm* [amongst the rulers of men] —amongst kings.

3. *Vayam* [we]—we the Pâṇdavas.

4. *Mahattamânugrahaṇîya-çîlâh* [......nature......greatest......]—being like Svâyambhuva and others who practise for the attainment of grace from you, who are the best of the great personages.

5. *Dhanyatamâh* [most fortunate]—(we) become very fortunate.

6. *Garhya-karma* [whose acts are blamable]—whose acts indicating enmity, &c., are blame-worthy kings of that nature. This is the natural characteristics of kings.

The Lord of the highest and the lowest (beings) (*a*), hath become the form of the curse of the Brâhmaṇa' (*b*),

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* दूरादुच्छिष्टविण्मूत्रपादाम्भांसि समुत्सृजेत् ।

the source of the attainment of whom is the moral apathy (*c*) to me (*d*)—that (*e*) very sinful (Parîkshit) (*f*) whose mind was fully attached (*g*) again and again (*h*) to home (worldly matters) (*i*) ; (on the occurrence of) which (curse) (*j*), the persons deeply attached (to secular matters) (*k*) immediately take hold of fear (become fearful) (*l*). 14.

(*a*) *Parâvareçah* [The Lord......lowest...]—*See Çrîdhara*, 7 ; and *Jîva*, 7.
(*b*) *Dvijaçâparûpah* [......the form......Brâhmaṇa]—„ 8 ; and „ 8.
(*c*) *Nirveda-mûlah* [the source. .... apathy]—*See Çrîdhara*, 12 ; and *Jîva*, 9.
(*d*) *Me* [to me]—*See Çrîdhara*, 6.
(*e*) *Tasya* [that]—„ „ 2 ; and *Jîva*, 2.
(*f*) *Aghasya* [sinful......]—*See Çrîdhara*, 3 ; and *Jîva*, 6.
(*g*) *Vyâsakta-chittasya* [whose mind......attached]—*See Çrîdhara*, 5 ; and *Jîva*, 5.
(*h*) *Abhîkshṇam* [again and again]—*See Jîva*, 3.
(*i*) *Griheshu* [to home...]—*See Çrîdhara*, 4 ; and *Jîva*, 4.
(*j*) *Yatra* [......which...]— „ „ 9.
(*k*) *Prasaktah* [persons deeply attached......]—*See Çrîdhara*, 10 ; and *Jîva*, 10.
(*l*) *Bhayam Dhatte* [take hold of fear...]—*See Çrîdhara*, 11 ; and *Jîva*, 11.

[ÇRÎDHARA'S GLOSS—V. 14.]

1. This verse states that leaving aside the question of grace, even the curse of the Brâhmaṇa has happened on account of the Supreme Lord's kindness.
2. *Tasya* [that]—the performer of blamable act (Parîkshit).
3. *Aghasya* [sinful...]—the person whose soul is sinful.
4. *Griheshu* [to home...]—to matters of which house was the first.
5. *Vyâsakta-chittasya* [whose mind...attached]—whose mind is engrossed in the affairs of house, &c.
6. *Me* [to me]—(it refers to Parîkshit).
7. *Parâvareçah* [The Lord...lowest...]—the Supreme Lord.
8. *Dvijaçâparûpah* [...the form...Brâhmaṇa]—become the form of the Brâhmaṇa's curse.
9. *Yatra* [...which...]—on the happening of which curse.
10. *Prasaktah* [persons deeply attached...]—persons who are fully engrossed in household (and other matters).
11. *Bhayam Dhatte* [take hold of fear......]—assumed the form of fear.
12. *Nirveda-mûlah* [the source......moral apathy].—*Nirveda* means moral apathy, *Mûla* signifies root, the moral apathy is the origin of attaining the Supreme Lord ; as He is full of moral apathy and the latter is generated from fear, therefore, He caused the curse of the Brâhmaṇa.

[JÎVA GOSVAMIN'S GLOSS.—V. 14.]

1. This verse states something very astonishing.

2. *Tasya* [that]—that (Parīkshit) who is the best of the favoured race of the Supreme Lord.

3. *Abhīkshṇam* [again and again]—always ; (continually).

4. *Griheshu* [to home...]—to things of which house is the first.

5. *Vyāsakta-chittasya* [whose mind...attached]—whose mind is engrossed in, yet

6. *Aghasya* [sinful···]—of one who has committed offence (by insulting) the Brāhmaṇa.

7. *Parāvareçah* [The Lord......lowest...].—The Supreme Lord thinks over within Himself that this person is born out of the favoured race.

8. *Dvijaçāparūpah* [......form......Brāhmaṇa]— became known as the curse of the Brāhmaṇa.

9. *Nirveda-mūlah* [the source......moral apathy]—whose refuge is the condition of being not attached to anything else.

10. *Prasaktah* [persons deeply attached......]—being attached to the Supreme Lord.

11. *Bhayam Dhatte* [take hold of fear...]—by reason of attaining His lotus-like feet, Parīkshit will become fearless. * * * * * *

(O) Brāhmaṇas, do (ye) know (*a*) me (*b*) (Parīkhit as) the seeker of refuge (*c*) whose mind hath been fixed on the Lord (*d*), and the goddess (*e*) Ganges. Let the *Takshaka*, the delusion sent by the Brāhmaṇa or (whatever it may be) (*f*) bite (me) profusely ; (and do ye) chant (*g*) the songs (*h*) of Vishṇu. 15.

(*a*) *Pratiyantu* [......know]—*See Çrīdhara*, 4 ; and *Jīva*, 1.
(*b*) *Taṃ mā* [......me]— „ „ 2.
(*c*) *Upayātaṃ* [......the seeker of refuge]—*See Çrīdhara*, 3.
(*d*) *Īçe Dhrita-chittaṃ* [whose......Lord]—*See Jīva*, 2.
(*e*) *Devī* [the goddess]—*See Çrīdhara*, 5.
(*f*) *Vā* [or......]— „ „ 6.
(*g*) *Gāyata* [......chant]—„ „ 8.
(*h*) *Gāthāh* [songs]— „ „ 7.

[ÇRĪDHARA'S GLOSS—V. 15.]

1. This and the next verses contain Parīkshit's prayer to the Brāhmaṇas.

2. *Taṃ mā* [......me]—it refers to Parīkshit.

3. *Upayātaṃ* [......the seeker of refuge]—one who is in search of shelter.

4. *Pratiyantu* [......know]—do (ye) know (me) to be (so).

5. *Devī* [the goddess]—the Gangā in the form of goddess (Let the Ganges also favour me).

6. *Vā* [or......].—this is expressive of slight with reference to the remedy for the sin committed by Parīkshit.

7. *Gāthāh* [songs]—narratives.

8. *Gāyata* [......chant]—sing.

[JĪVA GOSVAMIN'S GLOSS—V. 15.]

1. *Pratiyantu* [......know]—do ye promise (acknowledge or recognise).

2. *Īçe Dhrita-chittam* [whose......Lord]—for that reason on account of my fixing the mind on God, let the goddess Gangā also recognise me.

And, again, let my love be on the glorious Eternal; and whatever births (*a*) (I) may attain (subsequently, let my) association (*b*) be with the great persons whose refuge is that (*c*) (Being; let my) friendship (*d*) be with all (*e*) ; I bend down to Brāhmaṇas (*f*). 16.

(*a*) *Yām Yām srishtim* [whatever births]—*See Çrīdhara*, 3 ; and *Jīva*, 1.

(*b*) *Prasangah* [......association]— „ „ 2.

(*c*) *Tadāçrayeshu* [whose...that]— „ „ 1.

(*d*) *Maitrī* [friendship]—*See Jīva*, 3.

(*e*) *Sarvatra* [with all]— „ „ 2.

(*f*) *Dvijebhyah namah* [......bend...Brāhmaṇas]—*See Jīva*, 4.

[ÇRĪDHARA'S GLOSS—V. 16.]

1. *Tadāçrayeshu* [whose...... that]—in those persons whose shelter is that (Supreme Lord).

2. *Prasangah* [...... association]—full attachment be (with the great persons).

3. *Yām Yām srishtim* [whatever births]—in (subsequent) transmigrations.

[JĪVA GOSVAMIN'S GLOSS—V. 16.]

1. *Srishtim* [births]—creation (generation).

2. *Sarvatra* [with all]—all places.

3. *Maitrī* [friendship].—Let (his) sight be equal.

4. *Dvijebhyah namah* [......bend......Brāhmaṇas].—Let there be special respect for particular Brāhmaṇas.

Determined (*a*) in this way, the wise king who hath assigned over (*b*) the responsibilities of government (*c*) to (his) own son (*d*), sat, facing the north, on the southern banks of the Consort of the Sea (*e*), upon (the mat made of the) *Kuça* (grass) (*f*) the roots of which were towards the western quarters (*g*). 17.

(*a*) *Adhyavasâya* [Determined]—*See Çrîdhara*, 1.
(*b*) *Nyasta* [assigned over]— „ „ 5.
(*c*) *Bhârah* [the responsibilities of government]—*See Çrîdhara*, 6.
(*d*) *Svasuta* [......own son]— „ „ 4.
(*e*) *Samudrapatnyâh* [the Consort of the Sea]—the river Ganges.
(*f*) *Kuçeshu* [......*Kuça*......]—*See Çrîdhara*, 3.
(*g*) *Prâchîna-mûleshu* [the roots......quarters]—*See Çrîdhara*, 2 ; and *Jîva*, 1.

[Çrîdhara's gloss—V. 17.]

1. *Adhyavasâya* [Determined]—(being) certain.
2. *Prâchîna-Mûleshu* [the roots......quarters]—the heads of which were towards the eastern quarters.
3. *Kuçeshu* [......*Kuça*......]—made his seat consisting of such kind of *Kuça* grass.
4. *Svasuta* [......own son]—to Janamejaya.
5. *Nyasta* [assigned over]—has given.
6. *Bhârah* [the responsibilities of government]—kingdom ; by whom the kingdom was made over to his son Janamejaya.

[Jîva Gosvamin's gloss—V. 17.]

1. *Mûla* [root]—end, which also implies the weapon.

And on sitting, this way, of that shining (being) amongst kings, abstaining from food, the assembly of gods in heaven having praised, scattered (showered) (*a*) in joy (*b*), flowers (*c*) on earth ; and the kettle-drums were sounded (*d*) again and again. 18.

(*a*) *Vyakiran* [scattered...]—*See Çrîdhara*, 2.
(*b*) *Mudâ* [in joy]— „ „ 1.
(*c*) *Prasûnaih* [flowers]—many flowers (*Jîva*)-
(*d*) *Neduh* [were sounded]—*See Çrîdhara*, 3.

[Çrîdhara's gloss—V. 18.]

1. *Mudâ* [in joy]—with gladness.
2. *Vyakiran* [scattered......]—threw (showered).
3. *Neduh* [were sounded]—beaten by the gods, the (large) kettle-drums made sound.

Having praised and approved to this (effect that the act is) good, the great sages who had arrived (there), and whose nature was to evince grace on the subjects (*a*) and who were capable of doing (such favour), said that which was beautified (*b*) by the qualities of the *Uttamah-çloka* (*c*). 19.

(*a*) *Prajānugraha-çīla-sārāh* [whose......subjects]—*See Çrīdhara*, 1.
(*b*) *Abhirūpam* [beautified]— " " 3.
(*c*) *Uttamah-çloka-guna* [...the qualities... *Uttamah-çloka*]—*See Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 19.]

1. *Prajānugraha-çīla-sārāh* [whose......subjects]—whose character was to show kindness to the subjects.

2. *Uttamah-çloka-guna* [......the qualities... *Uttamah-çloka*]—by the qualities of Krishṇa.

3. *Abhirūpam* [beautified]—made beautiful by the qualities of *Uttamah-çloka* (Krishṇa).

(O) the best of the royal sages, it is verily not strange for you (*a*) who desirous of being on the side of the Supreme Lord (*b*), abandoned (*c*) instantly the throne decked with the regal diadem, and who were fully devoted to Krishṇa. 20.

(*a*) *Bhavatshu* [you]—*See Çrīdhara*, 1.
(*b*) *Bhagavat-pārçvakāmāh* [desirous......Lord]—*See Jīva*, 1.
(*c*) *Ye jahuh* [who......abandoned]—*See Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 20.]

1. *Bhavatshu* [you]—those who are born in the race of Pāndu.

2. *Ye jahuh* [who......abandoned]—who gave up. Here Yudhishthira and others are meant.

[JĪVA GOSVAMIN'S GLOSS—V. 20.]

1. *Bhagavat-pārçvakāmāh* [desirous......Lord].—It should be explained that those persons who pant for being near the Supreme Lord. * * *

This (Prince) is the greatest of the Supreme Lord's votaries. Then we shall live here so long as this (king) quitting (his mortal) frame, shall go to the best (*a*) world devoid of grief (*b*), and from which (the effects of the quality of) Passion have gone away. 21.

(*a*) *Param* [best]—*See Çrīdhara*, 2.
(*b*) *Viçokam* [devoid of grief]—*See Çrīdhara*, 3.

[ÇRĪDHARA'S GLOSS—V. 21.]

1. This verse shows that all the sages began to ponder over (consult) each other.

2. *Param* [best]—superior world ; the reason being that there is no effect of the quality of passion ; (devoid of Illusion).

3. *Viçokam* [devoid of grief]—free from grief.

Having fully heard (*a*) the sages' words not untrue (*b*), solemn (*c*), impartial (*d*), and (from which was) trickling down honey (*e*), being of concentrated mind, Parikshit, desirous to hear (about) the career of Vishnu said, after complimenting these (sages): 22.

(*a*) *Âçrutya* [Having fully heard]—*See Çrîdhara*, 1.
(*b*) *Avyalîkam* [not untrue]— „ „ 5.
(*c*) *Guru* [solemn]— „ „ 4 ; and *Jîva*, 2.
(*d*) *Samam* [impartial]— „ „ 2.
(*e*) *Madhuchyut* [...trickling down honey]—*See Çrîdhara*, 3 ; and *Jîva*, 1.

[ÇRÎDHARA'S GLOSS—V. 22.]

1. *Âçrutya* [Having fully heard]—hearing.
2. *Samam* [impartial]—devoid of siding any particular party.
3. *Madhuchyut* [......trickling down honey]—from which ambrosia was dropping down.
4. *Guru* [solemn]—indicative of gravity.
5. *Avyalîkam* [not untrue]—true.

[JÎVA GOSVAMIN'S GLOSS—V. 22.]

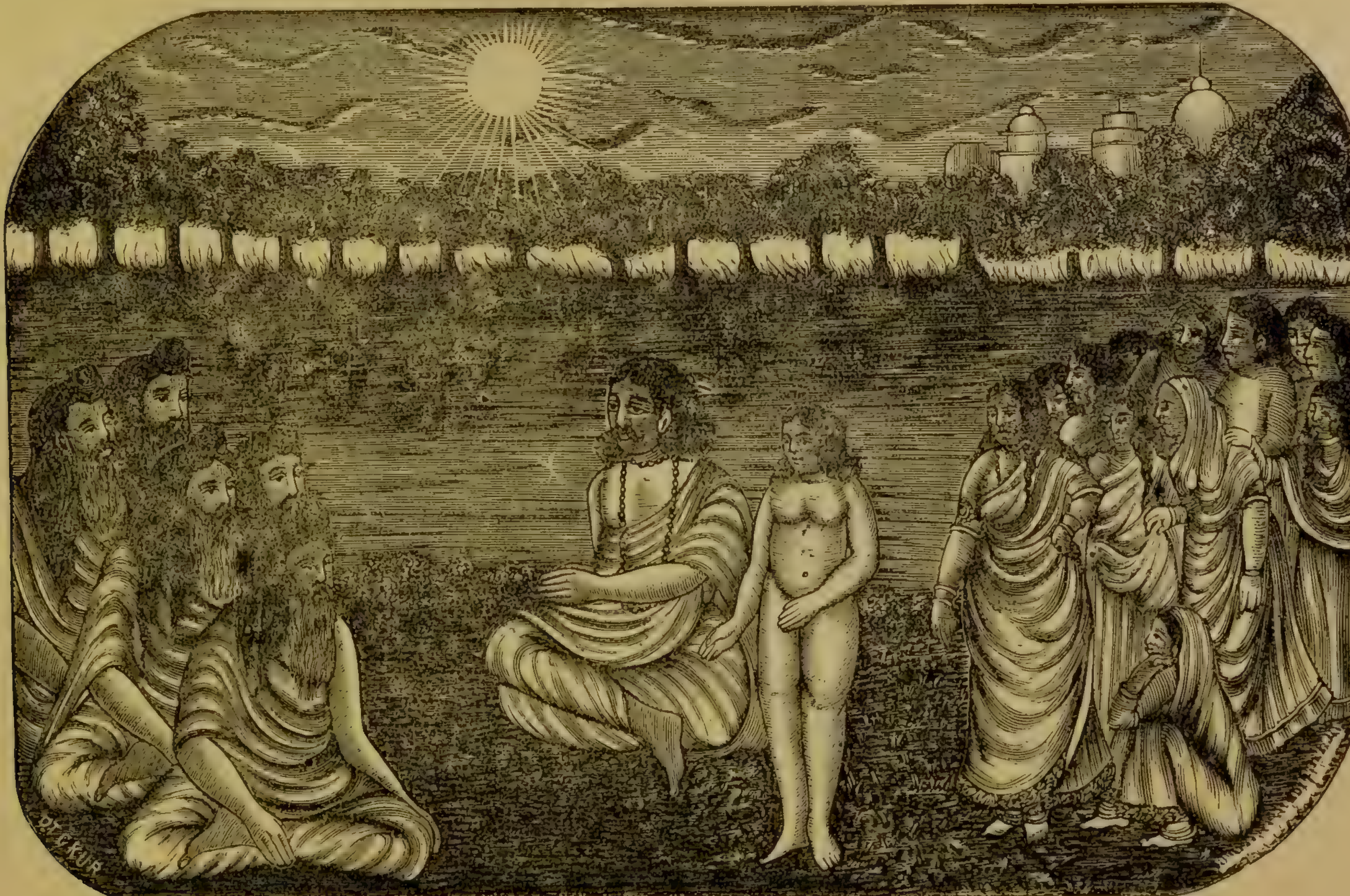
1. *Madhuchyut* [......trickling down honey]—heart-stealing (words).
2. *Guru* [solemn]—full of great (deep) meaning.

Like the *Vedas* having bodies (*a*), above the third world (*b*), (ye) have, verily, come from all places. Except (*c*) the act of evincing graces to others (*d*) (which are the) characteristics of you (*e*), (ye) have no other (*f*) object (*g*) in this (world) ; or the next (world) also no (other) object. 23.

(*a*) *Mûrtidharâh* [having bodies]—*See Çrîdhara*, 2.
(*b*) *Triprishte* [above the third world]—„ „ 1.
(*c*) *Rite* [Except]— „ „ 4.
(*d*) *Parânugraham* [the act...others]—„ „ 3.
(*e*) *Âtma-çîlam* [characteristics...]— „ „ 7 ; and *Jîva*, 2.
(*f*) *Kacchana* [no other]— „ „ 6.
(*g*) *Artha* [object]— „ „ 5 ; and *Jîva*, 1.

[ÇRÎDHARA'S GLOSS.—V. 23.]

1. *Triprishte* [above the third world].—In the *Satyaloka*.
2. *Mûrtidharâh* [having bodies]—as the *Vedas* become like those having bodies ; therefore, similarly on account of great knowledge of the sages, it is described that they were very kind to others.



NO. 12. *S. M. Datta's Çrîmadbhâgavata*] [*From the sketch of M. N. Chatterjee.*

THE SAGES – PARÎKSHIT—THE ARRIVAL OF ÇUKA. (p. 549).

3. *Parănugraham* [the act......others]—act of showing kindness to others.
4. *Rite* [Except]—with the exception of
5. *Artha* [object]—necessity.
6. *Kaṇchana* [no other]—nothing else.
7. *Ātma-çīlam* [characteristics......]—own nature.

[JIVA GOSVAMIN'S GLOSS—V. 23.]

1. *Artha* [object]—necessary object.
2. *Ātma-çīlam* [characteristics...].—The quality of being kind to others was a natural characteristic in the sages, not that it was adopted after argument and discussion.

(O) Brāhmaṇas, therefore, verily having faith (*a*) on you, I am asking (you about) this (subject of) inquiry (*b*): (Do ye, who are) wise, counsel upon (*c*) (as to the) proper measure in those matters (*d*) in all circumstances (*e*) and also the holy (*f*) duties (to be performed) (*g*) by the persons (about) to die (*h*). 24.

(*a*) *Viçrabhya* [having faith]—*See Çrīdhara*, 2.
(*b*) *Prichchhyam* [......inquiry]—„ „ 1.
(*c*) *Āmriçata* [counsel upon]— „ „ 8.
(*d*) *Itikrityatāyām* [...proper measure in those matters]—*See Çrīdhara*, 3.
(*e*) *Sarvātmanā* [in all circumstances]— „ „ 4.
(*f*) *Çuddham* [holy]—*See Çrīdhara*, 7 ; and *Jīva*, 2.
(*g*) *Krityam* [duties...]—„ „ 5.
(*h*) *Mriyamāṇaih* [persons......die]—*See Çrīdhara*, 6.

[ÇRĪDHARA'S GLOSS—V. 24.]

1. *Prichchhyam* [......inquiry]—that which can be enquired into, or asked.
2. *Viçrabhya* [having faith]—believing.
3. *Itikrityatāyām* [......proper measure in those matters]—in those subjects in which a person with a view to learn duties for him may think within himself 'This is performable by men.'
4. *Sarvātmanā* [in all circumstances]—in all conditions.
5. *Krityam* [duties]—that which a man ought to perform.
6. *Mriyamāṇaih* [persons......die]—by person dying.
7. *Çuddham* [holy]—devoid of any connection with sin.
8. *Amriçata* [counsel upon]—discuss.

[JĪVA GOSVAMIN'S GLOSS—V. 24.]

1. This verse indicates that the sages shall advise about the adoration of Krishṇa, therefore
2. *Çuddham* [holy]—devoid of middle and the lowest course of worship ; that is to say, the best kind is meant, in which worship of Krishṇa is included.

Having traveled over the earth according to (his) pleasure, there arrived the glorious son of Vyāsa (*a*) (who was) indifferent (to everything), *incognito* (*b*), satisfied (in his mind by attaining) the Supreme Lord, surrounded by boys, and (who had) the dress of (a mendicant who) separated (himself) from worldly feeling and obligation (*c*). 25.

(*a*) *Vyāsa-Putrah* [......son of Vyāsa].—Çuka.
(*b*) *Alakshya-lingah* [*incognito*]—*See Çrīdhara*, 2.
(*c*) *Avadhūta-veçah* [......the dress of......obligation]—*See Çrīdhara*, 3.

[Çrīdhara's gloss—V. 25.]

1. When the sages were quarreling one another, advocating sacrifices, contemplative meditation, austerities, charity, &c., Çuka, the son of Vyāsa after roving over the earth, arrived there.

2. *Alakshya-lingah* [*incognito*]—who has no emblem or mark showing to what order of society he belonged.

3. *Avadhūta-veçah* [......the dress of......obligation]—whose dress is like a person abandoned by men in hatred.

Those sages who knew his emblem, although (Çuka was) with hidden powers (*a*), rose in turn (*b*) (from their) own seats, seeing that (Çuka whose age was) twice-eight years (*c*) ; (whose) feet (*d*), hands (*e*), thighs (*f*), arms (*g*) shoulders (*h*), cheeks (*i*) and body (*j*) (were) very tender (*k*) ; (whose) face (*l*) (was) with beautiful brows (*m*), equal ears (*n*), pointed nose (*o*) and beautiful (*p*) and large (*q*) eyes ; (whose) neck (was marked with the lines as in the) conch (*r*) ; 26.

(Whose) collar-bones (were) covered (with flesh) (*s*) ; (whose) chest was elevated (*t*) and broad (*u*), (whose) navel was winding (*v*), (whose) belly was beautified (*w*) by the (three) folds of skin (*x*) ; (whose) clothings were the (four) quarters of the world (*y*), (whose) hair was dishevelled and curly (*z*), (whose) arms were fully hanging down (*aa*), (whose) beauty was like (that of) the best of the immortals (*bb*) ; 27.

(Whose complexion was) dark ; and (who was) heart-stealing to women by (his) beautiful smile (*cc*), and charm of (his) body (which is) always extremely beautiful on account of (youth) the best (period) of ages (*d*). 28.

(*a*)	*Gudha-varchchasam* [although......powers]—	*See Çrīdhara,*		3.	(v. 28).
(*b*)	*Pratyutthitāh* [rose......in turn]—	"	"	4.	"
(*c*)	*Dvyashta-varsham* [......twice-eight years]—	"	"	2.	(v. 26).
(*d*)	*Pāda* [feet]—	"	"	4.	"
(*e*)	*Kara* [hands]—	"	"	5.	"
(*f*)	*Uru* [thighs]—	"	"	6.	"
(*g*)	*Vāhū* [arms]—	"	"	7.	"
(*h*)	*Amsa* [shoulder]—	"	"	8.	"
(*i*)	*Kapola* [cheeks]—	"	"	9.	"
(*j*)	*Gātram* [body]—	"	"	10.	"
(*k*)	*Sukumāra* [very tender]—	"	"	3.	"
(*l*)	*Ānanam* [face]—	"	"	16.	"
(*m*)	*Subhra* [beautiful brows]—	"	"	15.	"
(*n*)	*Tulya-karna* [equal ears]—	"	"	14.	"
(*o*)	*Unnasa* [pointed nose]—	"	"	13.	"
(*p*)	*Chāru* [beautiful]—	"	"	11.	"
(*q*)	*Āyata* [large]—	"	"	12.	"
(*r*)	*Kamvu-sujāta-kantham* [......neck......conch]—	"	"	17.	"
(*s*)	*Nigūdha-jatrum* [collar-bones]—	"	"	1.	(v. 27).
(*t*)	*Tunga-vakshasam* [elevated......]—	"	"	3.	"
(*u*)	*Prithu* [broad]—	"	"	2.	"
(*v*)	*Āvarttanābhih* [navel......winding]—	"	"	4.	"
(*w*)	*Valgūdaram* [belly......]—	"	"	6.	"
(*x*)	*Bali* [the......fold......skin]—	"	"	5.	"
(*y*)	*Digamvaram* [......clothing......world]—	"	"	7.	"
(*z*)	*Vakra-vikīrna-keçam* [......hair......curly]—	"	"	8.	"
(*aa*)	*Pra-lamva-vāhum* [......fully......down]—	"	"	9.	"
(*bb*)	*Svamarottamābham* [...beauty...immortals]—	"	"	10.	"
(*cc*)	*Ruchirasmitena* [by......smile]—	"	"	2.	(v. 28).
(*dd*)	*Apīvya-vayonga-lakshmyā* [extremely...ages]—	"	"	1.	"

[ÇRĪDHARA'S GLOSS—V. 26.]

1. This and the next two verses should be construed together.

2. *Dvyshta-varsham* [...twice-eight years]—whose age was two times eight years (sixteen years).

3. *Sukumāra* [very tender]—pleasing to the mind (or whose)

4. *Pāda* [feet]—two feet.

5. *Kara* [hands]—two hands.

6. *Uru* [thighs]—two thighs.

7. *Vāhū* [arms]—two arms.

8. *Aṃsa* [shoulders]—two shoulders.
9. *Kapola* [cheeks]—two cheeks.
10. *Gâtram* [body]—form.
11. *Châru* [beautiful]—good looking and
12. *Âyata* [large]—spacious. (eyes are in which).
13. *Unnasa* [pointed nose]—in which the nose was pointed.
14. *Tulya-karṇa* [equal ears]—in which ears are free from being larger or smaller than each other.
15. *Subhra* [beautiful brows]—in which there are nice brows.
16. *Ânanam* [face]—whose face in which there are nice brows, &c.
17. *Kamvu-sujâta-kaṇṭham* [...neck...conch]—whose neck is well made consisting of three lines.

[ÇRÎDHARA'S GLOSS—V. 27.]

1. *Nigûḍha-jatrum* [collar-bones]—two bones below the neck hidden with flesh.
2. *Prithu* [broad] – spacious, and
3. *Tunga-vakshasam* [elevated......]—raised breast.
4. *Âvarttanâbhih* [navel......winding]—whose navel was like a whirlpool.
5. *Bali* [the......fold......skin]—three folds of skin.
6. *Valgûdaram* [belly......]—whose belly was pleasing to the mind (on account of the three folds of the skin over it).
7. *Digamvaram* [... clothing......world]—denuded of clothing.
8. *Vakra-vikîrṇa-keçâm* [......hair......curly]—(whose) hair was curled, yet dishevelled.
9. *Pralamva-vâhum* [......fully...down]—whose arms were fully pendent.
10. *Svamarottamâbham* [...beauty...immortals]—whose beauty was like that of Hari the best of the immortals.

[ÇRÎDHARA'S GLOSS—V. 28.]

1. *Apîvya-vayonga-lakshmyâ* [extremely...ages]—by the personal attraction (of the body) by reason of the best period of ages—the youth.
2. *Ruchirasmitena* [by......smile]—tasteful smile.
3. *Guḍha-varchchasam* [although...powers]—whose powers are undisclosed.
4. *Pratyuthitâh* [rose...in turn]—seeing Çuka as described in the verses, the sages went towards him.

That Vishṇu-given (Parîkshit) by (bending down (his) head, honored him (*a*) (Çuka, who had) arrived (there), and was entitled to hospitality. Afterwards, the ignorant women and children, verily, desisted (*b*) (from following Çuka). Being honored (*c*), he also sat on the great seat. 29.

(*a*) *Çirasâ saparyâm âjahâra* [by...him]—*See Çrîdhara*, 1.
(*b*) *Nivrittâh* [desisted]— " " 2.
(*c*) *Pûjitah* [...honored]— " " 3.

[ÇRÎDHARA'S GLOSS—V. 29.]

1. *Çirasā saparyām ājahāra* [by...him]—collected adoration by the head, that is to say, he offered him (or his soul in humility).
2. *Nivrittāh* [desisted]—the women and children desisted (from Çuka).
3. *Pūjitah* [...honored]—being honored, Çuka took his seat.

Surrounded by the assembly of the Brāhmaṇical sages, Royal sages and Divine sages, that glorious (Çuka), the greatest amongst the great, shined greatly like the moon encircled by the constellation of planets (*a*), the Seven Stars (*b*), and (other) stars, (*c*). 30.

(*a*) *Grahāh* [...planets]—*See Çrîdhara*, 2.
(*b*) *Riksha* [...the seven stars]—the seven stars similar to Pleiades. It also comprises the particular star in the twenty-seven mansions of the moon under which a person happens to be born. *See Çrîdhara*, 3.
(*c*) *Tārā* [...stars]—*See Çrîdhara*, 4.

[ÇRÎDHARA'S GLOSS— V. 30.]

1. Being surrounded by Brāhmaṇical and other sages that glorious Çuka, greatly shined.
2. *Grahāh* [...planets]—planets of which Çukra is the first.
3. *Riksha* [...the Seven Stars]—*Açvinî* and others.
4. *Tārā* [...stars]—other stars.

Fully approaching near (him) with folded palms, bending down the head (again) saluting (*a*) (Çuka), the attentive king (who was) devoted to the Supreme Lord, with sweet words questioned the sage who was sitting (there) and (who) was of keen intellect (*b*) and (whose) mind was pacified. 31.

(*a*) *Praṇamya* [saluting]—*See Çrîdhara*, 2.
(*b*) *Akuṇtha-medhasaṃ* [......was......intellect]—*See Çrdhara*, 1.

[ÇRÎDHARA'S GLOSS—V. 31.]

1. *Akuṇtha-medhasaṃ* [......was...... intellect]—whose intellect was not hesitating or wavering.
2. *Praṇamya* [saluting]—again saluted for the purpose of asking question.

Parîkshit said : Ah ! (O) Brāhmaṇa, being made purified by thy grace, we the meanest of the Kshatriyas have (become) to-day, (by reason of) thy being (our) guest (*a*), worthy (*b*) of the services of (or of being honoured by) the good men (*c*). 32.

(*a*) *Atithirūpeṇa* [...guest]—*See Çrīdhara*, 3.
(*b*) *Tīrthakāh* [worthy]— „ „ 4.
(*c*) *Sat-sevyāh* [...the services of......men]—*See Çrīdhara*, 2 ; and *Jīva*, 1.

[ÇRĪDHARA'S GLOSS—V. 32.]

1. This and the next four verses state about the sweet words used by Parīkshit.

2. *Sat-sevyāh* [......the services of...men].—I have become the worthy object of their service.

3. *Atithirūpeṇa* [...guest]—by by being (our) guest.

4. *Tīrthakāh* [worthy]—(we have become) fit.

[JĪVA GOSVAMIN'S GLOSS—V. 32.]

1. *Sat-sevyāh* [......the services of......men]—become the object of honour.

What (to say) again (about those things of which) the sight, touch (contact), and the act of washing the feet and that of sitting are the first, of (the personages) by whose full remembrance the home of beings is instantly purified. 33.

(O) Great contemplative saint, the sins of persons, though great, are, verily, annihilated instantly (by reason of) adjacency (*a*) to thee, like the beings different from gods (*b*), (on account of) Vishṇu's (nearness). 34.

(*a*) *Sānnidhyāt* [......adjacency]—*See Çrīdhara*, 1.
(*b*) *Suretarāh iva* [like...gods]—*See Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 34.]

1. *Sānnidhyāt* [...adjacency]—on account of nearness to Vishṇu.

2. *Suretarāh iva* [like...gods]—like *Asuras* (demons) such as Gayāsura and others.

The glorious Krishṇa (who is) dear to the sons of Pāṇdu (*a*), and (who) hath (condescended) to perform the duties of a friend (*b*), for the pleasure of the sons of His father's sister (*c*), is (perhaps) also pleased with me (Parīkshit who is) born in their family (*d*). 35.

(*a*) *Pāṇdu-suta-priyah* [...dear...Pāṇdu]—*See Çrīdhara*, 1.
(*b*) *Ātta-bāndhava* [hath...friend]— „ „ 4.
(*c*) *Paitṛishvaseya-prītyartham* [for......sister]—*See Çrīdhara*, 2.
(*d*) *Tad-gotrasya* [...born... family]— „ „ 3.

[ÇRÎDHARA'S GLOSS—V. 35.]

1. *Pāṇdu-suta-priyah* [...dear...Pāṇdu]—beloved to the sons of Pāṇdu,
2. *Paitṛishvaseya-prītyartham* [for...sister]—for the pleasure of those sons of the sister of His father.
3. *Tad-gotrasya* [...born...family]—regarding me (Parîkshit) who was born in that family.
4. *Ātta-bāndhava* [hath...friend].—He who hath promised to do the duties of a friend.

Otherwise (*a*), how is it possible for us—men (who are) dying, (to secure) amply the sight of thee (Çuka) who is asking (me) more (to solicit thy favour) (*b*), (whose) course is imperceptible (*c*) and (who hath) fully attained beatitude. 36.

(*a*) *Anyathā* [Otherwise]—*See Çrîdhara*, 1.
(*b*) *Vanīyasah* [...asking...] — „ „ 3.
(*c*) *Avyakta-gateh* [...course is imperceptible]—*See Çrîdhara*, 2.

[ÇRÎDHARA'S GLOSS—V. 36.]

1. *Anyathā* [Otherwise]—without Kṛishṇa's grace.
2. *Avyakta-gateh* [..course is imperceptible]—whose course is not manifest.
3. *Vanīyasah* [...asking...]—one who solicits, the best of those who ask for. On account of Çuka's magnanimity, he was asking Parîkshit to solicit his favour.

Therefore, (O) the great preceptor of the contemplative saints, I am asking (thee) about the means by which the full perfection can be attained (*a*), (and) what are the duties (*b*) of the dying beings, in this world, under all circumstances. 37.

(*a*) *Sam-sidhim* [by......attained]—that from which perfection can be attained (*Çrîdhara*).
(*b*) *Kāryyam* [duties]—anything fit for doing (*Ibid*).

(O) Lord, say unto (me) all those that are worthy of hearing or what are fit for muttering, remembering, adoring and doing (*a*) by men; or what are the reverse (*b*) (of these). 38.

(*a*) *Karttavyam* [doing]—necessary to perform (*Çrîdhara*).
(*b*) *Viparyyayam* [the reverse]—not hearing, &c. (*Ibid*).

(O) Brāhmaṇa, (thy sight is difficult to be gained) ; because the Glorious (Çuka) is, verily, not seen present at any place whatsoever in the homes of householders, even for (the short space of time required) for milking a cow (*a*). 39.

(*a*) *Godohanaṃ api* [even...a cow]—*See Çrîdhara*, 2.

[ÇRÎDHARA'S GLOSS—V. 39]

1. This verse states that the sight of Çuka is not readily attainable.

2. *Go-dohanaṃ api* [even...a cow].—Çuka did not stay in any place even for so short a time as is required for milking a cow.

Sūta said : Addressed and questioned in this way by the king (*a*) with gentle words, that glorious son of Bādarāyaṇa (*b*), (who is) the knower of religion addressed (Parîkshit) in turn. 40.

(*a*) *Râjnâ* [by the king]—by Parîkshit.

(*b*) *Bâdarâyaṇih* [son of Bādarāyaṇa].—Çuka.

FINIS OF THE NINETEENTH CHAPTER, NAMED THE ARRIVAL OF ÇUKA, IN THIS STORY OF NAIMIÇA, IN THE FIRST BOOK, IN THE ÇRÎMADBHÂGAVATA, THE GREAT PURÂṆA, AND THE VYÂSA'S TREATISE OF THE SELF-DENYING DEVOTEES.

THE END OF THE FIRST BOOK.

APPENDIX.



ॐ

यस्य ब्रह्मेति संज्ञां क्वचिदपि निगमे याति चिन्मात्रसत्ता-
प्यंशो यस्यांशकैः स्वैर्विभवति वशयन्नेव मायां पुमांश्च ।
एकं यस्यैव रूपं विलसति परमव्योम्नि नारायणाख्यं
स श्रीकृष्णो विधत्तां स्वयमिह भगवान् प्रेम तत्पादभाजाम् ॥

ॐ

चेतोदर्पणमार्जनं भवमहादावाग्निनिर्वापणं
श्रेयःकैरवचन्द्रिकावितरणं विद्यावधूजीवनम् ।
आनन्दाम्बुधिवर्धनं प्रतिपदं पूर्णामृतास्वादनं
सर्वात्मस्नपनं परं विजयते श्रीकृष्णसङ्कीर्तनम् ॥

कल्याणानां निधानं कलिमलमथनं पावनं पावनानां
पाथेयं यन्मुमुक्षोः सपदि परपदप्राप्तये प्रोच्यमानम् ।
विश्रामस्थानमेकं कविवरवचसां जीवनं सज्जनानां
बीजं धर्मद्रुमस्य प्रभवतु भवतां भूतये कृष्णनाम ॥

नमःपुष्पाञ्जलिः ।

ॐ

नमो ब्रह्मण्यदेवाय गोब्राह्मणहिताय च ।
जगद्धिताय कृष्णाय गोविन्दाय नमो नमः ॥ १ ॥

कृष्णाय वासुदेवाय देवकीनन्दनाय च ।
नन्दगोपकुमाराय गोविन्दाय नमो नमः ॥ २ ॥

नमः पङ्कजनाभाय नमः पङ्कजमालिने ।
नमः पङ्कजनेत्राय नमस्ते पङ्कजाङ्घ्रये ॥ ३ ॥

नमो भगवते तुभ्यं वासुदेवाय विष्णवे ।
पुरुषायादिबीजाय पूर्णबोधाय ते नमः ॥ ४ ॥

अजाय जनयित्रेऽस्य ब्रह्मणेऽनन्तशक्तये ।
परावरात्मन् भूतात्मन् परमात्मन् नमोऽस्तु ते ॥ ५ ॥

यत्कीर्त्तनं यत्स्मरणं यदीक्षणं यद्वन्दनं यच्छ्रवणं यदर्हणम् ।
लोकस्य सद्यो विधुनोति कल्मषं तस्मै सुभद्रश्रवसे नमो नमः ॥ ६ ॥

तपस्विनो दानपरा यशस्विनो मनस्विनो मन्त्रविदः सुमङ्गलाः ।
क्षेमं न विन्दन्ति विना यदर्पणं तस्मै सुभद्रश्रवसे नमो नमः ॥ ७ ॥

कृष्णाय वासुदेवाय हरये परमात्मने ।
प्रणतक्लेशनाशाय गोविन्दाय नमो नमः ॥ ८ ॥

नमः परमकल्याण नमः परममङ्गल ।
वासुदेवाय शान्ताय यदूनां पतये नमः ॥ ९ ॥

देवदेव जगन्नाथ पुण्यश्रवणकीर्त्तन ।
यदूत्तमोत्तमश्लोक नारायण नमोऽस्तु ते ॥ १० ॥

किरातहूणान्ध्रपुलिन्दपुल्कसा
आभीरकङ्का यवनाः खसादयः ।
येऽन्ये च पापा यदुपाश्रयाश्रयाः
शुध्यन्ति तस्मै प्रभविष्णवे नमः ॥ ११ ॥

नमः कारणमत्स्याय प्रलयाब्धिचराय च ।
हयशीर्ष्णे नमस्तुभ्यं मधुकैटभमृत्यवे ॥ १२ ॥

अकूपाराय बृहते नमो मन्दरधारिणे ।
क्षित्युद्धारविहाराय नमः शूकरमूर्त्तये ॥ १३ ॥

नमस्तेऽद्भुतसिंहाय साधुलोकभयापह ।
वामनाय नमस्तुभ्यं क्रान्तत्रिभुवनाय च ॥ १४ ॥

नमो भृगूणां पतये दृप्तक्षत्रवनच्छिदे ।
नमस्ते रघुवर्य्याय रावणान्तकराय च ॥ १५ ॥

नमस्ते वासुदेवाय नमः सङ्कर्षणाय च ।
प्रद्युम्नायानिरुद्धाय सात्वतां पतये नमः ॥ १६ ॥

नमो बुद्धाय शुद्धाय दैत्यदानवमोहिने ।
म्लेच्छप्रायक्षत्रहन्त्रे नमस्ते कल्किरूपिणे ॥ १७ ॥

नमो नमस्तेऽखिलकारणाय निष्कारणायाद्भुतकारणाय ।
सर्व्वागमाम्नायमहार्णवाय नमोऽपवर्गाय परायणाय ॥ १८ ॥

नमो नमस्तेऽस्तु सहस्रकृत्वः पुनश्च भूयोऽपि नमो नमस्ते ।
नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तु ते सर्व्वत एव सर्व्व ॥ १९ ॥

श्रीनारायण पुण्डरीकनयन श्रीराम सीतापते
गोविन्दाच्युत नन्दनन्दन मुकुन्दानन्द दामोदर ।
विष्णो राघव वासुदेव नृहरे देवेन्द्रचूड़ामणे
संसारार्णवकर्णधारक हरे श्रीकृष्ण तुभ्यं नमः ॥ २० ॥

प्रसादभिक्षा ।

१

ॐ

आदौ महीयं स्वकृतैव यस्य चतुर्विधो यत्र हि भूतसर्गः ।
स वै महापूरुष आत्मतन्त्रः प्रसीदतां ब्रह्म महाविभूतिः ॥ १ ॥
अम्भस्तु यद्रेत उदारवीर्यं सिध्यन्ति जीवन्त्युत वर्द्धमानाः ।
लोकास्त्रयोऽथाखिललोकपालाः प्रसीदतां ब्रह्म महाविभूतिः ॥ २ ॥
सोमं मनो यस्य समामनन्ति दिवौकसां वै बलमन्ध आयुः ।
ईशो नगानां प्रजनः प्रजानां प्रसीदतां नः स महाविभूतिः ॥ ३ ॥
अग्निर्मुखं यस्य तु जातवेदा जातः क्रियाकाण्डनिमित्तजन्मा ।
अन्तःसमुद्रेऽनुपचन् स्वधातून् प्रसीदतां नः स महाविभूतिः ॥ ४ ॥
यच्चक्षुरासीत् तरणिर्देवयानं त्रयीमयो ब्रह्मण एष धिष्ण्यम् ।
द्वारञ्च मुक्तेरमृतञ्च मृत्युः प्रसीदतां नः स महाविभूतिः ॥ ५ ॥
प्राणादभूद्यस्य चराचराणां प्राणः सहो बलमोजश्च वायुः ।
अन्वास्म सम्राजमिवानुगा वयं प्रसीदतां नः स महाविभूतिः ॥ ६ ॥
श्रोत्राद्दिशो यस्य हृदश्च खानि प्रजज्ञिरे खं पुरुषस्य नाभ्याः ।
प्राणेन्द्रियात्मासुशरीरकेतं प्रसीदतां नः स महाविभूतिः ॥ ७ ॥
बलान्महेन्द्रस्त्रिदशाः प्रसादान्मन्योर्गिरीशो धिषणाद्विरिञ्चः ।
खेभ्यश्च छन्दांस्यृषयो मेढ्रतः कः प्रसीदतां नः स महाविभूतिः ॥ ८ ॥
श्रीर्वक्षसः पितरश्छाययासन् धर्मः स्तनादितरः पृष्ठतोऽभूत् ।
द्यौर्यस्य शीर्ष्णोऽप्सरसो विहारात् प्रसीदतां नः स महाविभूतिः ॥ ९ ॥
विप्रो मुखाद्ब्रह्म च यस्य गुह्यं राजन्य आसीद्भुजयोर्बलञ्च ।
ऊर्व्वोर्विडोजोऽङ्घ्रिरवेदशूद्रौ प्रसीदतां नः स महाविभूतिः ॥ १० ॥
लोभोऽधरात् प्रीतिरुपर्य्यभूद्द्युतिर्नस्तः पशव्यः स्पर्शेन कामः ।
भ्रुवोर्यमः पक्ष्मभवस्तु कालः प्रसीदतां नः स महाविभूतिः ॥ ११ ॥
द्रव्यं वयः कर्म्म गुणान् विशेषं यद्योगमायाविहितान् वदन्ति ।
यद्दुर्विभाव्यं प्रबुधापबाधं प्रसीदतां नः स महाविभूतिः ॥ १२ ॥

तुष्टे च तत्र किमलभ्यमनन्त आद्ये
किं तैर्गुणव्यतिकरादिह ये स्वसिद्धाः ।
धर्म्मादयः किमगुणेन च काङ्क्षितेन
सारं जुषां चरणयोरुपगायतां नः ॥ १३ ॥

प्रसादभिक्षा ।

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न यस्य साक्षाद्भवपद्मजादिभीरूपं धिया वस्तुतयोपवर्णितम् ।
मौनेन भक्त्योपशमेन पूजितः प्रसीदतामेष स सात्वतां पतिः ॥ १ ॥
स वै ममाशेषविशेषमायानिषेधनिर्व्वाणसुखानुभूतिः ।
स सर्व्वनामा स च विश्वरूपः प्रसीदतामनिरुक्तात्मशक्तिः ॥ २ ॥
स एष आत्मात्मवतामधीश्वरस्त्रयीमयो धर्म्ममयस्तपोमयः ।
गतव्यलीकैरजशङ्करादिभिर्वितर्क्यलिङ्गो भगवान् प्रसीदताम् ॥ ३ ॥
श्रियः पतिर्यज्ञपतिः प्रजापतिर्धियां पतिर्लोकपतिर्धरापतिः ।
पतिर्गतिश्चान्धकवृष्णिसात्वतां प्रसीदतां मे भगवान् सतां पतिः ॥ ४ ॥
यदङ्घ्र्यनुध्यानसमाधिधौतया धियानुपश्यन्ति हि तत्त्वमात्मनः ।
वदन्ति चैतत् कवयो यथारुचं स मे मुकुन्दो भगवान् प्रसीदताम् ॥ ५ ॥
प्रचोदिता येन पुरा सरस्वती वितन्वताजस्य सतीं स्मृतिं हृदि ।
स्वलक्षणा प्रादुरभूत् किलास्यतः स मे ऋषीणामृषभः प्रसीदताम् ॥ ६ ॥
योऽनुग्रहार्थं भजतां पादमूलमनामरूपो भगवाननन्तः ।
नामानि रूपाणि च जन्मकर्म्मभिर्भेजे स मह्यं परमः प्रसीदतु ॥ ७ ॥
यन्मायया गहनयापहृतात्मबोधा ब्रह्मादयस्तनुभृतस्तमसि स्वपन्तः ।
नात्मन् श्रितं तव विदन्त्यधुनापि तत्त्वं सोऽयं प्रसीदतु भवान् प्रणतात्मबन्धुः ॥ ८ ॥

कुर्व्वन्ति हि त्वयि रतिं कुशलाः स्व आत्मन्
नित्यप्रिये पतिसुतादिभिरार्त्तिदैः किम् ।
तन्नः प्रसीद वरदेश्वर मा स्म छिन्द्या
आशां धृतां त्वयि चिरादरविन्दनेत्र ॥ ९ ॥

तस्मिंस्तुष्टे किमप्राप्यं जगतामीश्वरेश्वरे ।
लोकाः सपाला ह्येतस्मै हरन्ति बलिमादृताः ॥ १० ॥

प्रार्थना ।

या दुर्वहा भुवनधूर्व्वह ! धूः क्रियाया
न्यस्ता त्वया निजभुजिष्यगणस्य मूर्द्ध्नि ।
सम्पत्स्यते किमुत सा ? न तदल्पबोधा
जानीमहे, त्वखिलदर्शन ! तत् त्वमेव ॥ १ ॥

सामर्थ्यमर्हति गुरूरुधुराधराय
तन्नस्त्वदीयमहनीयमहःकणेन ।
विश्वम्भरायि भर, नेतरथार्थिकार्य्यं
संसेत्स्यति त्रिभुवनेश ! तवैव, किन्नः ? ॥ २ ॥

मामेव, पूर्णतम ! नार्हमपूर्त्तये तत्
न्यस्ता यदा गुरुधुरा विदितं तदेव ।
कामस्तवास्ति महिमा हि महिष्यतेऽस्मिन्
किं ते न कर्त्तुमलमत्र बलीयसीच्छा ! ॥ ३ ॥

सर्व्वेषां वरिवर्त्ति भारतमुपर्य्यधरात्मविद्याबलैः
कारुण्यैकनिधे ! चिरावधि भवत्कारुण्यधारोच्छितम् ।
कस्मात् ? तद्विदितं त्वयैव, वयमप्येतत्तु जानीमहे
श्रीमद्भागवतं भवत्करुणया प्रोज्जृम्भितं भारते ॥ ४ ॥

पुनर्नु कारुण्यरसैकसिन्धो !
जृम्भिष्यते ते करुणा पृथिव्याम् ? ।
पुनर्नु विश्वन्नवतां त्वदीयः
स्यन्दिष्यते प्रेमरसो ह्यमन्दः ? ॥ ५ ॥

उल्लासध्वनिरुच्चरत्यविरतं कोऽपि क्षितेरन्तरात्
कोऽप्यानन्दभरः पुरश्चर इवामन्दः समुत्प्रेक्ष्यते ।
जानीमो जगदेकनाथ ! न हि तज्जानन्ति सर्व्वे न वा
ज्ञातं कैश्चन, हन्त कैश्चन पुनर्ज्ञात्वापि न ज्ञायते ॥ ६ ॥

सम्भाव्येत मरीचिकामयपयःप्रायास्मदाशा मुधा
सम्भाव्येत परिस्फुटा भ्रममयच्छायेव मायामय ! ।
लक्ष्यन्ते बहुलक्षणानि बहिरप्येकं परं येष्वयं,
श्रीमद्भागवतस्य नूतनविधाभ्यातः प्रचारः किल ॥ ७ ॥

सम्पर्द्धमिव समन्तात् साम्प्रतमिंलण्डभाषया प्रसृतम् ।
गीर्व्वाणभारतीमपि भारतगौरवमवैमि याह्वयते ॥ ८ ॥

नीते भागवते प्रचारमिह हीं‍लण्डीयया भाषया
साई न प्रसरः शनैः सुरगिरो वर्द्धेत किं सर्व्वतः ? ।
निर्बाधो नु भवेन्न संक्रमपथो निःशेषभाषान्तरे ?
धर्म्मः प्रेममयो नु नैव विचरेत् सर्व्वावनीमण्डले ? ॥ ९ ॥

सेवकगणहृदि भवता संक्रामित एष उद्यमोऽभिनवः ।
शक्तिमय! हि भागवतप्रचारणे तद्विधेहि तत्सिद्धिम् ॥ १० ॥

शीतांशोर्ग्रहणच्छलाद्दरिहरिध्यानानुदीर्ष्योच्चकैः
कोऽप्यानन्दभरः पुराजनि शुभचर्चादौ दिने यादृशे ।
तद्वद्भागवतं शुभेऽह्नि समिंलण्डीयया भाषया
चैाणावाप्नुतजैत्वयात्वमधुना प्रेमप्रचाराय हि ॥ ११ ॥

जानीमः कथमीप्सितं भगवतः, किन्त्वस्मदीया प्रभो
प्रेप्सा मानसकन्दरे कतिविधाश्रान्तं समुद्वेल्लति ।
सा पूर्य्येत बलीयसी किमुत नो ? पूर्य्येत चेत् प्राणिनां
स्वान्ते भागवतीयतत्त्वममृतप्रायं समुज्जृम्भय ॥ १२ ॥

अस्मत्स्पृहा यद्भगवत्स्पृहायां
न सास्मदीया भवतस्तु नाम ।
आत्मस्वरूपिन् ! भवदीप्सितं तत्
संपूर्णतामेतु निरन्तरायम् ॥ १३ ॥

वन्दना।

ॐ विष्णुः ॐ विष्णुः ॐ विष्णुः

ॐ तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः
दिवीव चक्षुराततम्।

ॐ अनर्पितचरीं चिरात् करुणयावतीर्णः कलौ
समर्पयितुमुन्नतोज्ज्वलरसां स्वभक्तिश्रियम्।
हरिः पुरटसुन्दरद्युतिकदम्बसन्दीपितः
सदा हृदयकन्दरे स्फुरतु वः शचीनन्दनः॥ १॥

ॐ कृष्णोत्कीर्त्तनगाननर्त्तनकलापाथोजनिभ्राजिता
सद्भक्तावलिहंसचक्रमधुपश्रेणीविहारास्पदम्।
कर्णानन्दिकलध्वनिर्वहतु मे जिह्वामरुप्राङ्गने
श्रीचैतन्य दयानिधे तव लसल्लीलासुधास्वर्धुनी॥ २॥

ॐ यं ब्रह्मा वरुणेन्द्ररुद्रमरुतस्तुन्वन्ति दिव्यैः स्तवै-
र्वेदैः साङ्गपदक्रमोपनिषदैर्गायन्ति यं सामगाः।
ध्यानावस्थिततद्गतेन मनसा पश्यन्ति यं योगिनो
यस्यान्तं न विदुः सुरासुरगणा देवाय तस्मै नमः॥ ३॥

ॐ कस्मै येन विभासितोऽयमतुलो ज्ञानप्रदीपः पुरा
तद्रूपेण च नारदाय मुनये कृष्णाय तद्रूपिणा।
योगीन्द्राय तदात्मनाथ भगवद्राताय कारुण्यत-
स्तच्छुद्धं विमलं विशोकममृतं सत्यं परं धीमहि॥ ४॥

ॐ यं ब्रह्म वेदान्तविदो वदन्ति
परं प्रधानं पुरुषं तथान्ये।
विश्वोद्गतेः कारणमीश्वरं वा
तस्मै नमो विघ्नविनाशनाय॥ ५॥

ॐ वागीशाद्याः सुमनसः सर्व्वार्थानामुपक्रमे।
यं नत्वा कृतकृत्याः स्युस्तं नमामि गजाननम्॥ ६॥

ॐ बर्हापीड़ाभिरामं मृगमदतिलकं कुण्डलाक्रान्तगण्डं
कञ्जाक्षं कम्बुकण्ठं स्मितसुभगमुखं स्वाधरे न्यस्तवेणुम्।
श्यामं शान्तं त्रिभङ्गं रविकरवसनं भूषितं वैजयन्त्या
वन्दे वृन्दावनस्थं युवतिशतवृतं ब्रह्म गोपालवेशम्॥ ७॥

ॐ वन्दे वृन्दावनगुरुं कृष्णं कमललोचनम् ।
पीताम्बरं घनश्यामं वनमालाविभूषितम् ॥
श्रीदामदामसुबलस्तोककृष्णार्ज्जुनावृतम् ।
गोपीमण्डलमध्यस्थं राधिकाप्राणवल्लभम् ॥ ८ ॥

ॐ तं वेदशास्त्रपरिनिष्ठितशुद्धबुद्धिं चर्म्माम्बरं सुरमुनीन्द्रनुतं कवीन्द्रम् ।
कृष्णत्विषं कनकपिङ्गजटाकलापं व्यासं नमामि शिरसा तिलकं मुनीनाम् ॥ ९ ॥

ॐ यं प्रव्रजन्तमनुपेतमपेतकृत्यं द्वैपायनो विरहकातर आजुहाव ।
पुत्रेति तन्मयतया तरवोऽभिनेदुस्तं सर्व्वभूतहृदयं मुनिमानतोऽस्मि ॥ १० ॥
ॐ यः स्वानुभावमखिलश्रुतिसारमेकमध्यात्मदीपमतितितीर्षतां तमोऽन्धम् ।
संसारिणां करुणयाह पुराणगुह्यं तं व्यासमूनुमुपयामि गुरुं मुनीनाम् ॥ ११ ॥

ॐ वाञ्छाकल्पतरुभ्यश्च कृपासिन्धुभ्य एव च ।
पतितानां पावनेभ्यो वैष्णवेभ्यो नमो नमः ॥ १२ ॥

ॐ तत्रैव गङ्गा यमुना च तत्र गोदावरी तत्र सरस्वती च ।
सर्व्वाणि तीर्थानि वसन्ति तत्र यत्राच्युतोदारकथाप्रसङ्गः ॥ १३ ॥

ॐ तुलसीकाननं यत्र यत्र पद्मवनानि च ।
पुराणपठनं यत्र तत्र सन्निहितो हरिः ॥ १४ ॥

ॐ श्रीमद्भागवतं नौमि यस्यैकस्य प्रसादतः ।
अज्ञातानपि जानाति सर्व्वः सर्व्वागमानपि ॥ १५ ॥

ॐ ध्येयं सदा परिभवघ्नमभीष्टदोहं तीर्थास्पदं शिवविरिञ्चिनुतं शरण्यम् ।
भृत्यार्त्तिहं प्रणतपाल भवाब्धिपोतं वन्दे महापुरुष ते चरणारविन्दम् ॥ १६ ॥
ॐ त्यक्त्वा सुदुस्त्यजसुरेप्सितराज्यलक्ष्मीं धर्म्मिष्ठ आर्य्यवचसा यदगादरण्यम् ।
मायामृगं दयितयेप्सितमन्वधावद्वन्दे महापुरुष ते चरणारविन्दम् ॥ १७ ॥
ॐ नारायणं नमस्कृत्य नरञ्चैव नरोत्तमम् ।
देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत् ॥ १८ ॥
ॐ नारायणाय नमः, ॐ नराय नमः, ॐ नरोत्तमाय नमः,
ॐ देव्यै सरस्वत्यै नमः, ॐ व्यासाय नमः ॥ १९ ॥
ॐ नमो धर्म्माय महते नमः कृष्णाय वेधसे ।
ब्राह्मणेभ्यो नमस्कृत्य धर्म्मान् वक्ष्ये सनातनान् ॥ २० ॥

श्रीमद्भागवतम्।

प्रथमः स्कन्धः।

प्रथमोऽध्यायः।

श्रीं नमो भगवते वासुदेवाय।

जन्माद्यस्य यतोऽन्वयादितरतश्चार्थेष्वभिज्ञः स्वराट्
तेने ब्रह्म हृदा य आदिकवये मुह्यन्ति यत् सूरयः।
तेजो-वारि-मृदां यथा विनिमयो यत्र त्रिसर्गो मृषा
धाम्ना स्वेन सदा निरस्तकुहकं सत्यं परं धीमहि॥ १॥
धर्म्मः प्रोज्झितकैतवोऽत्र परमो निर्म्मत्सराणां सतां
वेद्यं वास्तवमत्र वस्तु शिवदं तापत्रयोन्मूलनम्।
श्रीमद्भागवते महामुनिकृते किं वा परैरीश्वरः
सद्यो हृद्यवरुध्यतेऽत्र कृतिभिः शुश्रूषुभिस्तत्क्षणात्॥ २॥
निगम-कल्पतरोर्गलितं फलं शुकमुखादमृतद्रव-संयुतम्।
पिबत भागवतं रसमालयं मुहुरहो रसिका भुवि भावुकाः॥ ३॥
श्रीं नैमिषेऽनिमिषक्षेत्रे ऋषयः शौनकादयः।
सत्रं स्वर्गाय-लोकाय सहस्रसममासत॥ ४॥
त एकदा तु मुनयः प्रातर्हुतहुताग्नयः।
सत्कृतं सूतमासीनं पप्रच्छुरिदमादरात्॥ ५॥

ऋषय ऊचुः ।

त्वया खलु पुराणानि सेतिहासानि चानघ ।
आख्यातान्यप्यधीतानि धर्म्मशास्त्राणि यान्युत ॥ ६ ॥
यानि वेदविदां श्रेष्ठो भगवान् बादरायणः ।
अन्ये च मुनयः सूत परावरविदो विदुः ॥ ७ ॥
वेत्थ त्वं सौम्य तत् सर्व्वं तत्त्वतस्तदनुग्रहात् ।
ब्रूयुः स्निग्धस्य शिष्यस्य गुरवो गुह्यमप्युत ॥ ८ ॥
तत्र तत्राञ्जसायुष्मन् भवता यद्विनिश्चितम् ।
पुंसामेकान्ततः श्रेयस्तन्नः शंसितुमर्हसि ॥ ९ ॥
प्रायेणाल्पायुषः सभ्य कलावस्मिन् युगे जनाः ।
मन्दाः सुमन्दमतयो मन्दभाग्या ह्युपद्रुताः ॥ १० ॥
भूरीणि भूरिकर्म्माणि श्रोतव्यानि विभागशः ।
अतः साधोऽत्र यत् सारं समुद्धृत्य मनीषया ।
ब्रूहि नः श्रद्दधानानां येनात्मा सम्प्रसीदति ॥ ११ ॥
सूत जानासि भद्रन्ते भगवान् सात्वतां-पतिः ।
देवक्यां वसुदेवस्य जातो यस्य चिकीर्षया ॥ १२ ॥
तन्नः शुश्रूषमाणानामर्हस्यङ्गानुवर्णितुम् ।
यस्यावतारो भूतानां क्षेमाय च भवाय च ॥ १३ ॥
आपन्नः संसृतिं घोरां यन्नाम विवशो गृणन् ।
ततः सद्यो विमुच्येत यद्बिभेति स्वयं भयम् ॥ १४ ॥
यत्पाद-संश्रयाः सूत मुनयः प्रशमायनाः ।
सद्यः पुनन्त्युपस्पृष्टाः स्वर्धुन्यापोऽनुसेवया ॥ १५ ॥
को वा भगवतस्तस्य पुण्यश्लोकेड्यकर्म्मणः ।
शुद्धिकामो न शृणुयाद्यशः कलि-मलापहम् ॥ १६ ॥
तस्य कर्म्माण्युदाराणि परिगीतानि सूरिभिः ।
ब्रूहि नः श्रद्दधानानां लीलया दधतः कलाः ॥ १७ ॥
अथाख्याहि हरेर्धीमन्नवतारकथाः शुभाः ।
लीला विदधतः स्वैरमीश्वरस्यात्ममायया ॥ १८ ॥

वयन्तु न वितृप्याम उत्तमःश्लोक-विक्रमे ।
यच्छृण्वतां रसज्ञानां स्वादुस्वादु पदे पदे ॥ १९ ॥
कृतवान् किल कर्म्माणि सह रामेण केशवः ।
अतिमर्त्यानि भगवान् गूढ़ः कपट-मानुषः ॥ २० ॥
कलिमागतमाज्ञाय क्षेत्रेऽस्मिन् वैष्णवे वयम् ।
आसीना दीर्घसत्रेण कथायां सक्षणा हरेः ॥ २१ ॥
त्वं नः सन्दर्शितो धात्रा दुस्तरं निस्तितीर्षताम् ॥
कलिं सत्त्वहरं पुंसां कर्णधार इवार्णवम् ॥ २२ ॥
ब्रूहि योगेश्वरे कृष्णे ब्रह्मण्ये धर्म्मवर्म्मणि ।
स्वां काष्ठामधुनोपेते धर्म्मः कं शरणं गतः ॥ २३ ॥

इति श्रीभागवते महापुराणे पारमहंस्यां संहितायां वैयासिक्यां प्रथमस्कन्धे नैमिषीयोपाख्याने ऋषिप्रश्नो नामप्रथमोऽध्यायः ॥ १ ॥

द्वितीयोऽध्यायः ।

सूत उवाच ।
इति संप्रश्न-संहृष्टो विप्राणां रौमहर्षणिः ।
प्रतिपूज्य वचस्तेषां प्रवक्तुमुपचक्रमे ॥ १ ॥
यं प्रव्रजन्तमनुपेतमपेतकृत्यं द्वैपायनो विरह-कातर आजुहाव ।
पुत्रेति तन्मयतया तरवोऽभिनेदुस्तं सर्व्वभूतहृदयं मुनिमानतोऽस्मि ॥२॥
यः स्वानुभावमखिल-श्रुति-सारमेक-
मध्यात्मदीपमतितितीर्षतां तमोऽन्धम् ।
संसारिणां करुणयाह पुराणगुह्यं
तं व्याससूनुमुपयामि गुरुं मुनीनाम् ॥ ३ ॥
नारायणं नमस्कृत्य नरञ्चैव नरोत्तमम् ।
देवीं सरस्वतीञ्चैव ततो जयमुदीरयेत् ॥ ४ ॥

मुनयः साधु पृष्टोऽहं भवद्भिर्लोकमङ्गलम् ।
यत् कृतः कृष्णसंप्रश्नो येनात्मा सुप्रसीदति ॥ ५ ॥
स वै पुंसां परो धर्म्मो यतो भक्तिरधोऽक्षजे ।
अहैतुक्यप्रतिहता ययात्मा सुप्रसीदति ॥ ६ ॥
वासुदेवे भगवति भक्तियोगः प्रयोजितः ।
जनयत्याशु वैराग्यं ज्ञानञ्च यदहैतुकम् ॥ ७ ॥
धर्म्मः स्वनुष्ठितः पुंसां विष्वक्सेनकथासु यः ।
नोत्पादयेद् यदि रतिं श्रम एव हि केवलम् ॥ ८ ॥
धर्म्मस्य ह्यापवर्ग्यस्य नार्थोऽर्थायोपकल्पते ।
नार्थस्य धर्म्मैकान्तस्य कामो लाभाय हि स्मृतः ॥ ९ ॥
कामस्य नेन्द्रियप्रीतिर्लाभो जीवेत यावता ।
जीवस्य तत्त्वजिज्ञासा नार्थो यश्चेह कर्म्मभिः ॥ १० ॥
वदन्ति तत्तत्त्वविदस्तत्त्वं यज्ज्ञानमद्वयम् ।
ब्रह्मेति परमात्मेति भगवानिति शब्द्यते ॥ ११ ॥
तच्छ्रद्दधाना मुनयो ज्ञानवैराग्ययुक्तया ।
पश्यन्त्यात्मनि चात्मानं भक्त्या श्रुतगृहीतया ॥ १२ ॥
अतः पुंभिर्द्विजश्रेष्ठा वर्णा-श्रम-विभागशः ।
स्वनुष्ठितस्य धर्म्मस्य संसिद्धिर्हरितोषणम् ॥ १३ ॥
तस्मादेकेन मनसा भगवान् सात्वतां पतिः ।
श्रोतव्यः कीर्त्तितव्यश्च ध्येयः पूज्यश्च नित्यदा ॥ १४ ॥
यदनुध्यासिना युक्ताः कर्म्मग्रन्थिनिबन्धनम् ।
छिन्दन्ति कोविदास्तस्य को न कुर्य्यात् कथारतिम् ॥ १५ ॥
शुश्रूषोः श्रद्दधानस्य वासुदेव-कथारुचिः ।
स्यान्महत्-सेवया विप्राः पुण्यतीर्थ-निषेवणात् ॥ १६ ॥
शृण्वतां स्वकथाः कृष्णः पुण्यश्रवणकीर्त्तनः ।
हृद्यन्तःस्थो ह्यभद्राणि विधुनोति सुहृत् सताम् ॥ १७ ॥
नष्टप्रायेष्वभद्रेषु नित्यं भागवत-सेवया ।
भगवत्युत्तमःश्लोके भक्तिर्भवति नैष्ठिकी ॥ १८ ॥

तदा रज-स्तमो-भावाः काम-लोभादयश्च ये ।
चेत एतैरनाविद्धं स्थितं सत्त्वे प्रसीदति ॥ १९ ॥
एवं प्रसन्नमनसो भगवद्भक्तियोगतः ।
भगवत्तत्त्वविज्ञानं मुक्तसङ्गस्य जायते ॥ २० ॥
भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्व्वसंशयाः ।
क्षीयन्ते चास्य कर्म्माणि दृष्ट एवात्मनीश्वरे ॥ २१ ॥
अतो वै कवयो नित्यं भक्तिं परमया मुदा ।
वासुदेवे भगवति कुर्व्वन्त्यात्मप्रसादनीम् ॥ २२ ॥
सत्त्वं रजस्तम इति प्रकृतेर्गुणास्तै-
र्युक्तः परः पुरुष एक इहास्य धत्ते ।
स्थित्यादये हरि-विरिञ्चि-हरेति संज्ञाः
श्रेयांसि तत्र खलु सत्त्वतनोर्नृणां स्युः ॥ २३ ॥
पार्थिवाद्दारुणो धूमस्तस्मादग्निस्त्रयीमयः ।
तमसस्तु रजस्तस्मात् सत्त्वं यद् ब्रह्मदर्शनम् ॥ २४ ॥
भेजिरे मुनयोऽथाग्रे भगवन्तमधोक्षजम् ।
सत्त्वं विशुद्धं क्षेमाय कल्पन्ते येऽनु तानिह ॥ २५ ॥
मुमुक्षवो घोररूपान् हित्वा भूतपतीनथ ।
नारायणकलाः शान्ता भजन्ति ह्यनसूयवः ॥ २६ ॥
रजस्तमःप्रकृतयः समशीला भजन्ति वै ।
पितृ-भूत-प्रजेशादीन् श्रियैश्वर्य्यप्रजेप्सवः ॥ २७ ॥
वासुदेव-परा वेदा वासुदेव-परा मखाः ।
वासुदेव-परा योगा वासुदेव-पराः क्रियाः ॥ २८ ॥
वासुदेव-परं ज्ञानं वासुदेव-परन्तपः ।
वासुदेव-परो धर्म्मो वासुदेव-परा गतिः ॥ २९ ॥
स एवेदं ससर्ज्जाग्रे भगवानात्म-मायया ।
सदसद्रूपया चासौ गुणमय्याऽगुणो विभुः ॥ ३० ॥
तया विलसितेष्वेषु गुणेषु गुणवानिव ।
अन्तःप्रविष्ट आभाति विज्ञानेन विजृम्भितः ॥ ३१ ॥

यथा ह्यवहितो वह्निर्दारुष्वेकः स्वयोनिषु ।
नानेव भाति विश्वात्मा भूतेषु च तथा पुमान् ॥ ३२ ॥
असौ गुणमयैर्भावैर्भूतसूक्ष्मेन्द्रियात्मभिः ।
स्वनिर्म्मितेषु निर्व्विष्टो भुङ्क्ते भूतेषु तद्गुणान् ॥ ३३ ॥
भावयत्येष सत्त्वेन लोकान् वै लोकभावनः ।
लीलावतारानुरतो देव-तिर्य्यङ्-नरादिषु ॥ ३४ ॥

इति श्रीभागवते महापुराणे पारमहंस्यां संहितायां वैयासिक्यां प्रथमस्कन्धे नैमिशीयोपाख्याने श्रीभगवदनुभाववर्णनं नाम द्वितीयोऽध्यायः ॥ २ ॥

तृतीयोऽध्यायः ।

सूत उवाच ।
जगृहे पौरुषं रूपं भगवान् महदादिभिः ।
सम्भूतं षोड़शकलमादौ लोकसिसृक्षया ॥ १ ॥
यस्याम्भसि शयानस्य योगनिद्रां वितन्वतः ।
नाभिह्रदाम्बुजादासीद्ब्रह्मा विश्वसृजाम्पतिः ॥ २ ॥
यस्यावयवसंस्थानैः कल्पितो लोक-विस्तरः ।
तद् वै भगवतो रूपं विशुद्धं सत्त्वमूर्ज्जितम् ॥ ३ ॥
पश्यन्त्यदो रूपमदभ्रचक्षुषा सहस्रपादोरुभुजाननाद्भुतम् ।
सहस्रमूर्द्ध-श्रवणाक्षि-नासिकं सहस्रमौल्यम्बरकुण्डलोल्लसत् ॥ ४ ॥
एतन्नानावताराणां निधानं बीजमव्ययम् ।
यस्यांशांशेन सृज्यन्ते देव-तिर्य्यङ्-नरादयः ॥ ५ ॥
स एव प्रथमं देवः कौमारं सर्गमाश्रितः ।
चचार दुश्चरं ब्रह्मा ब्रह्मचर्य्यमखण्डितम् ॥ ६ ॥
द्वितीयन्तु भवायास्य रसातलगतां महीम् ।
उद्धरिष्यन्नुपादत्त यज्ञेशः शौकरं वपुः ॥ ७ ॥

तृतीयमृषिसर्गञ्च देवर्षित्वमुपेत्य सः ।
तन्त्रं सात्वतमाचष्ट नैष्कर्म्म्यं कर्म्मणां यतः ॥ ८ ॥
तुर्य्ये धर्म्मकलासर्गे नर-नारायणावृषी ।
भूत्वात्मोपशमोपेतमकरोद्दुश्चरं तपः ॥ ९ ॥
पञ्चमः कपिलो नाम सिद्धेशः काल-विप्लुतम् ।
प्रोवाचासुरये साङ्ख्यं तत्त्वग्रामविनिर्णयम् ॥ १० ॥
षष्ठमत्रेरपत्यत्वं वृतः प्राप्तोऽनसूयया ।
आन्वीक्षिकीमलर्काय प्रह्लादादिभ्य ऊचिवान् ॥ ११ ॥
ततः सप्तम आकूत्यां रुचेर्यज्ञोऽभ्यजायत ।
स यामाद्यैः सुरगणैरपात् स्वायम्भुवान्तरम् ॥ १२ ॥
अष्टमे मेरुदेव्यान्तु नाभेर्जात उरुक्रमः ।
दर्शयन् वर्त्म धीराणां सर्व्वाश्रम-नमस्कृतम् ॥ १३ ॥
ऋषिभिर्याचितो भेजे नवमं पार्थिवं वपुः ।
दुग्धेमामोषधीर्विप्रास्तेनायं स उशत्तमः ॥ १४ ॥
रूपं स जगृहे मात्स्यं चाक्षुषोदधिसंप्लवे ।
नाव्यारोप्य महीमय्यामपाद्वैवस्वतं मनुम् ॥ १५ ॥
सुरासुराणामुदधिं मथ्नतां मन्दराचलम् ।
दध्रे कमठरूपेण पृष्ठ एकादशे विभुः ॥ १६ ॥
धान्वन्तरं द्वादशमं त्रयोदशममेव च ।
अपाययत् सुरानन्यान् मोहिन्या मोहयन् स्त्रिया ॥ १७ ॥
चतुर्द्दशं नारसिंहं बिभ्रद्दैत्येन्द्रमूर्जितम् ।
ददार करजैरूरावेरकां कटकृद्यथा ॥ १८ ॥
पञ्चदशं वामनकं कृत्वागादध्वरं बलेः ।
पदत्रयं याचमानः प्रत्यादित्सुस्त्रिपिष्टपम् ॥ १९ ॥
अवतारे षोड़शमे पश्यन् ब्रह्मद्रुहो नृपान् ।
त्रिःसप्तकृत्वः कुपितो निःक्षत्त्रामकरोन्महीम् ॥ २० ॥
ततः सप्तदशे जातः सत्यवत्यां पराशरात् ।
चक्रे वेदतरोः शाखा दृष्ट्वा पुंसोऽल्पमेधसः ॥ २१ ॥

नरदेवत्वमापन्नः सुरकार्य्य-चिकीर्षया ।
समुद्रनिग्रहादीनि चक्रे वीर्य्याण्यतः परम् ॥ २२ ॥
एकोनविंशे विंशतिमे वृष्णिषु प्राप्य जन्मनी ।
रामकृष्णाविति भुवो भगवानहरद्भरम् ॥ २३ ॥
ततः कलौ संप्रवृत्ते सम्मोहाय सुरद्विषाम् ।
बुद्धो नाम्नाऽञ्जन-सुतः कीकटेषु भविष्यति ॥ २४ ॥
अथासौ युगसन्ध्यायां दस्युप्रायेषु राजसु ।
जनिता विष्णुयशसो नाम्ना कल्किर्जगत्पतिः ॥ २५ ॥
अवतारा ह्यसंख्येया हरेः सत्त्वनिधेर्द्विजाः ।
यथाविदासिनः कुल्याः सरसः स्युः सहस्रशः ॥ २६ ॥
ऋषयो मनवो देवा मनुपुत्रा महौजसः ।
कलाः सर्व्वे हरेरेव सप्रजापतयः स्मृताः ॥ २७ ॥
एते चांशकलाः पुंसः कृष्णस्तु भगवान् स्वयम् ।
इन्द्रारि-व्याकुलं लोकं मृड़यन्ति युगे युगे ॥ २८ ॥
जन्म गुह्यं भगवतो य एतत् प्रयतो नरः ।
सायं प्रातर्गृणन् भक्त्या दुःखग्रामाद्विमुच्यते ॥ २९ ॥
एतद्रूपं भगवतो ह्यरूपस्य चिदात्मनः ।
मायागुणैर्विरचितं महदादिभिरात्मनि ॥ ३० ॥
यथा नभसि मेघौघो रेणुर्वा पार्थिवोऽनिले ।
एवं द्रष्टरि दृश्यत्वमारोपितमबुद्धिभिः ॥ ३१ ॥
अतः परं यदव्यक्तमव्यूढ़गुणवृंहितम् ।
अदृष्टाश्रुतवस्तुत्वात् स जीवो यत् पुनर्भवः ॥ ३२ ॥
यत्रेमे सदसद्रूपे प्रतिषिद्धे स्वसंविदा ।
अविद्ययात्मनि कृते इति तद्‌ब्रह्मदर्शनम् ॥ ३३ ॥
यद्येषोपरता देवी माया वैशारदी मतिः ।
सम्पन्न एवेति विदुर्महिम्नि स्वे महीयते ॥ ३४ ॥
एवं जन्मानि कर्म्माणि ह्यकर्त्तुरजनस्य च ।
वर्णयन्ति स्म कवयो वेदगुह्यानि हृत्पतेः ॥ ३५ ॥

स वा इदं विश्वममोघलीलः सृजत्यवत्यत्ति न सज्जतेऽस्मिन् ।
भूतेषु चान्तर्हित आत्मतन्त्रः षाड्वर्गिकं जिघ्रति षड्गुणेशः ॥३६॥
न चास्य कश्चिन्निपुणेन धातुरवैति जन्तुः कुमनीष ऊतीः ।
नामानि रूपाणि मनोवचोभिः संतन्वतो नटचर्य्यामिवाज्ञः ॥३७॥
स वेद धातुः पदवीं परस्य दुरन्तवीर्य्यस्य रथाङ्गपाणेः ।
योऽमायया सन्ततयानुवृत्त्या भजेत तत्पादसरोज-गन्धम् ॥ ३८ ॥
अथेह धन्या भगवन्त इत्थं यद्वासुदेवेऽखिललोकनाथे ।
कुर्व्वन्ति सर्व्वात्मकमात्मभावं न यत्र भूयः परिवर्त्त उग्रः ॥ ३९ ॥

इदं भागवतं नाम पुराणं ब्रह्मसम्मितम् ।
उत्तमःश्लोकचरितं चकार भगवानृषिः ।
निःश्रेयसाय लोकस्य धन्यं स्वस्त्ययनं महत् ॥ ४० ॥
तदिदं ग्राहयामास सुतमात्मवतांवरम् ।
सर्व्ववेदेतिहासानां सारं सारं समुद्धृतम् ॥ ४१ ॥
स तु संश्रावयामास महाराजं परीक्षितम् ।
प्रायोपविष्टं गङ्गायां परीतं परमर्षिभिः ॥ ४२ ॥
कृष्णे स्वधामोपगते धर्म्मज्ञानादिभिः सह ।
कलौ नष्टदृशामेषः पुराणार्कोऽधुनोदितः ॥ ४३ ॥
तत्र कीर्त्तयतो विप्रा विप्रर्षेर्भूरितेजसः ।
अहञ्चाध्यगमं तत्र निविष्टस्तदनुग्रहात् ।
सोऽहं वः श्रावयिष्यामि यथाधीतं यथामति ॥ ४४ ॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां वैयासिक्यां प्रथमस्कन्धे नैमिषीयोपाख्याने जन्मगुह्यं नाम तृतीयोऽध्यायः ॥ ३ ॥

चतुर्थोऽध्यायः ।

इति ब्रुवाणं संस्तूय मुनीनां दीर्घसत्त्रिणाम् ।
वृद्धः कुलपतिः सूतं बह्वृचः शौनकोऽब्रवीत् ॥ १ ॥

शौनक उवाच ।

सूत सूत महाभाग वद नो वदतांवर ।
कथां भागवतीं पुण्यां यदाह भगवाञ्छुकः ॥ २ ॥
कस्मिन् युगे प्रवृत्तेयं स्थाने वा केन हेतुना ।
कुतः सञ्चोदितः कृष्णः कृतवान् संहितां मुनिः ॥ ३ ॥
तस्य पुत्रो महायोगी समदृङ्निर्विकल्पकः ।
एकान्तमतिरुन्निद्रो गूढ़ो मूढ़ इवेयते ॥ ४ ॥

दृष्ट्वानुयान्तमृषिमात्मजमप्यनग्नं
देव्यो ह्रिया परिदधुर्न सुतस्य चित्रम् ।
तद्वीक्ष्य पृच्छति मुनौ जगदुस्तवास्ति
स्त्री-पुं-भिदा न तु सुतस्य विविक्तदृष्टेः ॥ ५ ॥
कथमालक्षितः पौरैः संप्राप्तः कुरुजाङ्गलान् ।
उन्मत्त-मूक-जड़वद्विचरन् गजसाह्वये ॥ ६ ॥
कथं वा पाण्डवेयस्य राजर्षेर्मुनिना सह ।
संवादः समभूत्तात यत्रैषा सात्वती श्रुतिः ॥ ७ ॥
स गोदोहनमात्रं हि गृहेषु गृहमेधिनाम् ।
अवेक्षते महाभागस्तीर्थीकुर्वंस्तदाश्रमम् ॥ ८ ॥
अभिमन्युसुतं सूत प्राहुर्भागवतोत्तमम् ।
तस्य जन्म महाश्चर्यं कर्माणि च गृणीहि नः ॥ ९ ॥
स सम्राट् कस्य वा हेतोः पाण्डूनां मानवर्द्धनः ।
प्रायोपविष्टो गङ्गायामनादृत्याधिराट्-श्रियम् ॥ १० ॥

नमन्ति यत्पादनिकेतमात्मनः शिवाय हानीय धनानि शत्रवः ।
कथं स वीरः श्रियमङ्ग दुस्त्यजां युवैषतोत्स्रष्टुमहो सहासुभिः ॥११॥

शिवाय लोकस्य भवाय भूतये
य उत्तमःश्लोकपरायणा जनाः।
जीवन्ति नात्मार्थमसौ पराश्रयं
मुमोच निर्व्विद्य कुतः कलेवरम्॥ १२॥
तत् सर्व्वं नः समाचक्ष्व पृष्टो यदिह किञ्चन।
मन्ये त्वां विषये वाचां स्नातमन्यत्र छान्दसात्॥ १३॥

सूत उवाच।

द्वापरे समनुप्राप्ते तृतीये युगपर्य्यये।
जातः पराशराद्योगी वासव्यां कलया हरेः॥ १४॥
स कदाचित् सरस्वत्या उपस्पृश्य जलं शुचिः।
विविक्त एक आसीन उदिते रविमण्डले॥ १५॥
परावरज्ञः स ऋषिः कालेनाव्यक्तरंहसा।
युगधर्म्मव्यतिकरं प्राप्तं भुवि युगे युगे॥ १६॥
भौतिकानाञ्च भावानां शक्तिह्रासञ्च तत्कृतम्।
अश्रद्दधानान् निःसत्त्वान् दुर्मेधान् ह्रसितायुषः॥ १७॥
दुर्भगांश्च जनान् वीक्ष्य मुनिर्दिव्येन चक्षुषा।
सर्व्ववर्णाश्रमाणां यद्दध्यौ हितममोघदृक्॥ १८॥
चातुर्होत्रं कर्म्म शुद्धं प्रजानां वीक्ष्य वैदिकम्।
व्यदधाद्यज्ञसन्तत्यै वेदमेकं चतुर्व्विधम्॥ १९॥
ऋग्यजुःसामाथर्व्वाख्या वेदाश्चत्वार उद्धृताः।
इतिहासपुराणञ्च पञ्चमो वेद उच्यते॥ २०॥
तत्रर्ग्वेदधरः पैलः सामगो जैमिनिः कविः।
वैशम्पायन एवैको निष्णातो यजुषामुत॥ २१॥
अथर्व्वाङ्गिरसामासीत् सुमन्तुर्दारुणो मुनिः।
इतिहासपुराणानां पिता मे रोमहर्षणः॥ २२॥
त एत ऋषयो वेदं स्वं स्वं व्यस्यन्ननेकधा।
शिष्यैः प्रशिष्यैस्तच्छिष्यैर्वेदास्ते शाखिनोऽभवन्॥ २३॥

त एव वेदा दुर्म्मेधैर्धार्य्यन्ते पुरुषैर्यथा ।
एवञ्चकार भगवान् व्यासः कृपण-वत्सलः ॥ २४ ॥
स्त्री-शूद्र-द्विजबन्धूनां त्रयी न श्रुति-गोचरा ।
कर्म्मश्रेयसि मूढ़ानां श्रेय एवं भवेदिह ।
इति भारतमाख्यानं कृपया मुनिना कृतम् ॥ २५ ॥
एवं प्रवृत्तस्य सदा भूतानां श्रेयसि द्विजाः ।
सर्व्वात्मकेनापि यदा नातुष्यद्धृदयं ततः ॥ २६ ॥
नातिप्रसीदद्धृदयः सरस्वत्यास्तटे शुचौ ।
वितर्कयन् विविक्तस्थ इदञ्चोवाच धर्म्मवित् ॥ २७ ॥
धृतव्रतेन हि मया छन्दांसि गुरवोऽग्नयः ।
मानिता निर्व्यलीकेन गृहीतञ्चानुशासनम् ॥ २८ ॥
भारत-व्यपदेशेन ह्याम्नायार्थः प्रदर्शितः ।
दृश्यते यत्र धर्म्मादि स्त्रीशूद्रादिभिरप्युत ॥ २९ ॥
अथापि बत मे दैह्यो ह्यात्मा चैवात्मना विभुः ।
असम्पन्न इवाभाति ब्रह्मवर्च्चस्यसत्तमः ॥ ३० ॥
किंवा भागवता धर्म्मा न प्रायेण निरूपिताः ।
प्रियाः परमहंसानां त एव ह्यच्युतप्रियाः ॥ ३१ ॥
तस्यैवं खिलमात्मानं मन्यमानस्य खिद्यतः ।
कृष्णस्य नारदोऽभ्यागादाश्रमं प्रागुदाहृतम् ॥ ३२ ॥
तमभिज्ञाय सहसा प्रत्युत्थायागतं मुनिः ।
पूजयामास विधिवन्नारदं सुरपूजितम् ॥ ३३ ॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां वैयासिक्यां प्रथमस्कन्धे नारदागमनं नाम चतुर्थोऽध्यायः ॥ ४ ॥

पञ्चमोऽध्यायः ।

सूत उवाच ।

अथ तं सुखमासीन उपासीनं बृहच्छ्रवाः ।
देवर्षिः प्राह विप्रर्षिं वीणापाणिः स्मयन्निव ॥ १ ॥

नारद उवाच ।

पाराशर्य्य महाभाग भवतः कच्चिदात्मना ।
परितुष्यति शारीर आत्मा मानस एव वा ॥ २ ॥
जिज्ञासितं सुसम्पन्नमपि ते महदद्भुतम् ।
कृतवान् भारतं यस्त्वं सर्व्वार्थपरिबृंहितम् ॥ ३ ॥
जिज्ञासितमधीतञ्च ब्रह्म यत्तत् सनातनम् ।
अथापि शोचस्यात्मानमकृतार्थ इव प्रभो ॥ ४ ॥

व्यास उवाच ।

अस्त्येव मे सर्व्वमिदं त्वयोक्तं तथापि नात्मा परितुष्यते मे ।
तन्मूलमव्यक्तमगाधबोधं पृच्छाम हे त्वाऽऽत्मभवात्मभूतम् ॥ ५ ॥
स वै भवान् वेद समस्तगुह्यमुपासितो यत् पुरुषः पुराणः ।
परावरेशो मनसैव विश्वं सृजत्यवत्यत्ति गुणैरसङ्गः ॥ ६ ॥
त्वं पर्य्यटन्नर्क इव त्रिलोकीमन्तश्चरो वायुरिवात्मसाक्षी ।
परावरे ब्रह्मणि धर्म्मतो व्रतैः स्नातस्य मे न्यूनमलं विचक्ष्व ॥ ७ ॥

नारद उवाच ।

भवतानुदितप्रायं यशो भगवतोऽमलम् ।
येनैवासौ न तुष्येत मन्ये तद्दर्शनं खिलम् ॥ ८ ॥
यथा धर्म्मादयश्चार्था मुनिवर्य्यानुकीर्त्तिताः ।
न तथा वासुदेवस्य महिमा ह्यनुवर्णितः ॥ ९ ॥
न यद्वचश्चित्रपदं हरेर्यशो जगत्पवित्रं प्रगृणीत कर्हिचित् ।
तद्वायसं तीर्थमुषन्ति मानसा न यत्र हंसा निरमन्त्युशिक्क्षयाः ॥ १० ॥
तद्वाग्विसर्गो जनताघविप्लवो-
यस्मिन् प्रतिश्लोकमबद्धवत्यपि ।

नामान्यनन्तस्य यशोऽङ्कितानि यत्
शृण्वन्ति गायन्ति गृणन्ति साधवः ॥ ११ ॥

नैष्कर्म्म्यमप्यच्युतभाव-वर्ज्जितं न शोभते ज्ञानमलं निरञ्जनम् ।
कुतः पुनः शश्वदभद्रमीश्वरे न चार्पितं कर्म्म यदप्यकारणम् ॥१२॥

अथो महाभाग भवानमोघदृक् शुचिश्रवाः सत्यरतो धृतव्रतः ।
उरुक्रमस्याखिलबन्धमुक्तये समाधिनाऽनुस्मर तद्विचेष्टितम् ॥ १३ ॥

ततोऽन्यथा किञ्चन यद्विवक्षतः
पृथग्दृशस्तत्कृतरूपनामभिः ।
न कर्ह्हिचित् क्वापि च दुःस्थिता मति-
र्लभेत वाताहतनौरिवास्पदम् ॥ १४ ॥

जुगुप्सितं धर्म्मकृतेऽनुशासतः
स्वभावरक्तस्य महान् व्यतिक्रमः ।
यद्वाक्यतो धर्म्म इतीतरः स्थितो-
न मन्यते तस्य निवारणं जनः ॥ १५ ॥

विचक्षणोऽस्यार्ह्हति वेदितुं विभो-
रनन्तपारस्य निवृत्तितः सुखम् ।
प्रवर्त्तमानस्य गुणैरनात्मन-
स्ततो भवान् दर्शय चेष्टितं विभो ॥ १६ ॥

त्यक्त्वा स्वधर्म्मं चरणाम्बुजं हरे-
र्भजन्नपक्वोऽथ पतेत्ततो यदि ।
यत्र क्व वाभद्रमभूदमुष्य किं
को वार्थ आप्तोऽभजतां स्वधर्म्मतः ॥ १७ ॥

तस्यैव हेतोः प्रयतेत कोविदो-
न लभ्यते यद्भ्रमतामुपर्य्यधः ।
तल्लभ्यते दुःखवदन्यतः सुखं
कालेन सर्व्वत्र गभीररंहसा ॥ १८ ॥

न वै जनो जातु कथञ्चनाव्रजेन्मुकुन्दसेव्यन्यवदङ्ग संसृतिम् ।
स्मरन्मुकुन्दाङ्घ्र्युपगूहनं पुनर्विहातुमिच्छेन्न रसग्रहो यतः ॥ १९ ॥

इदं हि विश्वं भगवानिवेतरो-
यतो जगत्स्थान-निरोध-सम्भवाः ।
तद्धि स्वयं वेद भवांस्तथापि वै
प्रादेशमात्रं भवतः प्रदर्शितम् ॥ २० ॥
त्वमात्मनात्मानमवेह्यमोघदृक्
परस्य पुंसः परमात्मनः कलाम् ।
अजं प्रजातं जगतः शिवाय त-
न्महानुभावाभ्युदयोऽधिगण्यताम् ॥ २१ ॥
इदं हि पुंसस्तपसः श्रुतस्य वा
स्विष्टस्य सूक्तस्य च बुद्धदत्तयोः ।
अविच्युतोऽर्थः कविभिर्निरूपितो-
यदुत्तमःश्लोकगुणानुवर्णनम् ॥ २२ ॥
अहं पुरातीतभवेऽभवं मुने !
दास्यास्तु कस्याश्चन वेदवादिनाम् ।
निरूपितो बालक एव योगिनां
शुश्रूषणे प्रावृषि निर्विविक्षताम् ॥ २३ ॥
ते मय्यपेताखिलचापलेऽर्भके
दान्तेऽधृतक्रीड़नकेऽनुवर्त्तिनि ।
चक्रुः कृपां यद्यपि तुल्यदर्शनाः
शुश्रूषमाणे मुनयोऽल्पभाषिणि ॥ २४ ॥
उच्छिष्टलेपाननुमोदितो द्विजैः
सकृत् स्म भुञ्जे तदपास्तकिल्बिषः ।
एवं प्रवृत्तस्य विशुद्धचेतस-
स्तद्धर्म एवात्मरुचिः प्रजायते ॥ २५ ॥
तत्रान्वहं कृष्णकथाः प्रगायता-
मनुग्रहेणाशृणवं मनोहराः ।
ताः श्रद्धया मेऽनुपदं विशृण्वतः
प्रियश्रवस्यङ्ग ममाभवद्रुतिः ॥ २६ ॥

तस्मिंस्तदा लब्धरुचेर्महामते !
प्रियश्रवस्यस्खलिता मतिर्मम ।
ययाहमेतत् सदसत् स्वमायया
पश्ये मयि ब्रह्मणि कल्पितं परे ॥ २७ ॥
इत्थं शरत्प्रावृषिकावृतू हरे-
र्विशृण्वतो मेऽनुसवं यशोऽमलम् ।
संकीर्त्त्यमानं मुनिभिर्महात्मभि-
र्भक्तिः प्रवृत्तात्मरजस्तमोऽपहा ॥ २८ ॥
तस्यैवं मेऽनुरक्तस्य प्रश्रितस्य हतैनसः ।
श्रद्दधानस्य बालस्य दान्तस्यानुचरस्य च ॥ २९ ॥
ज्ञानं गुह्यतमं यत्तत् साक्षाद्भगवतोदितम् ।
अन्ववोचन् गमिष्यन्तः कृपया दीनवत्सलाः ॥ ३० ॥
येनैवाहं भगवतो वासुदेवस्य वेधसः ।
मायानुभावमविदं येन गच्छन्ति तत्पदम् ॥ ३१ ॥
एतत् संसूचितं ब्रह्मंस्तापत्रय-चिकित्सितम् ।
यदीश्वरे भगवति कर्म्मब्रह्मणि भावितम् ॥ ३२ ॥
आमयो यश्च भूतानां जायते येन सुव्रत ।
तदेव ह्यामयं द्रव्यं न पुनाति चिकित्सितम् ॥ ३३ ॥
एवं नृणां क्रियायोगाः सर्व्वे संसृतिहेतवः ।
त एवात्मविनाशाय कल्पन्ते कल्पिताः परे ॥ ३४ ॥
यदत्र क्रियते कर्म्म भगवत्परितोषणम् ।
ज्ञानं यत्तदधीनं हि भक्तियोगसमन्वितम् ॥ ३५ ॥
कुर्व्वाणा यत्र कर्म्माणि भगवच्छिक्षयासकृत् ।
गृणन्ति गुणनामानि कृष्णस्यानुस्मरन्ति च ॥ ३६ ॥
ओं । नमो भगवते तुभ्यं वासुदेवाय धीमहि ।
प्रद्युम्नायानिरुद्धाय नमः सङ्कर्षणाय च ॥ ३७ ॥
इति मूर्त्त्यभिधानेन मन्त्रमूर्त्तिममूर्त्तिकम् ।
यजते यज्ञपुरुषं स सम्यग्दर्शनः पुमान् ॥ ३८ ॥

इमं स्वनिगमं ब्रह्मन्नवेत्य मदनुष्ठितम् ।
अदान्मे ज्ञानमैश्वर्यं स्वस्मिन् भावञ्च केशवः ॥ ३९ ॥
त्वमप्यदभ्रश्रुत-विश्रुतं विभोः
समाप्यते येन विदां बुभुत्सितम् ।
प्रख्याहि दुःखैर्मुहुरर्दितात्मनां
यत् क्लेशनिर्व्वाणमुशन्ति नान्यथा ॥ ४० ॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां वैयासिक्यां प्रथमस्कन्धे व्यास-नारद-संवादे पञ्चमोऽध्यायः ॥ ५ ॥

षष्ठोऽध्यायः ।

सूत उवाच ।
एवं निशम्य भगवान् देवर्षेर्जन्म कर्म्म च ।
भूयः पप्रच्छ तं ब्रह्मन् व्यासः सत्यवतीसुतः ॥ १ ॥
व्यास उवाच ।
भिक्षुभिर्विप्रवसिते विज्ञानादेष्टृभिस्तव ।
वर्त्तमानो वयस्याद्ये ततः किमकरोद्भवान् ॥ २ ॥
स्वायम्भुव कया वृत्त्या वर्त्तितं ते परं वयः ।
कथं वेदमुदस्राक्षीः काले प्राप्ते कलेवरम् ॥ ३ ॥
प्राक्कल्प-विषयामेतां स्मृतिं ते मुनिसत्तम ।
न ह्येष व्यवधात् काल एष सर्व्वनिराकृतिः ॥ ४ ॥
नारद उवाच ।
भिक्षुभिर्विप्रवसिते विज्ञानादेष्टृभिर्म्मम ।
वर्त्तमानो वयस्याद्ये तत एतदकारषम् ॥ ५ ॥
एकात्मजा मे जननी योषिन्मूढ़ा च किङ्करी ।
मय्यात्मजेऽनन्यगतौ चक्रे स्नेहानुबन्धनम् ॥ ६ ॥
सास्वतन्त्वा न कल्पासीद्योगक्षेमं ममेच्छती ।
ईशस्य हि वशे लोको योषा दारुमयी यथा ॥ ७ ॥

अहञ्च तद्ब्रह्मकुले ऊषिवांस्तदपेक्षया ।
दिग्-देश-कालाव्युत्पन्नो बालकः पञ्चहायनः ॥ ८ ॥
एकदा निर्गतां गेहाद्दुहन्तीं निशि गां पथि ।
सर्पोऽदशत् पदा स्पृष्टः कृपणां कालचोदितः ॥ ९ ॥
तदा तदहमीशस्य भक्तानां शमभीप्सतः ।
अनुग्रहं मन्यमानः प्रातिष्ठं दिशमुत्तराम् ॥ १० ॥
स्फीतान् जनपदांस्तत्र पुर-ग्राम-व्रजाकरान् ।
खेट खर्व्वट-वाटीश्च वनान्युपवनानि च ॥ ११ ॥
चित्रधातु-विचित्राद्रीनिभभग्न-भुजद्रुमान् ।
जलाशयाञ्छिवजलान्नलिनीः सुरसेविताः ॥ १२ ॥
चित्रस्वनैः पत्ररथैर्विभ्रमद्भ्रमरश्रियः ।
नल-वेणु-शरस्तम्ब-कुश-कीचकगह्वरम् ॥ १३ ॥
एक एवातियातोऽहमद्राक्षं विपिनं महत् ।
घोरं प्रतिभयाकारं व्यालोलूकशिवाजिरम् ॥ १४ ॥
परिश्रान्तेन्द्रियात्माहं तृट्परीतो बुभुक्षितः ।
स्नात्वा पीत्वा ह्रदे नद्या उपस्पृष्टो गतश्रमः ॥ १५ ॥
तस्मिन्निर्मनुजेऽरण्ये पिप्पलोपस्थ आश्रितः ।
आत्मनात्मानमात्मस्थं यथाश्रुतमचिन्तयम् ॥ १६ ॥
ध्यायतश्चरणाम्भोजं भावनिर्ज्जितचेतसा ।
औत्कण्ठ्याश्रुकलाक्षस्य हृद्यासीन्मे शनैर्हरिः ॥ १७ ॥
प्रेमातिभरनिर्भिन्न-पुलकाङ्गोऽतिनिर्वृतः ।
आनन्दसंप्लवे लीनो नापश्यमुभयं मुने ॥ १८ ॥
रूपं भगवतो यत्तन्मनःकान्तं शुचापहम् ।
अपश्यन् सहसोत्तस्थे वैक्लव्याद्दुर्मना इव ॥ १९ ॥
दिदृक्षुस्तदहं भूयः प्रणिधाय मनो हृदि ।
वीक्षमाणोऽपि नापश्यमवितृप्त इवातुरः ॥ २० ॥
एवं यतन्तं विजने मामाहागोचरो गिराम् ।
गम्भीरश्लक्ष्णया वाचा शुचः प्रशमयन्निव ॥ २१ ॥

हन्तास्मिन् जन्मनि भवान् मा मा द्रष्टुमिहार्हति ।
अविपक्वकषायाणां दुर्दर्शोऽहं कुयोगिनाम् ॥ २२ ॥
सकृद्यद्दर्शितं रूपमेतत् कामाय तेऽनघ ।
मत्कामः शनकैः साधुः सर्व्वान् मुञ्चति हृच्छयान् ॥ २३ ॥
सत्सेवयाऽदीर्घयापि जाता मयि दृढ़ा मतिः ।
हित्वावद्यमिमं लोकं गन्ता मज्जनतामसि ॥ २४ ॥
मतिर्मयि निबद्धेयं न विपद्येत कर्हिचित् ।
प्रजासर्गनिरोधेऽपि स्मृतिश्च मदनुग्रहात् ॥ २५ ॥
एतावदुक्तोपरराम तन्महद्भूतं नभो-लिङ्गमलिङ्गमीश्वरम् ।
अहञ्च तस्मै महतां महीयसे शीर्ष्णावनामं विदधेऽनुकम्पितः ॥ २६ ॥
नामान्यनन्तस्य हतत्रपः पठन् गुह्यानि भद्राणि कृतानि च स्मरन् ।
गां पर्य्यटंस्तुष्टमना गतस्पृहः कालं प्रतीक्षन्नमदो विमत्सरः ॥२७॥
एवं कृष्णमतेर्ब्रह्मन्नासक्तस्यामलात्मनः ।
कालः प्रादुरभूत् काले तड़ित् सौदामिनी यथा ॥ २८ ॥
प्रयुज्यमाने मयि तां शुद्धां भागवतीं तनुम् ।
आरब्धकर्म्म-निर्व्वाणो न्यपतत् पाञ्चभौतिकः ॥ २९ ॥
कल्पान्त इदमादाय शयानेऽम्भस्युदन्वतः ।
शिशयिषोरनुप्राणं विविशेऽन्तरहं विभोः ॥ ३० ॥
सहस्रयुगपर्य्यन्त उत्थायेदं सिसृक्षतः ।
मरीचिमिश्रा ऋषयः प्राणेभ्योऽहञ्च जज्ञिरे ॥ ३१ ॥
अन्तर्बहिश्च लोकांस्त्रीन् पर्य्येम्यस्कन्दितव्रतः ।
अनुग्रहान्महाविष्णोरविघातगतिः क्वचित् ॥ ३२ ॥
देवदत्तामिमां वीणां स्वरब्रह्म-विभूषिताम् ।
मूर्च्छयित्वा हरिकथां गायमानश्चराम्यहम् ॥ ३३ ॥
प्रगायतः स्ववीर्य्याणि तीर्थपादः प्रियश्रवाः ।
आहूत इव मे शीघ्रं दर्शनं याति चेतसि ॥ ३४ ॥
एतद्ध्यातुरचित्तानां मात्रास्पर्शेच्छया मुहुः ।
भवसिन्धु-प्लवो दृष्टो हरिचर्य्यानुवर्णनम् ॥ ३५ ॥

यमादिभिर्य्योगपथैः काम-लोभ-हतो मुहुः ।
मुकुन्दसेवया यद्वत् तथात्माद्धा न शाम्यति ॥ ३६ ॥
सर्व्वं तदिदमाख्यातं यत् पृष्टोऽहं त्वयानघ ।
जन्म-कर्म्म-रहस्यं मे भवतश्चात्मतोषणम् ॥ ३७ ॥
सूत उवाच ।
एवं सम्भाष्य भगवान्नारदो वासवीसुतम् ।
आमन्त्र्य वीणां रणयन् ययौ याट्टच्छिको मुनिः ॥ ३८ ॥
अहो देवर्षिर्धन्योऽयं यत् कीर्त्तिं शार्ङ्गधन्वनः ।
गायन्माद्यन्निदं तन्त्र्या रमयत्यातुरं जगत् ॥ ३९ ॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां वैयासिक्यां प्रथमस्कन्धे व्यासनारद-संवादो नाम षष्ठोऽध्यायः ॥ ६ ॥

सप्तमोऽध्यायः ।

शौनक उवाच ।
निर्गते नारदे सूत भगवान् बादरायणः ।
श्रुतवांस्तदभिप्रेतं ततः किमकरोद्विभुः ॥ १ ॥
सूत उवाच ।
ब्रह्मनद्यां सरस्वत्यामाश्रमः पश्चिमे तटे ।
शम्याप्रास इति प्रोक्त ऋषीणां सत्त्रवर्द्धनः ॥ २ ॥
तस्मिन् स्व आश्रमे व्यासो बदरीषण्ड-मण्डिते ।
आसीनोऽप उपस्पृश्य प्रणिदध्यौ मनः स्वयम् ॥ ३ ॥
भक्तियोगेन मनसि सम्यक् प्रणिहितेऽमले ।
अपश्यत् पुरुषं पूर्व्वं मायाञ्च तदपाश्रयाम् ॥ ४ ॥
यया सम्मोहितो जीव आत्मानं त्रिगुणात्मकम् ।
परोऽपि मनुतेऽनर्थं तत्कृतञ्चाभिपद्यते ॥ ५ ॥
अनर्थोपशमं साक्षाद्भक्तियोगमधोक्षजे ।
लोकस्याजानतो विद्वांश्चक्रे सात्वतसंहिताम् ॥ ६ ॥

यस्यां वै श्रूयमाणायां कृष्णे परमपूरुषे ।
भक्तिरुत्पद्यते पुंसः शोक-मोह-भयापहा ॥ ७ ॥
स संहितां भागवतीं कृत्वानुक्रम्य चात्मजम् ।
शुकमध्यापयामास निवृत्तिनिरतं मुनिः ॥ ८ ॥

शौनक उवाच ।

स वै निवृत्तिनिरतः सर्व्वत्रोपेक्षको मुनिः ।
कस्य वा बृहतीमेतामात्मारामः समभ्यसत् ॥ ९ ॥

सूत उवाच ।

आत्मारामाश्च मुनयो निर्ग्रन्था अप्युरुक्रमे ।
कुर्व्वन्त्यहैतुकीं भक्तिमित्थम्भूतगुणो हरिः ॥ १० ॥
हरेर्गुणाक्षिप्तमतिर्भगवान् बादरायणिः ।
अध्यगान्महदाख्यानं नित्यं विष्णुजनप्रियः ॥ ११ ॥
परीक्षितोऽथ राजर्षेर्जन्म कर्म्म विलापनम् ।
संस्थाञ्च पाण्डुपुत्राणां वक्ष्ये कृष्णकथोदयम् ॥ १२ ॥
यदा मृधे कौरवसृञ्जयानां वीरेष्वथो वीरगतिं गतेषु ।
वृकोदराविद्धगदाभिमर्श-भग्नोरुदण्डे धृतराष्ट्रपुत्रे ॥ १३ ॥
भर्त्तुः प्रियं द्रौणिरिति स्म पश्यन् कृष्णासुतानां स्वपतां शिरांसि ।
उपाहरद्विप्रियमेव तस्य तद् जुगुप्सितं कर्म्म विगर्हयन्ति ॥१४॥
माता सुतानां निधनं शिशूनां निशम्य घोरं परितप्यमाना ।
तदाऽरुदद्बाष्पकला-कुलाक्षी तां सान्त्वयन्नाह किरीटमाली ॥१५॥
तदा शुचस्ते प्रमृजामि भद्रे यद्ब्रह्मबन्धोः शिर आततायिनः ।
गाण्डीव-मुक्तैर्विशिखैरुपाहरे त्वाक्रम्य यत् स्नास्यसि दग्धपुत्रा ॥१६॥
इति प्रियां वल्गु-विचित्रजल्पैः स सान्त्वयित्वाऽच्युतमित्रसूतः ।
अन्वाद्रवद्दंशित उग्रधन्वा कपिध्वजो गुरुपुत्रं रथेन ॥ १७ ॥
तमापतन्तं स विलोक्य दूरात् कुमारहोद्विग्नमना रथेन ।
पराद्रवत् प्राणपरीप्सुरुर्व्व्यां यावद्गमं रुद्रभयाद्यथा कः ॥ १८ ॥
यदाऽशरणमात्मानमैक्षत श्रान्तवाजिनम् ।
अस्त्रं ब्रह्मशिरो मेन आत्मत्राणं द्विजात्मजः ॥ १९ ॥

अथोपस्पृश्य सलिलं सन्दधे तत् समाहितः ।
अजानन्नपि संहारं प्राणकृच्छ्र उपस्थिते ॥ २० ॥
ततः प्रादुष्कृतं तेजः प्रचण्डं सर्व्वतो दिशम् ।
प्राणापदमभिप्रेक्ष्य विष्णुं जिष्णुरुवाच ह ॥ २१ ॥

अर्ज्जुन उवाच ।

कृष्ण कृष्ण महाबाहो भक्तानामभयङ्कर ।
त्वमेको दह्यमानानामपवर्गोऽसि संसृतेः ॥ २२ ॥
त्वमाद्यः पुरुषः साक्षादीश्वरः प्रकृतेः परः ।
मायां व्युदस्य चिच्छक्त्या कैवल्ये स्थित आत्मनि ॥ २३ ॥
स एव जीवलोकस्य मायामोहितचेतसः ।
विधत्से स्वेन वीर्य्येण श्रेयो धर्म्मादिलक्षणम् ॥ २४ ॥
तथायञ्चावतारस्ते भुवो भारजिहीर्षया ।
स्वानाञ्चानन्यभावानामनुध्यानाय चासकृत् ॥ २५ ॥
किमिदं स्वित् कुतो वेति देवदेव न वेद्म्यहम् ।
सर्व्वतोमुखमायाति तेजः परमदारुणम् ॥ २६ ॥

श्रीभगवानुवाच ।

वेत्थेदं द्रोणपुत्त्रस्य ब्राह्ममस्त्रं प्रदर्शितम् ।
नैवासौ वेद संहारं प्राणबाध उपस्थिते ॥ २७ ॥
न ह्यस्यान्यतमं किञ्चिदस्त्रं प्रत्यवकर्शनम् ।
जह्यस्त्रतेज उन्नद्धमस्त्रज्ञो ह्यस्त्रतेजसा ॥ २८ ॥

सूत उवाच ।

श्रुत्वा भगवता प्रोक्तं फाल्गुनः परवीरहा ।
स्पृष्ट्वापस्तं परिक्रम्य ब्राह्मं ब्राह्माय सन्दधे ॥ २९ ॥
संहत्यान्योऽन्यमुभयोस्तेजसी शरसंवृते ।
आवृत्य रोदसी खञ्च ववृधातेऽर्कवह्निवत् ॥ ३० ॥
दृष्ट्वास्त्रतेजस्तु तयोस्त्रीँल्लोकान् प्रदहन्महत् ।
दह्यमानाः प्रजाः सर्व्वाः सांवर्त्तकममंसत ॥ ३१ ॥

प्रजोपद्रवमालक्ष्य लोकव्यतिकरञ्च तम् ।
मतञ्च वासुदेवस्य संजहाराज्जुनो द्वयम् ॥ ३२ ॥
तत आसाद्य तरसा दारुणं गौतमीसुतम् ।
बबन्धामर्ष-ताम्राक्षः पशुं रशनया यथा ॥ ३३ ॥
शिबिराय निनीषन्तं रज्ज्वा बध्वा रिपुं बलात् ।
प्राहार्ज्जुनं प्रकुपितो भगवानम्बुजेक्षणः ॥ ३४ ॥
मैनं पार्थार्हसि त्रातुं ब्रह्मबन्धुमिमं जहि ।
योऽसावनागसः सुप्तानवधीन्निशि बालकान् ॥ ३५ ॥
मत्तं प्रमत्तमुन्मत्तं सुप्तं बालं स्त्रियं जड़म् ।
प्रपन्नं विरथं भीतं न रिपुं हन्ति धर्म्मवित् ॥ ३६ ॥
स्वप्राणान् यः परप्राणैः प्रपुष्णात्यघृणः खलः ।
तद्वधस्तस्य हि श्रेयो यद्दोषाद्यात्यधः पुमान् ॥ ३७ ॥
प्रतिश्रुतञ्च भवता पाञ्चाल्यै शृखतो मम ।
आहरिष्ये शिरस्तस्य यस्ते मानिनि पुत्रहा ॥ ३८ ॥
तदसौ वध्यतां पाप आततायात्मबन्धुहा ।
भर्त्तुश्च विप्रियं वीर कृतवान् कुलपांशनः ॥ ३९ ॥
एवं परीक्षता धर्म्मं पार्थः कृष्णेन चोदितः ।
नैच्छद्धन्तुं गुरुसुतं यद्यप्यात्महनं महान् ॥ ४० ॥
अथोपेत्य स्वशिबिरं गोविन्द-प्रियसारथिः ।
न्यवेदयत्तं प्रियायै शोचन्त्या आत्मजान् हतान् ॥ ४१ ॥
तथाहृतं पशुवत् पाशबद्धमवाङ्मुखं कर्म्म-जुगुप्सितेन ।
निरीक्ष्य कृष्णापकृतं गुरोः सुतं वामस्वभावा कृपया ननाम च ॥४२॥
उवाच चासहन्त्यस्य बन्धनानयनं सती ।
मुच्यतां मुच्यतामेष ब्राह्मणो नितरां गुरुः ॥ ४३ ॥
सरहस्यो धनुर्वेदः सविसर्गोपसंयमः ।
अस्त्रग्रामश्च भवता शिक्षितो यदनुग्रहात् ॥ ४४ ॥
स एष भगवान् द्रोणः प्रजारूपेण वर्त्तते ।
तस्यात्मनोऽर्द्धं पत्न्यास्ते नान्वगाद्वीरसूः कृपी ॥ ४५ ॥

तद्धर्मज्ञ महाभाग भवद्भिर्गौरवं कुलम् ।
वृजिनं नार्हति प्राप्तुं पूज्यं वन्द्यमभीक्ष्णशः ॥ ४६ ॥
मा रोदीदस्य जननी गौतमी पतिदेवता ।
यथाहं मृतवत्सार्त्ता रोदिम्यश्रुमुखी मुहुः ॥ ४७ ॥
यैः कोपितं ब्रह्मकुलं राजन्यैरकृतात्मभिः ।
तत्कुलं प्रदहत्याशु सानुबन्धं शुचार्पितम् ॥ ४८ ॥

सूत उवाच ।

धर्म्यं न्याय्यं सकरुणं निर्व्यलीकं समं महत् ।
राजा धर्मसुतो राज्ञ्याः प्रत्यनन्दद्वचो द्विजाः ॥ ४९ ॥
नकुलः सहदेवश्च युयुधानो धनञ्जयः ।
भगवान् देवकीपुत्त्रो ये चान्ये याश्च योषितः ॥ ५० ॥
तत्राहामर्षितो भीमस्तस्य श्रेयान् वधः स्मृतः ।
न भर्त्तुर्नात्मनश्चार्थे योऽहन् सुप्तान् शिशून् वृथा ॥ ५१ ॥
निशम्य भीमगदितं द्रौपद्याश्च चतुर्भुजः ।
आलोक्य वदनं सख्युरिदमाह हसन्निव ॥ ५२ ॥

भगवानुवाच ।

ब्रह्मबन्धुर्न हन्तव्य आततायी वधार्हणः ।
मयैवोभयमाम्नातं परिपाह्यनुशासनम् ॥ ५३ ॥
कुरु प्रतिश्रुतं सत्यं यत्तत् सान्त्वयता प्रियाम् ।
प्रियञ्च भीमसेनस्य पाञ्चाल्या मह्यमेव च ॥ ५४ ॥

सूत उवाच ।

अर्ज्जुनः सहसाज्ञाय हरेर्हार्दमथासिना ।
मणिं जहार मूर्द्धन्यं द्विजस्य सहमूर्द्धजम् ॥ ५५ ॥
विमुच्य रशनाबद्धं बालहत्याहतप्रभम् ।
तेजसा मणिना हीनं शिबिरान्निरयापयत् ॥ ५६ ॥
वपनं द्रविणादानं स्थानान्निर्य्यापणं तथा ।
एष हि ब्रह्मबन्धूनां वधो नान्योऽस्ति दैहिकः ॥ ५७ ॥

पुत्त्रशोकातुराः सर्व्वे पाण्डवाः सह कृष्णया ।
स्वानां मृतानां यत् कृत्यं चक्रुर्निर्हरणादिकम् ॥ ५८ ॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां वैयासिक्यां प्रथमस्कन्धे पारीक्षिते द्रौणि-दण्डो नाम सप्तमोऽध्यायः ॥ ७ ॥

अष्टमोऽध्यायः ।

सूत उवाच ।

अथ ते सम्परेतानां स्वानामुदकमिच्छताम् ।
दातुं सकृष्णा गङ्गायां पुरस्कृत्य ययुः स्त्रियः ॥ १ ॥
ते निनीयोदकं सर्व्वे विलप्य च भृशं पुनः ।
आप्लुता हरिपादाब्ज-रजःपूत-सरिज्जले ॥ २ ॥
तत्रासीनं कुरुपतिं धृतराष्ट्रं सहानुजम् ।
गान्धारीं पुत्त्रशोकार्त्तां पृथां कृष्णाञ्च माधवः ॥ ३ ॥
सान्त्वयामास मुनिभिर्हतबन्धून् शुचार्पितान् ।
भूतेषु कालस्य गतिं दर्शयन्नप्रतिक्रियाम् ॥ ४ ॥
साधयित्वाऽजातशत्रोः स्वराज्यं कितवैर्हृतम् ।
घातयित्वासतो राज्ञः कचस्पर्श-क्षतायुषः ॥ ५ ॥
याजयित्वाश्वमेधैस्तं त्रिभिरुत्तमकल्पकैः ।
तद्यशः पावनं दिक्षु शतमन्योरिवातनोत् ॥ ६ ॥
आमन्त्र्य पाण्डुपुत्त्रांश्च शैनेयोद्धवसंयुतः ।
द्वैपायनादिभिर्विप्रैः पूजितैः प्रतिपूजितः ॥ ७ ॥
गन्तुं कृतमतिर्ब्रह्मन् द्वारकां रथमास्थितः ।
उपलेभेऽभिधावन्तीमुत्तरां भयविह्वलाम् ॥ ८ ॥
पाहि पाहि महायोगिन् देवदेव जगत्पते ।
नान्यं त्वदभयं पश्ये यत्र मृत्युः परस्परम् ॥ ९ ॥

अभिद्रवति मामीश शरस्तप्तायसो विभो ।
कामं दहतु मां नाथ मा मे गर्भो निपात्यताम् ॥ १० ॥

सूत उवाच ।

उपधार्य्य वचस्तस्या भगवान् भक्तवत्सलः ।
अपाण्डवमिदं कर्त्तुं द्रौणेरस्त्रमबुध्यत ॥ ११ ॥
तर्ह्येवाथ मुनिश्रेष्ठ पाण्डवाः पञ्च शायकान् ।
आत्मनोऽभिमुखान् दीप्तानालक्ष्यास्त्राण्युपाददुः ॥ १२ ॥
व्यसनं वीक्ष्य तत् तेषामनन्यविषयात्मनाम् ।
सुदर्शनेन स्वास्त्रेण स्वानां रक्षां व्यधाद्विभुः ॥ १३ ॥
अन्तःस्थः सर्व्वभूतानामात्मा योगेश्वरो हरिः ।
स्वमाययावृणोद्गर्भं वैराट्याः कुरु-तन्तवे ॥ १४ ॥
यद्यप्यस्त्रं ब्रह्मशिरस्त्वमोघं चाप्रतिक्रियम् ।
वैष्णवं तेज आसाद्य समशाम्यद्भृगूद्वह ॥ १५ ॥
मा मंस्था ह्येतदाश्चर्य्यं सर्व्वाश्चर्य्यमयेऽच्युते ।
य इदं मायया देव्या सृजत्यवति हन्त्यजः ॥ १६ ॥
ब्रह्मतेजोविनिर्म्मुक्तैरात्मजैः सह कृष्णया ।
प्रयाणाभिमुखं कृष्णमिदमाह पृथा सती ॥ १७ ॥

कुन्त्युवाच ।

नमस्ये पुरुषं त्वाद्यमीश्वरं प्रकृतेः परम् ।
अलक्ष्यं सर्व्वभूतानामन्तर्बहिरवस्थितम् ॥ १८ ॥
माया-जवनिकाच्छन्नमज्ञाऽधोक्षजमव्ययम् ।
न लक्ष्यसे मूढ़दृशा नटो नाट्यधरो यथा ॥ १९ ॥
तथा परमहंसानां मुनीनाममलात्मनाम् ।
भक्तियोगविधानार्थं कथं पश्येम हि स्त्रियः ॥ २० ॥
कृष्णाय वासुदेवाय देवकीनन्दनाय च ।
नन्दगोपकुमाराय गोविन्दाय नमो नमः ॥ २१ ॥
नमः पङ्कजनाभाय नमः पङ्कजमालिने ।
नमः पङ्कजनेत्राय नमस्ते पङ्कजाङ्घ्रये ॥ २२ ॥

यथा हृषीकेश खलेन देवकी कंसेन रुद्धातिचिरं शुचार्पिता ।
विमोचिताहञ्च सहात्मजा विभो त्वयैव नाथेन मुहुर्विपद्गणात्॥२३॥
विषान्महाग्नेः पुरुषाद-दर्शनादसत्सभाया वनवासकृच्छ्रतः ।
मृधे मृधेऽनेकमहारथास्त्रतो द्रौण्यस्त्रतश्चास्म हरेऽभिरक्षिताः ॥२४॥
विपदः सन्तु ताः शश्वत् तत्र तत्र जगद्गुरो ।
भवतो दर्शनं यत् स्यादपुनर्भवदर्शनम् ॥ २५ ॥
जन्मैश्वर्य्य-श्रुत-श्रीभिरेधमानमदः पुमान् ।
नैवार्हत्यभिधातुं वै त्वामकिञ्चनगोचरम् ॥ २६ ॥
नमोऽकिञ्चनवित्ताय निवृत्तगुणवृत्तये ।
आत्मारामाय शान्ताय कैवल्यपतये नमः ॥ २७ ॥
मन्ये त्वां कालमीशानमनादिनिधनं विभुम् ।
समं चरन्तं सर्व्वत्र भूतानां यन्मिथः कलिः ॥ २८ ॥

न वेद कश्चिद्भगवंश्चिकीर्षितं
तवेहमानस्य नृणां विडम्बनम् ।
न यस्य कश्चिद्दयितोऽस्ति कर्हिचिद्-
द्वेष्यश्च यस्मिन् विषमा मतिर्नृणाम् ॥ २९ ॥

जन्म कर्म्म च विश्वात्मन्नजस्याकर्त्तुरात्मनः ।
तिर्य्यङ्नृषिषु यादःसु तदत्यन्तविडम्बनम् ॥ ३० ॥

गोप्याददे त्वयि कृतागसि दाम तावद्-
या ते दशाश्रुकलिलाञ्जनसम्भ्रमाक्षम् ।
वक्त्रं निनीय भयभावनया स्थितस्य
सा मां विमोहयति भीरपि यद्बिभेति ॥ ३१ ॥

केचिदाहुरजं जातं पुण्यश्लोकस्य कीर्त्तये ।
यदोः प्रियस्यान्ववाये मलयस्येव चन्दनम् ॥ ३२ ॥
अपरे वसुदेवस्य देवक्यां याचितोऽभ्यगात् ।
अजस्त्वमस्य क्षेमाय वधाय च सुरद्विषाम् ॥ ३३ ॥
भारावतरणायान्ये भुवो नाव इवोदधौ ।
सीदन्त्या भूरिभारेण जातो ह्यात्मभुवाऽर्थितः ॥ ३४ ॥

भवेऽस्मिन् क्लिश्यमानानामविद्या-काम-कर्म्मभिः ।
श्रवण-स्मरणार्हाणि करिष्यन्निति केचन ॥ ३५ ॥

शृण्वन्ति गायन्ति गृणन्त्यभीक्ष्णशः
स्मरन्ति नन्दन्ति तवेहितं जनाः ।
त एव पश्यन्त्यचिरेण तावकं
भवप्रवाहोपरमं पदाम्बुजम् ॥ ३६ ॥

अप्यद्य नस्त्वं स्वकृतेहित प्रभो
जिहाससि स्वित् सुहृदोऽनुजीविनः ।
येषां न चान्यद्भवतः पदाम्बुजात्
परायणं राजसु योजितांहसाम् ॥ ३७ ॥

के वयं नामरूपाभ्यां यदुभिः सह पाण्डवाः ।
भवतोऽदर्शनं यर्हि हृषीकाणामिवेशितुः ॥ ३८ ॥

नेयं शोभिष्यते तत्र यथेदानीं गदाधर ।
त्वत्पदैरङ्किता भाति स्वलक्षणविलक्षितैः ॥ ३९ ॥

इमे जनपदाः स्वृद्धाः सुपक्वौषधिवीरुधः ।
वनाद्रिनद्युदन्वन्तो ह्येधन्ते तव वीक्षिताः ॥ ४० ॥

अथ विश्वेश विश्वात्मन् विश्वमूर्त्ते स्वकेषु मे ।
स्नेहपाशमिमं छिन्धि दृढं पाण्डुषु वृष्णिषु ॥ ४१ ॥

त्वयि मेऽनन्यविषया मतिर्मधुपतेऽसकृत् ।
रतिमुद्वहतादद्धा गङ्गेवौघमुदन्वति ॥ ४२ ॥

श्रीकृष्ण कृष्णसख वृष्ण्यृषभावनीध्रुग्-
राजन्यवंश-दहनानपवर्गवीर्य्य ।
गोविन्द गो-द्विज-सुरार्त्तिहरावतार
योगेश्वराखिलगुरो भगवन्नमस्ते ॥ ४३ ॥

सूत उवाच ।

पृथयेत्थं कलपदैः परिणूताखिलोदयः ।
मन्दं जहास वैकुण्ठो मोहयन्निव मायया ॥ ४४ ॥

तां वाढ़मित्युपामन्त्र्य प्रविश्य गजसाह्वयम् ।
स्त्रियश्च स्वपुरं यास्यन् प्रेम्णा राज्ञा निवारितः ॥ ४५ ॥
व्यासाद्यैरीश्वरेहाज्ञैः कृष्णेनाद्भुतकर्म्मणा ।
प्रबोधितोऽपीतिहासैर्नाबुध्यत शुचार्पितः ॥ ४६ ॥
आह राजा धर्म्मसुतश्चिन्तयन् सुहृदां वधम् ।
प्राकृतेनात्मना विप्राः स्नेहमोहवशं गतः ॥ ४७ ॥
अहो मे पश्यताज्ञानं हृदि रूढ़ं दुरात्मनः ।
पारक्यस्यैव देहस्य वह्व्यो मेऽक्षौहिणीर्हताः ॥ ४८ ॥
बाल-द्विज-सुहृन्मित्र-पितृ-भ्रातृ-गुरुद्रुहः ।
न मे स्यान्निरयान्मोक्षो ह्यपि वर्षायुतायुतैः ॥ ४९ ॥
नैनो राज्ञः प्रजाभर्त्तुर्धर्म्मो युद्धे वधो द्विषाम् ।
इति मे न तु बोधाय कल्पते शासनं वचः ॥ ५० ॥
स्त्रीणां मद्धतबन्धूनां द्रोहो योऽसाविहोत्थितः ।
कर्म्मभिर्गृहमेधीयैर्नाहं कल्पो व्यपोहितुम् ॥ ५१ ॥
यथा पङ्केन पङ्काम्भः सुरया वा सुराकृतम् ।
भूतहत्यां तथैवैकां न यज्ञैर्मार्ष्टुमर्हति ॥ ५२ ॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां वैयासिक्यां प्रथमस्कन्धे पारीक्षिते कुन्तीस्तुति-युधिष्ठिरानुतापो नाम अष्टमोऽध्यायः ॥ ८ ॥

नवमोऽध्यायः ।

सूत उवाच ।

इति भीतः प्रजाद्रोहात् सर्व्वधर्म्मविवित्सया ।
ततो विनशनं प्रागाद्यत्र देवव्रतोऽपतत् ॥ १ ॥
तदा ते भ्रातरः सर्व्वे सदश्वैः स्वर्णभूषितैः ।
अन्वगच्छन् रथैर्विप्रा व्यासधौम्यादयस्तथा ॥ २ ॥
भगवानपि विप्रर्षे रथेन सधनञ्जयः ।
स तैर्व्यरोचत नृपः कुवेर इव गुह्यकैः ॥ ३ ॥

दृष्ट्वा निपतितं भूमौ दिवश्च्युतमिवामरम् ।
प्रणेमुः पाण्डवा भीष्मं सानुगाः सह चक्रिणा ॥ ४ ॥
तत्र ब्रह्मर्षयः सर्व्वे देवर्षयश्च सत्तम ।
राजर्षयश्च तत्रासन् द्रष्टुं भरतपुङ्गवम् ॥ ५ ॥
पर्व्वतो नारदो धौम्यो भगवान् बादरायणः ।
बृहदश्वो भरद्वाजः सशिष्यो रेणुकासुतः ॥ ६ ॥
वशिष्ठ इन्द्रप्रमदस्त्रितो गृत्समदोऽसितः ।
काक्षीवान् गौतमोऽत्रिश्च कौशिकोऽथ सुदर्शनः ॥ ७ ॥
अन्ये च मुनयो ब्रह्मन् ब्रह्मरातादयोऽमलाः ।
शिष्यैरुपेता आजग्मुः कश्यपाङ्गिरसादयः ॥ ८ ॥
तान् समेतान्महाभागानुपलभ्य वसूत्तमः ।
पूजयामास धर्म्मज्ञो देशकालविभागवित् ॥ ९ ॥
कृष्णञ्च तत्प्रभावज्ञ आसीनं जगदीश्वरम् ।
हृदिस्थं पूजयामास माययोपात्तविग्रहम् ॥ १० ॥
पाण्डुपुत्रानुपासीनान् प्रश्रयप्रेमसङ्गतान् ।
अभ्याचष्टानुरागास्रैरन्धीभूतेन चक्षुषा ॥ ११ ॥
अहो कष्टमहोऽन्याय्यं यद्यूयं धर्म्मनन्दनाः ।
जीवितुं नार्हथ क्लिष्टं विप्रधर्म्माच्युताश्रयाः ॥ १२ ॥
संस्थितेऽतिरथे पाण्डौ पृथा बालप्रजा वधूः ।
युष्मत्कृते बहून् क्लेशान् प्राप्ता तोकवती मुहुः ॥ १३ ॥
सर्व्वं कालकृतं मन्ये भवताञ्च यदप्रियम् ।
सपालो यद्वशे लोको वायोरिव घनावलिः ॥ १४ ॥
यत्र धर्म्मसुतो राजा गदापाणिर्वृकोदरः ।
कृष्णोऽस्त्री गाण्डिवं चापं सुहृत् कृष्णस्ततो विपत् ॥ १५ ॥
न ह्यस्य कर्हिचिद्राजन् पुमान् वेद विधित्सितम् ।
यद्विजिज्ञासया युक्ता मुह्यन्ति कवयोऽपि हि ॥ १६ ॥
तस्मादिदं दैवतन्त्रं व्यवस्य भरतर्षभ ।
तस्यानुविहितोऽनाथा नाथ पाहि प्रजाः प्रभो ॥ १७ ॥

एष वै भगवान् साक्षादाद्यो नारायणः पुमान् ।
मोहयन् मायया लोकं गूढ़श्चरति वृष्णिषु ॥ १८ ॥
अस्यानुभावं भगवान् वेद गुह्यतमं शिवः ।
देवर्षिर्नारदः साक्षाद्भगवान् कपिलो नृप ॥ १९ ॥
यं मन्यसे मातुलेयं प्रियं मित्रं सुहृत्तमम् ।
अकरोः सचिवं दूतं सौहृदादथ सारथिम् ॥ २० ॥
सर्व्वात्मनः समदृशो ह्यद्वयस्यानहङ्कृतेः ।
तत्कृतं मतिवैषम्यं निरवद्यस्य न क्वचित् ॥ २१ ॥
तथाप्येकान्तभक्तेषु पश्य भूपानुकम्पितम् ।
यन्मेऽसूंस्त्यजतः साक्षात् कृष्णो दर्शनमागतः ॥ २२ ॥
भक्त्यावेश्य मनो यस्मिन् वाचा यन्नाम कीर्त्तयन् ।
त्यजन् कलेवरं योगी मुच्यते कामकर्म्मभिः ॥ २३ ॥
स देवदेवो भगवान् प्रतीक्षतां कलेवरं यावदिदं हिनोम्यहम् ।
प्रसन्नहासारुणलोचनोल्लसन्मुखाम्बुजो ध्यानपथश्चतुर्भुजः ॥ २४ ॥

सूत उवाच ।

युधिष्ठिरस्तदाकर्ण्य शयानं शरपञ्जरे ।
अपृच्छद्विविधान् धर्म्मान् ऋषीणामनुशृण्वताम् ॥ २५ ॥
पुरुषस्वभावविहितान् यथावर्णं यथाश्रमम् ।
वैराग्य रागोपाधिभ्यामाम्नातोभयलक्षणान् ॥ २६ ॥
दानधर्म्मान् राजधर्म्मान् मोक्षधर्म्मान् विभागशः ।
स्त्रीधर्म्मान् भगवद्धर्म्मान् समासव्यासयोगतः ॥ २७ ॥
धर्म्मार्थकाममोक्षांश्च सहोपायान् यथा मुने ।
नानाख्यानेतिहासेषु वर्णयामास तत्त्ववित् ॥ २८ ॥
धर्म्मं प्रवदतस्तस्य स कालः प्रत्युपस्थितः ।
यो योगिनश्छन्दमृत्योर्वाञ्छितस्तूत्तरायणः ॥ २९ ॥
तदोपसंहृत्य गिरः सहस्रणीर्विमुक्तसङ्गं मन आदिपूरुषे ।
कृष्णे लसत्पीतपटे चतुर्भुजे पुरःस्थितेऽमीलितदृग्व्यधारयत् ॥३०॥

विशुद्धया धारणया हताशुभस्तदीक्षयैवाशु गतायुधश्रमः ।
निवृत्तसर्व्वेन्द्रियवृत्तिविभ्रमस्तुष्टाव जन्यं विसृजन् जनार्द्दनम् ॥ ३१ ॥

भीष्म उवाच ।

इति मतिरुपकल्पिता वितृष्णा भगवति सात्वतपुङ्गवे विभूम्नि ।
स्वसुखमुपगते क्वचिद्विहर्त्तुं प्रकृतिमुपेयुषि यद्भवप्रवाहः ॥ ३२ ॥
त्रिभुवनकमनं तमालवर्णं रविकरगौरवराम्बरं दधाने ।
वपुरलककुलावृताननाब्जं विजयसखे रतिरस्तु मेऽनवद्या ॥ ३३ ॥
युधि तुरगरजोविधूम्रविष्वक्कचलुलितश्रमवार्य्यलङ्कृतास्ये ।
मम निशितशरैर्विभिद्यमानत्वचि विलसत्कवचेऽस्तु कृष्ण आत्मा ॥३४॥
सपदि सखिवचो निशम्य मध्ये निजपरयोर्बलयो रथं निवेश्य ।
स्थितवति परसैनिकायुरक्ष्णा हृतवति पार्थसखे रतिर्ममास्तु ॥ ३५ ॥
व्यवहितपृतनामुखं निरीक्ष्य स्वजनवधाद्विमुखस्य दोषबुद्ध्या ।
कुमतिमहरदात्मविद्यया यश्चरणरतिः परमस्य मेऽस्तु तस्य ॥ ३६ ॥
स्वनिगममपहाय मत्प्रतिज्ञामृतमधिकर्त्तुमवप्लुतो रथस्थः ।
धृतरथचरणोऽभ्ययाच्चलद्गुर्हरिरिव हन्तुमिभं गतोत्तरीयः ॥ ३७ ॥
शितविशिखहतो विशीर्णदंशः क्षतजपरिप्लुत आततायिनो मे ।
प्रसभमभिससार मद्वधार्थं स भवतु मे भगवान् गतिर्मुकुन्दः ॥ ३८ ॥
विजयरथकुटुम्ब आत्ततोत्रे धृतहयरश्मिनि तच्छ्रियेक्षणीये ।
भगवति रतिरस्तु मे मुमूर्षोर्यमिह निरीक्ष्य हता गताः सरूपम् ॥३९॥
ललितगति-विलास-वल्गुहास प्रणयनिरीक्षण-कल्पितोरुमानाः ।
कृतमनुकृतवत्य उन्मदान्धाः प्रकृतिमगन् किल यस्य गोपवध्वः ॥४०॥
मुनिगणनृपवर्य्यसङ्कुलेऽन्तःसदसि युधिष्ठिरराजसूय एषाम् ।
अर्हणमुपपेद ईक्षणीयो मम दृशिगोचर एष आविरात्मा ॥ ४१ ॥
तमिममहमजं शरीरभाजां हृदि हृदि धिष्ठितमात्मकल्पितानाम् ।
प्रतिदृशमिव नेकधार्कमेकं समधिगतोऽस्मि विधूतभेदमोहः ॥ ४२ ॥

सूत उवाच ।

कृष्ण एवं भगवति मनोवाग्दृष्टि-वृत्तिभिः ।
आत्मन्यात्मानमावेश्य सोऽन्तःश्वास उपारमत् ॥ ४३ ॥

सम्पद्यमानमाज्ञाय भीष्मं ब्रह्मणि निष्कले ।
सर्व्वे बभूवुस्ते तूष्णीं वयांसीव दिनात्यये ॥ ४४ ॥
तत्र दुन्दुभयो नेदुर्देव-मानव-वादिताः ।
शशंसुः साधवो राज्ञां खात् पेतुः पुष्पवृष्टयः ॥ ४५ ॥
तस्य निर्हरणादीनि सम्परेतस्य भार्गव ।
युधिष्ठिरः कारयित्वा मुहूर्त्तं दुःखितोऽभवत् ॥ ४६ ॥
तुष्टुवुर्मुनयो हृष्टाः कृष्णं तद्गुह्यनामभिः ।
ततस्ते कृष्णहृदयाः स्वाश्रमान् प्रययुः पुनः ॥ ४७ ॥
ततो युधिष्ठिरो गत्वा सहकृष्णो गजाह्वयं ।
पितरं सान्त्वयामास गान्धारीञ्च तपस्विनीम् ॥ ४८ ॥
पित्रा चानुमतो राजा वासुदेवानुमोदितः ।
चकार राज्यं धर्म्मेण पितृपैतामहं विभुः ॥ ४९ ॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां वैयासिक्यां प्रथमस्कन्धे युधिष्ठिर-राज्योपलम्भो नाम नवमोऽध्यायः ॥ ९ ॥

दशमोऽध्यायः ।

शौनक उवाच ।

हत्वा स्वरिक्थस्पृध आततायिनो युधिष्ठिरो धर्म्मभृतां वरिष्ठः ।
सहानुजः प्रत्यवरुद्धभोजनः कथं प्रवृत्तः किमकारषीत्ततः ॥ १ ॥

सूत उवाच ।

वंशं कुरोर्वंश-दवाग्निनिर्हृतं संरोहयित्वा भवभावनो हरिः ।
निवेशयित्वा निजराज्य ईश्वरो युधिष्ठिरं प्रीतमना बभूव ह ॥ २ ॥
निशम्य भीष्मोक्तमथाच्युतोक्तं प्रवृत्तविज्ञान-विधूतविभ्रमः ।
शशास गामिन्द्र इवाजिताश्रयः परिध्युपान्तामनुजानुवर्त्तितः ॥३॥
कामं ववर्ष पर्जन्यः सर्व्वकामदुघा मही ।
सिषिचुः स्म व्रजान् गावः पयसोधस्वतीर्मुदा ॥ ४ ॥

नद्यः समुद्रा गिरयः सवनस्पतिवीरुधः ।
फलन्त्योषधयः सर्व्वाः काममन्वृतु तस्य वै ॥ ५ ॥
नाधयो व्याधयः क्लेशा दैवभूतात्महेतवः ।
अजातशत्रावभवन् जन्तूनां राज्ञि कर्हिचित् ॥ ६ ॥
उषित्वा हास्तिनपुरे मासान् कतिपयान् हरिः ।
सुहृदाञ्च विशोकाय स्वसुश्च प्रियकाम्यया ॥ ७ ॥
आमन्त्र्य चाभ्यनुज्ञातः परिष्वज्याभिवाद्य तम् ।
आरुरोह रथं कैश्चित् परिष्वक्तोऽभिवादितः ॥ ८ ॥
सुभद्रा द्रौपदी कुन्ती विराटतनया तथा ।
गान्धारी धृतराष्ट्रश्च युयुत्सुर्गौतमो यमौ ॥ ९ ॥
वृकोदरश्च धौम्यश्च स्त्रियो मत्स्यसुतादयः ।
न सेहिरे विमुह्यन्तो विरहं शार्ङ्गधन्वनः ॥ १० ॥
सत्सङ्गान्मुक्तदुःसङ्गो हातुं नोत्सहते बुधः ।
कीर्त्त्यमानं यशो यस्य सकृदाकर्ण्य रोचनम् ॥ ११ ॥
तस्मिन्न्यस्तधियः पार्थाः सहेरन् विरहं कथम् ।
दर्शनस्पर्शनालापशयनासनभोजनैः ॥ १२ ॥
सर्व्वे तेऽनिमिषैरक्षैस्तमनुद्रुतचेतसः ।
वीक्षन्तः स्नेहसंबद्धा विचेलुस्तत्र तत्र ह ॥ १३ ॥
न्यरुन्धन्नुद्गलद्बाष्पमौत्कण्ठ्याद्देवकीसुते ।
निर्यात्यगारान्नोऽभद्रमिति स्याद्बान्धवस्त्रियः ॥ १४ ॥
मृदङ्गशङ्खभेर्य्यश्च वीणा-पणव-गोमुखाः ।
धुन्धुर्य्यानकघण्टाद्या नेदुर्दुन्दुभयस्तदा ॥ १५ ॥
प्रासादशिखरारूढाः कुरु-नार्य्यो दिदृक्षया ।
ववृषुः कुसुमैः कृष्णं प्रेमव्रीडास्मितेक्षणाः ॥ १६ ॥
सितातपत्रं जग्राह मुक्तादामविभूषितम् ।
रत्नदण्डं गुडाकेशः प्रियः प्रियतमस्य ह ॥ १७ ॥
उद्धवः सात्यकिश्चैव व्यजने परमाद्भुते ।
विकीर्य्यमाणः कुसुमै रेजे मधुपतिः पथि ॥ १८ ॥

अश्रूयन्ताशिषः सत्यास्तत्र तत्र द्विजेरिताः ।
नानुरूपानुरूपाश्च निर्गुणस्य गुणात्मनः ॥ १९ ॥
अन्योन्यमासीत् संजल्प उत्तमःश्लोकचेतसां ।
कौरवेन्द्रपुरस्त्रीणां सर्व्वश्रुतिमनोहरः ॥ २० ॥
स वै किलायं पुरुषः पुरातनो य एक आसीदविशेष आत्मनि ।
अग्रे गुणेभ्यो जगदात्मनीश्वरे निमीलितात्मन्निशि सुप्तशक्तिषु ॥२१॥
स एव भूयो निजवीर्य्यचोदितां स्वजीवमायां प्रकृतिं सिसृक्षतीं ।
अनामरूपात्मनि रूपनामनी विधित्समानोऽनुससार शास्त्रकृत् ॥२२॥
स वा अयं यत् पदमत्र सूरयो जितेन्द्रिया निर्जितमातरिश्वनः ।
पश्यन्ति भक्त्युत्कलितामलात्मना नन्वेष सत्वं परिमार्ष्टुमर्हति ॥ २३ ॥
स वा अयं सख्यनुगीतसत्कथो वेदेषु गुह्येषु च गुह्यवादिभिः ।
य एक ईशो जगदात्मलीलया सृजत्यवत्यत्ति न तत्र सज्जते ॥ २४ ॥
यदा ह्यधर्म्मेण तमोधियो नृपा जीवन्ति तत्रैष हि सत्वतः किल ।
धत्ते भगं सत्यमृतं दयां यशो भवाय रूपाणि दधद्युगेयुगे ॥ २५ ॥
अहो अलं श्लाघ्यतमं यदोः कुलं अहो अलं पुण्यतमं मधोर्व्वनं ॥
यदेष पुंसामृषभः श्रियः पतिः स्वजन्मना चंक्रमणेन चाञ्चति ॥ २६ ॥
अहो बत स्वर्य्यशसस्तिरस्करी कुशस्थली पुण्ययशस्करी भुवः ।
पश्यन्ति नित्यं यदनुग्रहेषितं स्मितावलोकं स्वपतिं स्म यत्प्रजाः ॥२७॥
नूनं व्रत-स्नान-हुतादिनेश्वरः समर्च्चितो ह्यस्य गृहीतपाणिभिः ।
पिबन्ति याः सख्यधरामृतं मुहुर्व्रजस्त्रियः संमुमुहुर्यदाशयाः ॥ २८ ॥
या वीर्य्यशुल्केन हृताः स्वयम्बरे प्रमथ्य चैद्यप्रमुखान् हि शुष्मिणः ।
प्रद्युम्नसाम्बाम्बसुतादयोऽपरा याश्चाहृता भौमवधे सहस्रशः ॥ २९ ॥
एताः परं स्त्रीत्वमपास्तपेशलं निरस्तशौचं बत साधु कुर्व्वते ।
यासां गृहात् पुष्करलोचनः पतिर्न जात्वपैत्याहृतिभिर्हृदि स्पृशन् ॥३०॥
एवंविधा वदन्तीनां स गिरः पुरयोषिताम् ।
निरीक्षणेनाभिनन्दन् सस्मितेन ययौ हरिः ॥ ३१ ॥
अजातशत्रुः पृतनां गोपीथाय मधुद्विषः ।
परेभ्यः शङ्कितः स्नेहात् प्रायुङ्क्त चतुरङ्गिणीम् ॥ ३२ ॥

अथ दूरागतान् शौरिः कौरवान् विरहातुरान् ।
सन्निवर्त्त्य दृढं स्निग्धान् प्रायात् स्वनगरीं प्रियैः ॥ ३३ ॥
कुरुजाङ्गलपाञ्चालान् शूरसेनान् सयामुनान् ।
ब्रह्मावर्त्तं कुरुक्षेत्रं मत्स्यान् सारस्वतानथ ॥ ३४ ॥
मरुधन्वमतिक्रम्य सौवीराभीरयोः परान् ।
आनर्त्तान् भार्गवोपागाच्छ्रान्तवाहो मनाग्विभुः ॥ ३५ ॥
तत्र तत्र हि तत्रत्यैर्हरिः प्रत्युद्यतार्हणः ।
सायं भेजे दिशं पश्चाद्गविष्ठो गां गतस्तदा ॥ ३६ ॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां वैयासिक्यां प्रथमस्कन्धे
श्रीकृष्णद्वारकागमनं नाम दशमोऽध्यायः ॥ १० ॥

एकादशोऽध्यायः ।

सूत उवाच ।

आनर्त्तान् स उपव्रज्य स्वृद्धान् जनपदान् स्वकान् ।
दध्मौ दरवरं तेषां विषादं शमयन्निव ॥ १ ॥
स उच्चकाशे धवलोदरो दरोऽप्युरुक्रमस्याधरशोणशोणिमा ।
दाध्मायमानः करकञ्जसम्पुटे यथाब्जषण्डे कलहंस उत्स्वनः ॥ २ ॥
तमुपश्रुत्य निनदं जगद्भय-भयावहं ।
प्रत्युद्ययुः प्रजाः सर्व्वा भर्त्तृदर्शनलालसाः ॥ ३ ॥
तत्रोपनीतबलयो रवेर्दीपमिवादृताः ।
आत्मारामं पूर्णकामं निजलाभेन नित्यदा ॥ ४ ॥
प्रीत्युत्फुल्लमुखाः प्रोचुर्हर्षगद्गदया गिरा ।
पितरं सर्व्वसुहृदमवितारमिवार्भकाः ॥ ५ ॥
नताः स्म ते नाथ सदाङ्घ्रिपङ्कजं विरिञ्चि-वैरिञ्च्य-सुरेन्द्र-वन्दितम् ।
परायणं क्षेममिहेच्छतां परं न यत्र कालः प्रभवेत् परः प्रभुः ॥ ६ ॥

भवाय नस्त्वं भव विश्वभावन त्वमेव माताथ सुहृत् पतिः पिता ।
त्वं सद्गुरुर्नः परमञ्च दैवतं यस्यानुवृत्त्या कृतिनो बभूविम ॥ ७ ॥
अहो सनाथा भवता स्म यद्वयं त्रैविष्टपानामपि दूरदर्शनम् ।
प्रेमस्मितस्निग्धनिरीक्षणाननं पश्येम रूपं तव सर्व्वसौभगं ॥ ८ ॥
यर्ह्यम्बुजाक्षापससार भो भवान् कुरून् मधून् वाथ सुहृद्दिदृक्षया ।
तत्राब्दकोटिप्रतिमः क्षणो भवेद्रविं विनाक्ष्णोरिवं नस्तवाच्युत ॥९॥
कथं वयं नाथ चिरोषिते त्वयि प्रसन्नदृष्ट्याखिल-तापशोषणम् ।
जीवेम ते सुन्दरहासशोभितमपश्यमाना वदनं मनोहरम् ॥ १० ॥
इति चोदीरिता वाचः प्रजानां भक्तवत्सलः ।
शृण्वानोऽनुग्रहं दृष्ट्या वितन्वन् प्राविशत् पुरम् ॥ ११ ॥
मधु-भोज-दशार्हा-ऽर्ह-कुकुरान्धक-वृष्णिभिः ।
आत्मतुल्यबलैर्गुप्तां नागैर्भोगवतीमिव ॥ १२ ॥
सर्व्वर्त्तु-सर्व्वविभव-पुण्यवृक्ष-लताश्रमैः ।
उद्यानोपवनारामैर्वृतपद्माकरश्रियम् ॥ १३ ॥
गोपुरद्वारमार्गेषु कृतकौतुकतोरणाम् ।
चित्रध्वज-पताकाग्रैरन्तःप्रतिहतातपाम् ॥ १४ ॥
सम्मार्जितमहामार्ग-रथ्या-पणक-चत्वराम् ।
सिक्तां गन्धजलैरुप्तां फलपुष्पाक्षताङ्कुरैः ॥ १५ ॥
द्वारि द्वारि गृहाणाञ्च दध्यक्षतफलेक्षुभिः ।
अलङ्कृतां पूर्णकुम्भैर्वलिभिर्धूपदीपकैः ॥ १६ ॥
निशम्य प्रेष्ठमायान्तं वसुदेवो महामनाः ।
अक्रूरश्चोग्रसेनश्च रामश्चाद्भुतविक्रमः ॥ १७ ॥
प्रद्युम्नश्चारुदेष्णश्च साम्बो जाम्बवतीसुतः ।
प्रहर्षवेगोच्छ्वशितशयनासनभोजनाः ॥ १८ ॥
वारणेन्द्रं पुरस्कृत्य ब्राह्मणैः ससुमङ्गलैः ।
शङ्खतूर्य्यनिनादेन ब्रह्मघोषेण चादृताः ॥ १९ ॥

प्रत्युज्जग्मू रथैर्हृष्टाः प्रणयागतसाध्वसाः ॥ २० ॥

वारमुख्याश्च शतशो यानैस्तद्दर्शनोत्सुकाः ।
लसत्कुण्डलनिर्भातकपोलवदनश्रियः ॥ २१ ॥
नट-नर्त्तक-गन्धर्व्वाः सूत-मागध-वन्दिनः ।
गायन्ति चोत्तमःश्लोकचरितान्यद्भुतानि च ॥ २२ ॥
भगवांस्तत्र बन्धूनां पौराणामनुवर्त्तिनाम् ।
यथाविध्युपसङ्गम्य सर्व्वेषां मानमादधे ॥ २३ ॥
प्रह्वाभिवादनाश्लेषकरस्पर्शस्मितेक्षणैः ।
आश्वास्य चाश्वपाकेभ्यो वरैश्चाभिमतैर्विभुः ॥ २४ ॥
स्वयञ्च गुरुभिर्विप्रैः सदारैः स्थविरैरपि ।
आशीर्भिर्युज्यमानोऽन्यैर्वन्दिभिश्चाविशत् पुरीम् ॥ २५ ॥
राजमार्गं गते कृष्णे द्वारकायाः कुलस्त्रियः ।
हर्म्म्याण्यारुरुहुर्विप्रास्तदीक्षणमहोत्सवाः ॥ २६ ॥
नित्यं निरीक्षमाणानां यदपि द्वारकौकसाम् ।
नैव तृप्यन्ति हि दृशः श्रियो धामाङ्गमच्युतम् ॥ २७ ॥
श्रियो निवासो यस्योरः पानपात्रं मुखं दृशाम् ।
बाहवो लोकपालानां सारङ्गाणां पदाम्बुजम् ॥ २८ ॥
सितातपत्रव्यजनैरुपस्कृतः प्रसूनवर्षैरभिवर्षितः पथि ।
पिशङ्गवासा वनमालया बभौ घनो यथार्कोडुपचापवैद्युतैः ॥ २९ ॥
प्रविष्टस्तु गृहं पित्रोः परिष्वक्तः स्वमातृभिः ।
ववन्दे शिरसा सप्त देवकीप्रमुखास्तदा ॥ ३० ॥
ताः पुत्रमङ्कमारोप्य स्नेहस्नुतपयोधराः ।
हर्षविह्वलितात्मानः सिषिचुर्नेत्रजैर्जलैः ॥ ३१ ॥
अथाविशत् स्वभवनं सर्व्वकाममनुत्तमम् ।
प्रासादा यत्र पत्नीनां सहस्राणि च षोड़श ॥ ३२ ॥

पत्न्यः पतिं प्रोष्य गृहानुपागतं विलोक्य सञ्जातमनोमहोत्सवाः ।
उत्तस्थुरारात् सहसासनाशयात् साकं व्रतैर्व्रीड़ितलोचनाननाः ॥३३॥
तमात्मजैर्दृष्टिभिरन्तरात्मना दुरन्तभावाः परिरेभिरे पतिम् ।
निरुद्धमप्यास्रवदम्बु नेत्रयोर्विलज्जतीनां भृगुवर्य्य वैक्लवात् ॥ ३४ ॥

यद्यप्यसौ पार्श्वगतो रहोगत-
स्तथापि तस्याङ्घ्रियुगं नवं नवम् ।
पदे पदे का विरमेत तत्पदा-
च्चलापि यत् श्रीर्न जहाति कर्हिचित् ॥ ३५ ॥
एवं नृपाणां क्षितिभारजन्मना-
मक्षौहिणीभिः परिवृत्ततेजसाम् ।
विधाय वैरं श्वसनो यथानलं
मिथो वधेनोपरतो निरायुधः ॥ ३६ ॥
स एष नरलोकेऽस्मिन्नवतीर्णः स्वमायया ।
रेमे स्त्रीरत्नकूटस्थो भगवान् प्राकृतो यथा ॥ ३७ ॥
उद्दामभावपिशुनामलवल्गुहास-
व्रीड़ावलोकनिहतोऽमदनोऽपि यासाम् ।
संमुह्य चापमजहात् प्रमदोत्तमास्ता
यस्येन्द्रियं विमथितुं कुहकैर्न शेकुः ॥ ३८ ॥
तमयं मन्यते लोको ह्यसक्तमपि सङ्गिनम् ।
आत्मौपम्येन मनुजं व्यापृण्वानं यतोऽबुधः ॥ ३९ ॥
एतदीशनमीशस्य प्रकृतिस्थोऽपि तद्गुणैः ।
न युज्यते सदात्मस्थैर्यथा बुद्धिस्तदाश्रया ॥ ४० ॥
तं मेनिरेऽबला मौढ्यात् स्त्रैणं चानुव्रतं रहः ।
अप्रमाण-विदो भर्त्तुरीश्वरं मतयो यथा ॥ ४१ ॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां वैयासिक्यां प्रथमस्कन्धे
श्रीकृष्णद्वारकाप्रवेशो नाम एकादशोऽध्यायः ॥ ११ ॥

द्वादशोऽध्यायः।

शौनक उवाच।

अश्वत्थाम्नोपसृष्टेन ब्रह्मशीर्ष्णोरुतेजसा।
उत्तराया हतो गर्भ्भ ईशेनाजीवितः पुनः॥ १॥
तस्य जन्म महाबुद्धेः कर्म्माणि च महात्मनः।
निधनञ्च यथैवासीत् स प्रेत्य गतवान् यथा॥ २॥
तदिदं श्रोतुमिच्छामो गदितुं यदि मन्यसे।
ब्रूहि नः श्रद्दधानानां यस्य ज्ञानमदाच्छुकः॥ ३॥

सूत उवाच।

अपीपलद्धर्म्मराजः पितृवद्रञ्जयन् प्रजाः।
निःस्पृहः सर्व्वकामेभ्यः कृष्णपादानुसेवया॥ ४॥
सम्पदः क्रतवो लोका महिषी भ्रातरो मही।
जम्बुद्वीपाधिपत्यञ्च यशश्च त्रिदिवं गतम्॥ ५॥
किं ते कामाः सुरस्पार्हा मुकुन्दमनसो द्विज।
अधिजह्रुर्मुदं राज्ञः क्षुधितस्य यथेतरे॥ ६॥
मातुर्गर्भगतो वीरः स तदा भृगुनन्दन।
ददर्श पुरुषं कञ्चित् दह्यमानोऽस्त्रतेजसा॥ ७॥
अङ्गुष्ठमात्रममलं स्फुरत्पुरटमौलिनम्।
अपीव्यदर्शनं श्यामं तड़िद्वाससमच्युतम्॥ ८॥
श्रीमद्दीर्घचतुर्बाहुं तप्तकाञ्चनकुण्डलम्।
क्षतजाक्षं गदापाणिमात्मनः सर्व्वतो दिशम्।
परिभ्रमन्तमुल्काभां भ्रामयन्तं गदां मुहुः॥ ९॥
अस्त्रतेजः स्वगदया नीहारमिव गोपतिः।
विधमन्तं सन्निकर्षे पर्य्यैक्षत क इत्यसौ॥ १०॥
विधूय तदमेयात्मा भगवान् धर्म्मगुव्विभुः।
मिषतो दशमास्यस्य तत्रैवान्तर्दधे हरिः॥ ११॥

ततः सर्व्वगुणोदर्के सानुकूलग्रहोदये ।
जज्ञे वंशधरः पाण्डोर्भूयः पाण्डुरिवौजसा ॥ १२ ॥
तस्य प्रीतमना राजा विप्रैर्धौम्य-कृपादिभिः ।
जातकं कारयामास वाचयित्वा च मङ्गलम् ॥ १३ ॥
हिरण्यं गां महीं ग्रामान् हस्त्यश्वान्नृपतिर्वरान् ।
प्रादात् स्वन्नञ्च विप्रेभ्यः प्रजातीर्थे स तीर्थवित् ॥ १४ ॥
तमूचुर्ब्राह्मणास्तुष्टा राजानं प्रश्रयानतम् ।
एष ह्यस्मिन् प्रजातन्तौ पुरूणां पौरवर्षभ ॥ १५ ॥
दैवेनाप्रतिघातेन शुक्ले संस्थामुपेयुषि ।
रातो वोऽनुग्रहार्थाय विष्णुना प्रभविष्णुना ॥ १६ ॥
तस्मान्नाम्ना विष्णुरात इति लोके बृहच्छ्रवाः ।
भविष्यति न सन्देहो महाभागवतो महान् ॥ १७ ॥

राजोवाच ।

अप्येष वंश्यान् राजर्षीन् पुण्यश्लोकान् महात्मनः ।
अनुवर्त्तिता स्विद्यशसा साधुवादेन सत्तमाः ॥ १८ ॥

ब्राह्मणा ऊचुः ।

पार्थ प्रजाविता साक्षादिक्ष्वाकुरिव मानवः ।
ब्रह्मण्यः सत्यसन्धश्च रामो दाशरथिर्यथा ॥ १९ ॥
एष दाता शरण्यश्च यथा ह्यौशीनरः शिबिः ।
यशो वितनिता स्वानां दौष्मन्तिरिव यज्वनाम् ॥ २० ॥
धन्विनामग्रणीरेष तुल्यश्चार्ज्जुनयोर्द्वयोः ।
हुताश इव दुर्द्धर्षः समुद्र इव दुस्तरः ॥ २१ ॥
मृगेन्द्र इव विक्रान्तो निषेव्यो हिमवानिव ।
तितिक्षुर्वसुधेवासौ सहिष्णुः पितराविव ॥ २२ ॥
पितामहसमः साम्ये प्रसादे गिरिशोपमः ।
आश्रयः सर्व्वभूतानां यथा देवो रमाश्रयः ॥ २३ ॥
सर्व्वसद्गुणमाहात्म्य एष कृष्णमनुव्रतः ।
रन्तिदेव इवौदार्य्ये ययातिरिव धार्म्मिकः ॥ २४ ॥

धृत्या बलिसमः कृष्णे प्रह्लाद इव सद्ग्रहः ।
आहर्त्तैषोऽश्वमेधानां वृद्धानां पर्य्युपासकः ॥ २५ ॥
राजर्षीणां जनयिता शास्ता चोत्पथगामिनाम् ।
निग्रहीता कलेरेष भुवो धर्म्मस्य कारणात् ॥ २६ ॥
तक्षकादात्मनो मृत्युं द्विजपुत्त्रोपसर्पितात् ।
प्रपत्स्यत उपश्रुत्य मुक्तसङ्गः पदं हरेः ॥ २७ ॥
जिज्ञासितात्मयाथार्थ्यो मुनेर्व्याससुतादसौ ।
हित्वेदं नृप गङ्गायां यास्यत्यद्धाऽकुतोभयम् ॥ २८ ॥
इति राज्ञ उपादिश्य विप्रा जातक-कोविदाः ।
लब्धापचितयः सर्व्वे प्रतिजग्मुः स्वकान् गृहान् ॥ २९ ॥
स एष लोके विख्यातः परीक्षिदिति यत् प्रभुः ।
गर्भे दृष्टमनुध्यायन् परीक्षेत नरेष्विह ॥ ३० ॥
स राजपुत्त्रो ववृधे आशु शुक्ल इवोडुपः ।
आपूर्य्यमाणः पितृभिः काष्ठाभिरिव सोऽन्वहम् ॥ ३१ ॥
बाल एव स धर्म्मात्मा कृष्णभक्तो निसर्गतः ।
प्रीतिदः सर्व्वलोकस्य महाभागवतः सुधीः ॥ ३२ ॥ *
यक्ष्यमाणोऽश्वमेधेन ज्ञातिद्रोहजिहासया ।
राजा लब्धधनो दध्यौ नान्यत्र करदण्डयोः ॥ ३३ ॥
तदभिप्रेतमालक्ष्य भ्रातरोऽच्युतचोदिताः ।
धनं प्रहीणमाजह्रुरुदीच्यां दिशि भूरिशः ॥ ३४ ॥
तेन सम्भृतसम्भारो लब्धकामो युधिष्ठिरः ।
वाजिमेधैस्त्रिभिर्भीतो यज्ञैशमयजद्धरिम् ॥ ३५ ॥
आहूतो भगवान् राज्ञा याजयित्वा द्विजैर्नृपम् ।
उवास कतिचिन्मासान् सुहृदां प्रियकाम्यया ॥ ३६ ॥
ततो राज्ञाऽभ्यनुज्ञातः कृष्णया सह बन्धुभिः ।
ययौ द्वारवतीं कृष्णः सार्ज्जुनो यदुभिर्वृतः ॥ ३७ ॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां वैयासिक्यां प्रथमस्कन्धे परीक्षिज्जन्म नाम द्वादशोऽध्यायः ॥ १२ ॥

* This verse is not to be found in some of the manuscripts and printed editions of the *Çrīmadbhāgavata*.

त्रयोदशोऽध्यायः ।

सूत उवाच ।

विदुरस्तीर्थयात्रायां मैत्रेयादात्मनो गतिम् ।
ज्ञात्वागाद्धास्तिनपुरं तयावाप्तविवित्सितः ॥ १ ॥
यावतः कृतवान् प्रश्नान् क्षत्ता कौशारवाग्रतः ।
जातैकभक्तिर्गोविन्दे तेभ्यश्चोपरराम ह ॥ २ ॥
तं बन्धुमागतं दृष्ट्वा धर्म्मपुत्त्रः सहानुजः ।
धृतराष्ट्रो युयुत्सुश्च सूतः शारद्वतः पृथा ॥ ३ ॥
गान्धारी द्रौपदी ब्रह्मन् सुभद्रा चोत्तरा कृपी ।
अन्याश्च यामयः पाण्डोर्ज्ञातयः ससुताः स्त्रियः ।
प्रत्युज्जग्मुः प्रहर्षेण प्राणं तन्व इवागतम् ॥ ४ ॥
अभिसङ्गम्य विधिवत् परिष्वङ्गाभिवादनैः ।
मुमुचुः प्रेमवाष्पौघं विरहौत्कण्ठ्यकातराः ॥ ५ ॥
राजा तमर्हयाञ्चक्रे कृतासनपरिग्रहम् ।
तं भुक्तवन्तं विश्रान्तमासीनं सुखमासने ।
प्रश्रयावनतो राजा प्राह तेषाञ्च शृण्वताम् ॥ ६ ॥

युधिष्ठिर उवाच ।

अपि स्मरथ नो युष्मत्पक्षच्छाया-समेधितान् ।
विपद्गणाद्विषाग्न्यादेर्मोचिता यत् समातृकाः ॥ ७ ॥
कया वृत्त्या वर्त्तितं वश्चरद्भिः क्षितिमण्डलम् ।
तीर्थानि क्षेत्रमुख्यानि सेवितानीह भूतले ॥ ८ ॥
भवद्विधा भागवतास्तीर्थभूताः स्वयं विभो ।
तीर्थीकुर्व्वन्ति तीर्थानि स्वान्तस्थेन गदाभृता ॥ ९ ॥
अपि नः सुहृदस्तात बान्धवाः कृष्णदेवताः ।
दृष्टाः श्रुता वा यदवः स्वपुर्य्यां सुखमासते ॥ १० ॥
इत्युक्तो धर्म्मराजेन सर्व्वं तत् समवर्णयत् ।
यथानुभूतं क्रमशो विना यदुकुलक्षयम् ॥ ११ ॥

नन्वप्रियं दुर्विषहं नृणां स्वयमुपस्थितम् ।
नावेदयत् सकरुणो दुःखितान् द्रष्टुमक्षमः ॥ १२ ॥
कञ्चित् कालमथावात्सीत् सत्कृतो देववत् स्वकैः ।
भ्रातुर्ज्येष्ठस्य श्रेयस्कृत् सर्व्वेषां प्रीतिमावहन् ॥ १३ ॥
अबिभ्रदर्य्यमा दण्डं यथावदघकारिषु ।
यावद्दधार शूद्रत्वं शापाद्वर्षशतं यमः ॥ १४ ॥
युधिष्ठिरो लब्धराज्यो दृष्ट्वा पौत्रं कुलन्धरम् ।
भ्रातृभिर्लोकपालाभैर्मुमुदे परया श्रिया ॥ १५ ॥
एवं गृहेषु सक्तानां प्रमत्तानां तदीहया ।
अत्यक्रामदविज्ञातः कालः परमदुस्तरः ॥ १६ ॥
विदुरस्तदभिप्रेत्य धृतराष्ट्रमभाषत ।
राजन्निर्गम्यतां शीघ्रं पश्येदं भयमागतम् ॥ १७ ॥
प्रतिक्रिया न यस्येह कुतश्चित् कर्हिचित् प्रभो ।
स एष भगवान् कालः सर्व्वेषां नः समागतः ॥ १८ ॥
येन चैवाभिपन्नोऽयं प्राणैः प्रियतमैरपि ।
जनः सद्यो वियुज्येत किमुतान्यैर्धनादिभिः ॥ १९ ॥
पितृ-भ्रातृ-सुहृत्-पुत्रा हतास्ते विगतं वयः ।
आत्मा च जरया ग्रस्तः परगेहमुपाससे ॥ २० ॥
अन्धः पुरैव बधिरो मन्दप्रज्ञाश्च साम्प्रतम् ।
विशीर्णदन्तो मन्दाग्निः सरागः कफमुद्वहन् ॥ २१ ॥
अहो महीयसी जन्तोर्जीविताशा यया भवान् ।
भीमापवर्जितं पिण्डमादत्ते गृहपालवत् ॥ २२ ॥
अग्निर्निसृष्टो दत्तश्च गरो दाराश्च दूषिताः ।
हृतं क्षेत्रं धनं येषां तद्दत्तैरसुभिः कियत् ॥ २३ ॥
तस्यापि तव देहोऽयं कृपणस्य जिजीविषोः ।
परैत्यनिच्छतो जीर्णो जरया वाससी इव ॥ २४ ॥
गतस्वार्थमिमं देहं विरक्तो मुक्तबन्धनः ।
अविज्ञातगतिर्जह्यात् स वै धीर उदाहृतः ॥ २५ ॥

यः स्वकात् परतो वेह जातनिर्व्वेद आत्मवान्।
हृदि कृत्वा हरिं गेहात् प्रव्रजेत् स नरोत्तमः ॥ २६ ॥
अथोदीचीं दिशं यातु स्वैरज्ञातगतिर्भवान्।
इतोऽर्व्वाक् प्रायशः कालः पुंसां गुणविकर्षणः ॥ २७ ॥

एवं राजा विदुरेणानुजेन प्रज्ञाचक्षुर्बोधित आजमीढ़ः।
छित्वा स्वेषु स्नेहपाशान् द्रढ़िम्नो निश्चक्राम भ्रातृसन्दर्शिताध्वा ॥२८॥
पतिं प्रयान्तं सुबलस्य पुत्री पतिव्रता चानुजगाम साध्वी।
हिमालयं न्यस्तदण्डप्रहर्षं मनस्विनामिव सन् संप्रहारः ॥ २९ ॥
अजातशत्रुः कृतमैत्रो हुताग्निर्विप्रान्नत्वा तिल-गो-भूमि-रुक्मैः।
गृहं प्रविष्टो गुरुवन्दनाय न चापश्यत् पितरौ सौबलीञ्च ॥ ३० ॥

तत्र सञ्जयमासीनं पप्रच्छोद्विग्नमानसः।
गावल्गणे क्व नस्तातो वृद्धो हीनश्च नेत्रयोः।
अम्बा वा हतपुत्रार्त्ता पितृव्यः क्व गतः सुहृत् ॥ ३१ ॥
अपि मय्यकृतप्रज्ञे हतबन्धुः स भार्य्यया।
आशंसमानः शमलं गङ्गायां दुःखितोऽपतत् ॥ ३२ ॥
पितर्युपरते पाण्डौ सर्व्वान्नः सुहृदः शिशून्।
अरक्षतां व्यसनतः पितृव्यौ क्व गतावितः ॥ ३३ ॥

सूत उवाच।

कृपया स्नेहवैक्लव्यात् सूतो विरहकर्षितः।
आत्मेश्वरमचक्षाणो न प्रत्याहातिपीड़ितः ॥ ३४ ॥
विमृज्याश्रूणि पाणिभ्यां विष्टभ्यात्मानमात्मना।
अजातशत्रुं प्रत्यूचे प्रभोः पादावनुस्मरन् ॥ ३५ ॥

सञ्जय उवाच।

नाहं वेद्मि व्यवसितं पित्रोर्व्वः कुलनन्दन।
गान्धार्य्या वा महाबाहो मुषितोऽस्मि महात्मभिः ॥ ३६ ॥
अथाजगाम भगवान्नारदः सहतुम्बुरुः।
प्रत्युत्थायाभिवाद्याह सानुजोऽभ्यर्च्चयन् मुनिम् ॥ ३७ ॥

युधिष्ठिर उवाच ।

नाहं वेद गतिं पित्रोर्भगवन् क्व गतावितः ।
अम्बा वा हतपुत्रार्त्ता क्व गता च तपस्विनी ॥ ३८ ॥
कर्णधार इवापारे भगवान् पारदर्शकः ।
अथाबभाषे भगवान्नारदो मुनिसत्तमः ॥ ३९ ॥

नारद उवाच ।

मा कञ्चन शुचो राजन् यदीश्वरवशं जगत् ।
लोकाः सपाला यस्येमे वहन्ति बलिमीशितुः ।
स संयुनक्ति भूतानि स एव वियुनक्ति च ॥ ४० ॥
यथा गावो नसि प्रोतास्तन्त्यां बद्धाश्च दामभिः ।
वाक्तन्त्यां नामभिर्बद्धा वहन्ति बलिमीशितुः ॥ ४१ ॥
यथा क्रीड़ोपस्कराणां संयोगविगमाविह ।
इच्छया क्रीड़ितुः स्यातां तथैवेशेच्छया नृणाम् ॥ ४२ ॥
यन्मन्यसे ध्रुवं लोकमध्रुवं वा नवोभयम् ।
सर्व्वथा नहि शोच्यास्ते स्नेहादन्यत्र मोहजात् ॥ ४३ ॥
तस्माज्जह्यङ्ग वैक्लव्यमज्ञानकृतमात्मनः ।
कथं त्वनाथाः कृपणा वर्त्तेरन् मामनाश्रिताः ॥ ४४ ॥
काल-कर्म्म-गुणाधीनो देहोऽयं पाञ्चभौतिकः ।
कथमन्यांस्तु गोपायेत् सर्पग्रस्तो यथापरम् ॥ ४५ ॥
अहस्तानि सहस्तानामपदानि चतुष्पदाम् ।
फल्गूनि तत्र महतां जीवो जीवस्य जीवनम् ॥ ४६ ॥
तदिदं भगवान्राजन्नेक आत्मात्मनां स्वदृक् ।
अन्तरोऽनन्तरो भाति पश्य तं माययोरुधा ॥ ४७ ॥
सोऽयमद्य महाराज भगवान् भूतभावनः ।
कालरूपोऽवतीर्णोऽस्यामभावाय सुरद्विषाम् ॥ ४८ ॥
निष्पादितं देवकृत्यमवशेषं प्रतीक्षते ।
तावद्यूयं प्रतीक्षध्वं भवेद्यावदिहेश्वरः ॥ ४९ ॥

धृतराष्ट्रः सह भ्रात्रा गान्धार्य्या च स्वभार्य्यया ।
दक्षिणेन हिमवत ऋषीणामाश्रमं गतः ॥ ५० ॥
स्रोतोभिः सप्तभिर्य्या वै स्वधुनी सप्तधा व्यधात् ।
सप्तानां प्रीतये नाना सप्तस्रोतः प्रचक्षते ॥ ५१ ॥
स्नात्वाऽनुसवनं तस्मिन् हुत्वा चाग्निं यथाविधि ।
अब्भक्ष उपशान्तात्मा स आस्ते विगतैषणः ५२ ॥
जितासनो जितश्वासः प्रत्याहृतषड़िन्द्रियः ।
हरिभावनया ध्वस्तरजः-सत्व-तमोमलः ॥ ५३ ॥
विज्ञानात्मनि संयोज्य क्षेत्रज्ञे प्रविलाप्य तम् ।
ब्रह्मण्यात्मानमाधारे घटाम्बरमिवाम्बरे ॥ ५४ ॥
ध्वस्तमायागुणोदर्क्को निरुद्धकरणाशयः ।
निवर्त्तिताखिलाहार आस्ते स्थाणुरिवाधुना ॥ ५५ ॥
तस्यान्तरायो मैवाभूः संन्यस्ताखिलकर्म्मणः ।
स वा अद्यतनाद्राजन् परतः पञ्चमेऽहनि ।
कलेवरं हास्यति स्वं तच्च भस्मीभविष्यति ॥ ५६ ॥
दह्यमानेऽग्निभिर्देहे पत्युः पत्नी सहोटजे ।
बहिः स्थिता पतिं साध्वी तमग्निमनुवेक्ष्यति ॥ ५७ ॥
विदुरस्तु तदाश्चर्य्यं निशाम्य कुरुनन्दन ।
हर्ष-शोक-युतस्तस्माद्गन्ता तीर्थनिषेवकः ॥ ५८ ॥
इत्युक्त्वाथारुहत् स्वर्गं नारदः सहतुम्बुरुः ।
युधिष्ठिरो वचस्तस्य हृदि कृत्वा जहाच्छुचः ॥ ५९ ॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां वैयासिक्यां प्रथमस्कन्धे
नारदवाक्यं नाम त्रयोदशोऽध्यायः ॥ १३ ॥

चतुर्द्दशोऽध्यायः।

सूत उवाच ।

संप्रस्थिते द्वारकायां जिष्णौ बन्धुदिदृक्षया ।
ज्ञातुञ्च पुण्यश्लोकस्य कृष्णस्य च विचेष्टितम् ॥ १ ॥
व्यतीताः कतिचिन्मासास्तदा नायात्ततोऽर्ज्जुनः ।
ददर्श घोररूपाणि निमित्तानि कुरूद्वहः ॥ २ ॥
कालस्य च गतिं रौद्रां विपर्य्यस्तर्त्तुधर्म्मिणः ।
पापीयसीं नृणां वार्त्तां क्रोधलोभानृतात्मनाम् ॥ ३ ॥
जिह्मप्रायं व्यवहृतं शाठ्यमिश्रञ्च सौहृदम् ।
पितृ-मातृ-सुहृद्-भ्रातृ-दम्पतीनाञ्च कल्कनम् ॥ ४ ॥
निमित्तान्यत्यरिष्टानि काले त्वनुगते नृणाम् ।
लोभाद्यधर्म्मप्रकृतिं दृष्ट्वोवाचाऽनुजं नृपः ॥ ५ ॥

युधिष्ठिर उवाच ।

संप्रेषितो द्वारकायां जिष्णुर्बन्धुदिदृक्षया ।
ज्ञातुञ्च पुण्यश्लोकस्य कृष्णस्य च विचेष्टितम् ॥ ६ ॥
गताः सप्ताधुना मासा भीमसेन तवानुजः ।
नायाति कस्य वा हेतोर्नाहं वेदेदमञ्जसा ॥ ७॥
अपि देवर्षिणादिष्टः स कालोऽयमुपस्थितः ।
यदात्मनोऽङ्गमाक्रीड़ं भगवानुत्सिसृक्षति ॥ ८ ॥
यस्मान्नः सम्पदो राज्यं दाराः प्राणाः कुलं प्रजाः ।
आसन् सपत्नविजयो लोकाश्च यदनुग्रहात् ॥ ९ ॥
पश्योत्पातान्नरव्याघ्र दिव्यान् भौमान् सदैहिकान् ।
दारुणान् शंसतोऽदूराद्भयं नो बुद्धिमोहनम् ॥ १० ॥
ऊर्व्वक्षि बाहवो मह्यं स्फुरन्त्यङ्ग पुनः पुनः ।
वेपथुश्चापि हृदय आराद्दास्यन्ति विप्रियम् ॥ ११ ॥
शिवैषोद्यन्तमादित्यमभिरौत्यनलानना ।
मामङ्ग सारमेयोऽयमभिरेभत्यभीरुवत् ॥ १२ ॥

अस्ताः कुर्व्वन्ति मां सव्यं दक्षिणं पश्वोऽपरे ।
वाहांश्च पुरुषव्याघ्र लक्षये रुदतो मम ॥ १३ ॥
मृत्युदूतः कपोतोऽयमुलूकः कम्पयन्मनः ।
प्रत्युलूकश्च कुह्वानैर्विश्वं वै शून्यमिच्छतः ॥ १४ ॥
धूम्रा दिशः परिधयः कम्पते भूः सहाद्रिभिः ।
निर्घातश्च महांस्तात साकञ्च स्तनयित्नुभिः ॥ १५ ॥
वायुर्वाति खरस्पर्शो रजसा विसृजंस्तमः ।
असृग्वर्षन्ति जलदा बीभत्समिव सर्व्वतः ॥ १६ ॥
सूर्य्यं हतप्रभं पश्य ग्रहमर्दं मिथो दिवि ।
ससङ्कुलैर्भूतगणैर्ज्वलिते इव रोदसी ॥ १७ ॥
नद्यो नदाश्च क्षुभिताः सरांसि च मनांसि च ।
न ज्वलत्यग्निराज्येन कालोऽयं किं विधास्यति ॥ १८ ॥
न पिबन्ति स्तनं वत्सा न दुह्यन्ति च मातरः ।
रुदन्त्यश्रुमुखा गावो न हृष्यन्त्यृषभा व्रजे ॥ १९ ॥
दैवतानि रुदन्तीव स्विद्यन्ति प्रचलन्ति च ।
इमे जनपदा ग्रामाः पुरोद्यानाकराश्रमाः ।
भ्रष्टश्रियो निरानन्दाः किमघं दर्शयन्ति नः ॥ २० ॥
मन्यएतैर्महोत्पातैर्नूनं भगवतः पदैः ।
अनन्यपुरुषश्रीभिर्हीना भूर्हतसौभगा ॥ २१ ॥
इति चिन्तयतस्तस्य दृष्टारिष्टेन चेतसा ।
राज्ञः प्रत्यागमद्ब्रह्मन् यदुपुर्य्याः कपिध्वजः ॥ २२ ॥
तं पादयोर्निपतितमयथापूर्व्वमातुरम् ।
अधोवदनमब्बिन्दून् सृजन्तं नयनाब्जयोः ॥ २३ ॥
विलोक्योद्विग्नहृदयो विच्छायमनुजं नृपः ।
पृच्छति स्म सुहृन्मध्ये संस्मरन्नारदेरितम् ॥ २४ ॥

युधिष्ठिर उवाच ।

कच्चिदानर्त्तपुर्य्यां नः स्वजनाः सुखमासते ।
मधु-भोज-दशार्ह-र्हाः सात्वतान्धकवृष्णयः ॥ २५ ॥

शूरो मातामहः कच्चित् स्वस्त्यास्ते वाथ मारिषः ।
मातुलः सानुजः कच्चित् कुशल्यानकदुन्दुभिः ॥ २६ ॥
सप्त स्वसारस्तत्पत्न्यो मातुलान्यः सहात्मजाः ।
आसते सस्नुषाः क्षेमं देवकीप्रमुखाः स्वयम् ॥ २७ ॥
कच्चिद् राजाहुको जीवत्यसत्पुत्रोऽस्य चानुजः ।
हृदीकः ससुतोऽक्रूरो जयन्त-गद-सारणाः ॥ २८ ॥
आसते कुशलं कच्चिद् ये च शत्रुजिदादयः ।
कच्चिदास्ते सुखं रामो भगवान् सात्वतां प्रभुः ॥ २९ ॥
प्रद्युम्नः सर्व्ववृष्णीनां सुखमास्ते महारथः ।
गम्भीररयोऽनिरुद्धो वर्द्धते भगवानुत ॥ ३० ॥
सुषेणश्चारुदेष्णश्च साम्बो जाम्बवतीसुतः ।
अन्ये च कार्ष्णिप्रवराः सपुत्रा ऋषभादयः ॥ ३१ ॥
तथैवानुचराः शौरेः श्रुतदेवोद्धवादयः ।
सुनन्दनन्दशीर्षण्या ये चान्ये सात्वतर्षभाः ॥ ३२ ॥
अपि स्वस्त्यासते सर्व्वे राम कृष्णभुजाश्रयाः ।
अपि स्मरन्ति कुशलमस्माकं वद्धसौहृदाः ॥ ३३ ॥
भगवानपि गोविन्दो ब्रह्मण्यो भक्तवत्सलः ।
कच्चित् पुरे सुधर्म्मायां सुखमास्ते सुहृद्वृतः । ३४ ॥
मङ्गलाय च लोकानां क्षेमाय च भवाय च ।
आस्ते यदुकुलाम्भोधावाद्योऽनन्तसखः पुमान् ॥ ३५ ॥
यद्बाहुदण्डगुप्तायां स्वपुर्य्यां यदवोऽर्च्चिताः ।
क्रीड़न्ति परमानन्दं महापौरुषिका इव ॥ ३६ ॥

यत्-पादशुश्रूषणमुख्यकर्म्मणा
सत्यादयो द्व्यष्टसहस्रयोषितः ।
निर्जित्य संख्ये त्रिदशांस्तदाशिषो-
हरन्ति वज्रायुधवल्लभोचिताः ॥ ३७ ॥
यद्बाहुदण्डाभ्युदयानुजीविनो-
यदुप्रवीरा ह्यकुतोभया मुहुः ।

अधिक्रमन्त्यङ्घ्रिभिराहृतां बलात्
सभां सुधर्म्मां सुरसत्तमोचिताम् ॥ ३८ ॥
कच्चित्तेऽनामयं तात भ्रष्टतेजा विभासि मे ।
अलब्धमानोऽवज्ञातः किं वा तात चिरोषितः ॥ ३९ ॥
कच्चिन्नाभिहतोऽभावैः शब्दादिभिरमङ्गलैः ।
न दत्तमुक्तमर्थिभ्य आशया यत् प्रतिश्रुतम् ॥ ४० ॥
कच्चित्त्वं ब्राह्मणं बालं गां वृद्धं रोगिणं स्त्रियम् ।
शरणोपसृतं सत्त्वं नात्याक्षीः शरणप्रदः ॥ ४१ ॥
कच्चित्त्वं नागमोऽगम्यां गम्यां वा सत्कृतां स्त्रियम् ।
पराजितो वाथ भवान् नोत्तमैर्नासमैः पथि ॥ ४२ ॥
अपिस्वित् पर्य्यभुङ्क्थास्त्वं सम्भोज्यान् वृद्धबालकान् ।
जुगुप्सितं कर्म्म किञ्चित् कृतवान्न यदक्षमम् ॥ ४३ ॥
कच्चित् प्रेष्ठतमेनाथ हृदयेनात्मबन्धुना ।
शून्योऽस्मि रहितो नित्यं मन्यसे तेऽन्यथा न रुक् ॥ ४४ ॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां वैयासिक्यां प्रथमस्कन्धे
युधिष्ठिर-प्रश्नो नाम चतुर्द्दशोऽध्यायः ॥ १४ ॥

पञ्चदशोऽध्यायः ।

सूत उवाच ।

एवं कृष्णसखः कृष्णो भ्रात्रा राज्ञा विकल्पितः ।
नानाशङ्कास्पदं रूपं कृष्णविश्लेषकर्षितः ॥ १ ॥
शोकेन शुष्यद्वदन-हृत्-सरोजो हतप्रभः ।
विभुं तमेवानुध्यायन्नाशक्नोत् प्रतिभाषितुम् ॥ २ ॥
कृच्छ्रेण संस्तभ्य शुचः पाणिनामृज्य नेत्रयोः ।
परोक्षेण समुन्नद्धप्रणयौत्कण्ठ्यकातरः ॥ ३ ॥

अर्ज्जुन उवाच ।

सख्यं मैत्रीं सौहृदञ्च सारथ्यादिषु संस्मरन् ।
नृपमग्रजमित्याह वाष्पगद्गदया गिरा ॥ ४ ॥
वञ्चितोऽहं महाराज हरिणा बन्धुरूपिणा ।
येन मेऽपहृतं तेजो देवविस्मापनं महत् ॥ ५ ॥
यस्य क्षणवियोगेन लोको ह्यप्रियदर्शनः ।
उक्थेन रहितो ह्येष मृतकः प्रोच्यते यथा ॥ ६ ॥

यत्संश्रयाद्द्रुपदगेहमुपागतानां
राज्ञां स्वयंवरमुखे स्मरदुर्म्मदानाम् ।
तेजो हृतं खलु मया निहतश्च मत्स्यः
सज्जीकृतेन धनुषाऽधिगता च कृष्णा ॥ ७ ॥
यत्सन्निधावहमु खाण्डवमग्नयेऽदा-
मिन्द्रञ्च सामरगणं तरसा विजित्य ।
लब्धा सभा मयकृताद्भुतशिल्पमाया
दिग्भ्यो हरन्नृपतयो बलिमध्वरे ते ॥ ८ ॥
यत्तेजसा नृपशिरोऽङ्घ्रिमहन्मखार्थ-
मार्य्योऽनुजस्तव गजायुतसत्ववीर्य्यः ।
तेनाहृताः प्रमथनाथमखाय भूपा
यन्मोचितास्तदनयन् बलिमध्वरे ते ॥ ९ ॥
पत्न्यास्तवाधिमखक्लृप्तमहाभिषेक-
श्लाघिष्टचारुकबरं कितवैः सभायाम् ।
स्पृष्टं विकीर्य्य पदयोः पतिताश्रुमुख्या
यस्तत्स्त्रियोऽकृत हतेशविमुक्तकेशाः ॥ १० ॥
यो नो जुगोप वन एत्य दुरन्तकृच्छ्रा-
द्दुर्व्वाससोऽरिरचितादयुताग्रभुग् यः ।
शाकान्नशिष्टमुपयुज्य यतस्त्रिलोकीं
तृप्तामंस्त सलिले विनिमग्नसंघः ॥ ११ ॥

यत्तेजसाऽथ भगवान् युधि शूलपाणि-
र्विस्मापितः सगिरिजोऽस्त्रमदान्निजं मे ।
अन्येऽपि चाहममुनैव कलेवरेण
प्राप्तो महेन्द्रभवने महदासनार्द्धम् ॥ १२ ॥
तत्रैव मे विहरतो भुजदण्डयुग्मं
गाण्डीवलक्षणमरातिवधाय देवाः ।
सेन्द्राः श्रिता यदनुभावितमाजमीढ़ !
तेनाहमद्य मुषितः पुरुषेण भूम्ना ॥ १३ ॥
यद्बान्धवः कुरु-बलाब्धिमनन्तपार-
मेको रथेन ततरेऽहमतार्य्यसत्वम् ।
प्रत्याहृतं पुरुधनञ्च मया परेषां
तेजस्पदं मणिमयञ्च हृतं शिरोभ्यः ॥ १४ ॥
यो भीष्म-कर्ण-गुरु-शल्य-चमूष्वदभ्र-
राजन्यवर्य्यरथमण्डलमण्डितासु ।
अग्रेचरो मम विभो रथयूथपाना-
मायुर्मनांसि च दृशा सह ओज आर्च्छत् ॥ १५ ॥
यद्दोःषु मा प्रणिहितं गुरु-भीष्म-कर्ण-
नप्तृ-त्रिगर्त्त-शल-सैन्धव-बाह्लिकाद्यैः ।
अस्त्राण्यमोघमहिमानि निरूपितानि
नोपस्पृशुर्नृहरिदासमिवासुराणि ॥ १६ ॥
सौत्ये हृतः कुमतिनाऽऽत्मद ईश्वरो मे
यत्पादपद्ममभवाय भजन्ति भव्याः ।
मां श्रान्तवाहमरयो रथिनं भुविष्ठं
न प्राहरन् यदनुभावनिरस्तचित्ताः ॥ १७ ॥
नर्म्माण्युदाररुचिरस्मितशोभितानि
हे पार्थ हेऽर्ज्जुन सखे कुरुनन्दनेति ।
संजल्पितानि नरदेव हृदिस्पृशानि
स्मर्त्तुर्लुठन्ति हृदयं मम माधवस्य ॥ १८ ॥

शय्यासनाटनविकत्थनभोजनादि-
ष्वैक्याद् वयस्य ऋतवानिति विप्रलब्धः ।
सख्युः सखेव पितृवत् तनयस्य सर्व्वं
सेहे महान् महितया कुमतेरघं मे ॥ १९ ॥
सोऽहं नृपेन्द्र रहितः पुरुषोत्तमेन
सख्या प्रियेण सुहृदा हृदयेन शून्यः ।
अध्वन्युरुक्रमपरिग्रहमङ्ग रक्षन्
गोपैरसद्भिरबलेव विनिर्ज्जितोऽस्मि ॥ २० ॥
तद्वै धनुस्तइषवः स रथो हयास्ते
सोऽहं रथी नृपतयो यत आनमन्ति ।
सर्व्वं क्षणेन तदभूदसदीशरिक्तं
भस्मन्-हुतं कुहकराद्धमिवोप्तमूष्याम् ॥ २१ ॥
राजंस्त्वयानुपृष्टानां सुहृदां नः सुहृत्पुरे ।
विप्रशापविमूढ़ानां निघ्नतां मुष्टिभिर्म्मिथः ॥ २२ ॥
वारुणीं मदिरां पीत्वा मदोन्मथितचेतसाम् ।
अजानतामिवान्योऽन्यं चतुःपञ्चाऽवशेषिताः ॥ २३ ॥
प्रायेणैतद्भगवत ईश्वरस्य विचेष्टितम् ।
मिथो निघ्नन्ति भूतानि भावयन्ति च यन्मिथः ॥ २४ ॥
जलौकसां जले यद्वन्महान्तोऽदन्त्यणीयसः ।
दुर्ब्बलान् बलिनो राजन्महान्तो बलिनो मिथः ॥ २५ ॥
एवं बलिष्ठैर्यदुभिर्म्महद्भिरितरान् विभुः ।
यदून् यदुभिरन्योन्यं भूभारान् संजहार ह ॥ २६ ॥
देशकालार्थयुक्तानि हृत्तापोपशमानि च ।
हरन्ति स्मरतश्चित्तं गोविन्दाभिहितानि मे ॥ २७ ॥
एवं चिन्तयतो जिष्णोः कृष्णपादसरोरुहम् ।
सौहार्द्देनातिगाढ़ेन शान्तासीद्विमला मतिः ॥ २८ ॥
वासुदेवाङ्घ्र्यनुध्यानपरिबृंहितरंहसा ।
भक्त्या निर्म्मथिताशेषकषायधिषणोऽर्ज्जुनः ॥ २९ ॥

गीतं भगवता ज्ञानं यत्तत् संग्राममूर्द्धनि ।
कालकर्म्मतमोरुद्धं पुनरध्यगमद्विभुः ॥ ३० ॥
विशोको ब्रह्मसम्पत्त्या संछिन्नद्वैतसंशयः ।
लीनप्रकृतिनैर्गुण्यादलिङ्गत्वादसम्भवः ॥ ३१ ॥
निशम्य भगवन्मार्गं संस्थां यदुकुलस्य च ।
स्वःपथाय मतिञ्चक्रे निभृतात्मा युधिष्ठिरः ॥ ३२ ॥
पृथाप्युपश्रुत्य धनञ्जयोदितं नाशं यदूनां भगवद्गतिञ्च ताम् ।
एकान्तभक्त्या भगवत्यधोक्षजे निवेशितात्मोपरराम संसृतेः ॥ ३३ ॥
ययाऽहरद्भुवो भारं तां तनुं विजहावजः ।
कण्टकं कण्टकेनेव द्वयञ्चापीशितुः समम् ॥ ३४ ॥
यथा मत्स्यादिरूपाणि धत्ते यद्याद् यथा नटः ।
भूभारः चपि (यि) तो येन जहौ तच्च कलेवरम् ॥ ३५ ॥
यदा मुकुन्दो भगवानिमां महीं जहौ स्वतन्वा श्रवणीयसत्कथः ।
तदाऽहरेवाप्रतिबुद्धचेतसामभद्रहेतुः कलिरन्ववर्त्तत ॥ ३६ ॥
युधिष्ठिरस्तत्परिसर्पणं बुधः पुरे च राष्ट्रे च गृहे तथात्मनि ।
विभाव्य लोभानृतजिह्महिंसनाद्यधर्म्मचक्रं गमनाय पर्य्यधात् ॥ ३७ ॥
स्वराट् पौत्रं विनियतमात्मनः सुसमं गुणैः ।
तोयनीव्याः पतिं भूमेरभ्यषिञ्चद्गजाह्वये ॥ ३८ ॥
मथुरायां तथा वज्रं शूरसेनपतिं ततः ।
प्राजापत्यं निरूप्येष्टिमग्नीनपिवदीश्वरः ॥ ३९ ॥
विसृज्य तत्र तत् सर्व्वं दुकूलवलयादिकम् ।
निर्म्ममो निरहङ्कारः संच्छिन्नाशेषबन्धनः ॥ ४० ॥
वाचं जुहाव मनसि तत् प्राण इतरे च तम् ।
मृत्यावपानं सोत्सर्गं तं पञ्चत्वे ह्यजोहवीत् ॥ ४१ ॥
त्रित्वे हुत्वा च पञ्चत्वं तच्चैकत्वेऽजुहोन्मुनिः ।
सर्व्वमात्मन्यजुहवीद् ब्रह्मण्यात्मानमव्यये ॥ ४२ ॥
चीरवासा निराहारो बद्धवाङ्मुक्तमूर्द्धजः ।
दर्शयन्नात्मनो रूपं जड़ोन्मत्तपिशाचवत् ।

अनपेक्षमाणो निरगादशृण्वन् बधिरो यथा ॥ ४३ ॥
उदीचीं प्रविवेशाशां गतपूर्व्वां महात्मभिः ।
हृदि ब्रह्म परं ध्यायन्नावर्त्तेत यतो गतः ॥ ४४ ॥
सर्व्वे तमनु निर्जग्मुर्भ्रातरः कृतनिश्चयाः ।
कलिनाऽधर्म्ममित्रेण दृष्ट्वा स्पृष्टाः प्रजा भुवि ॥ ४५ ॥
ते साधुकृतसर्व्वार्था ज्ञात्वात्यन्तिकमात्मनः ।
मनसा धारयामासुर्वैकुण्ठचरणाम्बुजम् ॥ ४६ ॥
तद्ध्यानोद्रिक्तया भक्त्या विशुद्धधिषणाः परे ।
तस्मिन्नारायणपदे एकान्तमतयो गतिम् ॥ ४७ ॥
अवापुर्दुरवापां ते असद्भिर्विषयात्मभिः ।
विधूतकल्मषास्थानं विरजेनात्मनैव हि ॥ ४८ ॥
विदुरोऽपि परित्यज्य प्रभासे देहमात्मवान् ।
कृष्णावेशेन तच्चित्तः पितृभिः स्वक्षयं ययौ ॥ ४९ ॥
द्रौपदी च तदाज्ञाय पतीनामनपेक्षताम् ।
वासुदेवे भगवति ह्येकान्तमतिराप तम् ॥ ५० ॥
यच्छ्रद्धयैतद्भगवत्प्रियाणां पाण्डोः सुतानामिति संप्रयाणम् ।
शृणोत्यलं स्वस्त्ययनं पवित्रं लब्ध्वा हरौ भक्तिमुपैति सिद्धिम् ॥ ५१ ॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां वैयासिक्यां प्रथमस्कन्धे
युधिष्ठिरादि स्वर्गारोहणं नाम पञ्चदशोऽध्यायः ॥ १५ ॥

षोड़शोऽध्यायः ।

सूत उवाच ।

ततः परीक्षिद्द्विजवर्य्यशिक्षया महीं महाभागवतः शशास ह ।
यथा हि सूत्यामभिजातकोविदाः समादिशन् विप्र महद्गुणस्तथा ॥१॥
स उत्तरस्य तनयामुपयेमे इरावतीम् ।
जनमेजयादींश्चतुरस्तस्यामुत्पादयत् सुतान् ॥ २ ॥

आजहाराऽश्वमेधांस्त्रीन् गङ्गायां भूरिदक्षिणान् ।
शारद्वतं गुरुं कृत्वा देवा यत्राक्षिगोचराः ॥ ३ ॥
निजग्राहौजसा वीरः कलिं दिग्विजये क्वचित् ।
नृपलिङ्गधरं शूद्रं घ्नन्तं गोमिथुनं पदा ॥ ४ ॥

शौनक उवाच ।

कस्य हेतोर्निजग्राह कलिं दिग्विजये नृपः ।
नृदेव-चिह्नधृक् शूद्रः कोऽसौ गां यः पदा अहन् ॥ ५ ॥
तत् कथ्यतां महाभाग यदि विष्णुकथाश्रयम् ।
अथवास्य पदाम्भोजमकरन्दलिहां सताम् ।
किमन्यैरसदालापैरायुषो यदसद्व्ययः ॥ ६ ॥
क्षुद्रायुषां नृणामङ्ग मर्त्यानामृतमिच्छताम् ।
इहोपहूतो भगवान् मृत्युः शामित्रकर्मणि ॥ ७ ॥
न कश्चिन्म्रियते तावद् यावदास्त इहान्तकः ।
एतदर्थं हि भगवानाहूतः परमर्षिभिः ।
अहो नृलोके पीयेत हरिलीलामृतं वचः ॥ ८ ॥
मन्दस्य मन्दप्रज्ञस्य वयो मन्दायुषश्च वै ।
निद्रया ह्रियते नक्तं दिवा च व्यर्थकर्मभिः ॥ ९ ॥

सूत उवाच ।

यदा परीक्षित् कुरुजाङ्गले वसन्
कलिं प्रविष्टं निजचक्रवर्त्तिते ।
निशम्य वार्त्तामनतिप्रियां ततः
शरासनं संयुगशौण्ड आददे ॥ १० ॥
स्वलङ्कृतं श्यामतुरङ्गयोजितं
रथं मृगेन्द्रध्वजमाश्रितः पुरात् ।
वृतो रथाश्वद्विपपत्तियुक्तया
स्वसेनया दिग्विजयाय निर्गतः ॥ ११ ॥

भद्राश्वं केतुमालञ्च भारतं चोत्तरान् कुरून् ।
किम्पुरुषादीनि वर्षाणि विजित्य जगृहे बलिम् ॥ १२ ॥

तत्र तत्रोपशृण्वानः स्वपूर्व्वेषां महात्मनाम् ।
प्रगीयमानञ्च यशः कृष्णमाहात्म्यसूचकम् ॥ १३ ॥
आत्मानञ्च परित्रातमश्वत्थाम्नोऽस्त्रतेजसः ।
स्नेहञ्च वृष्णि-पार्थानां तेषां भक्तिञ्च केशवे ॥ १४ ॥
तेभ्यः परमसन्तुष्टः प्रीत्युज्जृम्भितलोचनः ।
महाधनानि वासांसि ददौ हारान् महामनाः ॥ १५ ॥

सारथ्य-पारषद-सेवन-सौख्य-दौत्य-
वीरासनाऽनुगमन-स्तवन-प्रणामान् ।
स्निग्धेषु पाण्डुषु जगत्प्रणतिञ्च विष्णो-
र्भक्तिं करोति नृपतिश्चरणारविन्दे ॥ १६ ॥

तस्यैवं वर्त्तमानस्य पूर्व्वेषां वृत्तिमन्वहम् ।
नातिदूरे किलाश्चर्य्यं यदासीत् तन्निबोध मे ॥ १७ ॥
धर्म्मः पदैकेन चरन् विच्छायामुपलभ्य गाम् ।
पृच्छति स्माश्रुवदनां विवत्सामिव मातरम् ॥ १८ ॥
कच्चिद्भद्रेऽनामयमात्मनस्ते विच्छायासि म्लायतेषन्मुखेन ।
आलक्षये भवतीमन्तराधिं दूरे बन्धुं शोचसि कञ्चनाम्ब ॥ १९ ॥
पादैर्न्यूनं शोचसि मैकपादमुतात्मानं वृषलैर्भोक्ष्यमाणम् ।
आहो सुरादीन् हृतयज्ञभागान् प्रजा उत स्विन्मघवत्यवर्षति ॥२०॥
अरक्ष्यमाणाः स्त्रिय उर्व्वि बालान् शोचस्यथो पुरुषादैरिवार्त्तान् ।
वाचं देवीं ब्रह्मकुले कुकर्म्मण्यब्रह्मण्ये राजकुले कुलाग्र्यान् ॥२१॥
किं क्षत्रबन्धून् कलिनोपसृष्टान् राष्ट्राणि वा तैरवरोपितानि ।
इतस्ततो वाऽशन-पान-वास-स्नान-व्यवायोन्मुखजीवलोकम् ॥२२॥
यद्वाम्ब ते भूरिभरावतार-कृतावतारस्य हरेर्धरित्रि ।
अन्तर्हितस्य स्मरती विसृष्टा कर्म्माणि निर्व्वाणविलम्बितानि ॥२३॥

इदं ममाचक्ष्व तवाधिमूलं
वसुन्धरे येन विकर्शितासि ।
कालेन वा ते बलिनां बलीयसा
सुरार्च्चितं किं हृतमम्ब सौभगम् ॥ २४ ॥

धरण्युवाच ।

भवान् हि वेद तत् सर्व्वं यन्मां धर्म्मानुपृच्छसि ।
चतुर्भिर्वर्त्तसे येन पादैर्लोकसुखावहैः ॥ २५ ॥
सत्यं शौचं दया क्षान्तिस्त्यागः सन्तोष आर्जवम् ।
शमो दमस्तपः साम्यं तितिक्षोपरतिः श्रुतम् ॥ २६ ॥
ज्ञानं विरक्तिरैश्वर्य्यं शौर्य्यं तेजो बलं स्मृतिः ।
स्वातन्त्र्यं कौशलं कान्तिर्धैर्य्यं मार्द्दवमेव च ॥ २७ ॥
प्रागल्भ्यं प्रश्रयः शीलं सह ओजो बलं भगः ।
गाम्भीर्य्यं स्थैर्य्यमास्तिक्यं कीर्त्तिर्म्मानोऽनहंकृतिः ॥ २८ ॥
एते चान्ये च भगवन्नित्या यत्र महागुणाः ।
प्रार्थ्या महत्त्वमिच्छद्भिर्न वियन्ति स्म कर्हिचित् ॥ २९ ॥
तेनाहं गुणपात्रेण श्रीनिवासेन साम्प्रतम् ।
शोचामि रहितं लोकं पाप्मना कलिनेक्षितम् ॥ ३० ॥
आत्मानञ्चानुशोचामि भवन्तञ्चामरोत्तमम् ।
देवानृषीन् पितॄन् साधून् सर्व्वान् वर्णांस्तथाश्रमान् ॥ ३१ ॥

ब्रह्मादयो बहुतिथं यदपाङ्गमोक्ष-
कामास्तपः समचरन् भगवत्प्रपन्नाः ।
सा श्रीः स्ववासमरविन्दवनं विहाय
यत्पाद-सौभगमलं भजतेऽनुरक्ता ॥ ३२ ॥
तस्याहमब्जकुलिशाङ्कुशकेतुकेतैः
श्रीमत्पदैर्भगवतः समलङ्कृताङ्गी ।
त्रीनत्यरोच उपलभ्य ततो विभूतिं
लोकान् स मां व्यसृजदुत्स्मयतीं तदन्ते ॥ ३३ ॥
यो वै ममातिभरमासुरवंशराज्ञा-
मक्षौहिणीशतमपानुददात्मतन्त्रः ।
त्वां दुःस्थमूनपदमात्मनि पौरुषेण
सम्पादयन् यदुषु रम्यमबिभ्रदङ्गम् ॥ ३४ ॥

का वा सहेत विरहं पुरुषोत्तमस्य
प्रेमावलोकरुचिरस्मितवल्गुजल्पैः ।
स्थैर्य्यं समानमहरन्मधुमानिनीनां
रोमोत्सवो मम यदङ्घ्रिविटङ्किताया: ॥ ३५ ॥
तयोरेवं कथयतोः पृथिवीधर्म्मयोस्तदा ।
परीक्षिन्नाम राजर्षिः प्राप्तः प्राचीं सरस्वतीम् ॥ ३६ ॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां वैयासिक्यां प्रथमस्कन्धे धर्म्मपृथ्वीसंवादो नाम षोड़शोऽध्यायः ॥ १६ ॥

सप्तदशोऽध्यायः ।

सूत उवाच ।
तत्र गोमिथुनं राजा हन्यमानमनाथवत् ।
दण्डहस्तञ्च वृषलं ददृशे नृपलाञ्छनम् ॥ १ ॥
वृषं मृणालधवलं मेहन्तमिव बिभ्यतम् ।
वेपमानं पदैकेन सीदन्तं शूद्रताड़ितम् ॥ २ ॥
गाञ्च धर्म्मदुघां दीनां भृशं शूद्रपदाहताम् ।
विवत्सामश्रुवदनां क्षामां यवसमिच्छतीम् ॥ ३ ॥
पप्रच्छ रथमारूढ़ः कार्त्तस्वरपरिच्छदम् ।
मेघगम्भीरया वाचा समारोपितकार्म्मुकः ॥ ४ ॥
कस्त्वं मच्छरणे लोके बलाद्धंस्यबलान् बली ।
नरदेवोऽसि वेशेन नटवत् कर्म्मणाऽद्विजः ॥ ५ ॥
यस्त्वं कृष्णे गते दूरं सह गाण्डीवधन्वना ।
शोच्योऽस्यशोच्यान् रहसि प्रहरन् वधमर्हसि ॥ ६ ॥
त्वं वा मृणालधवलः पादैर्न्यूनः पदा चरन् ।
वृषरूपेण किं कश्चिद्देवो नः परिखेदयन् ॥ ७ ॥
न जातु कौरवेन्द्राणां दोर्दण्डपरिरम्भिते ।
भूतलेऽनुपतन्त्यस्मिन् विना ते प्राणिनां शुचः ॥ ८ ॥

मा सौरभेयात्र शुचो व्येतु ते वृषलाद्भयम् ।
मारोदीरम्ब भद्रं ते खलानां मयि शास्तरि ॥ ९ ॥
यस्य राष्ट्रे प्रजाः सर्व्वास्त्रस्यन्ते साध्वसाधुभिः ।
तस्य मत्तस्य नश्यन्ति कीर्त्तिरायुर्भगो गतिः ॥ १० ॥
एष राज्ञः परो धर्म्मो ह्यार्त्तानामार्त्तिनिग्रहः ।
अत एनं वधिष्यामि भूतद्रुहमसत्तमम् ॥ ११ ॥
कोऽवृश्चत्तवपादांस्त्रीन् सौरभेय चतुष्पदः ।
मा भूवंस्त्वादृशो राष्ट्रे राज्ञां कृष्णानुवर्त्तिनाम् ॥ १२ ॥
आख्याहि वृष भद्रं वः साधूनामकृतागसाम् ।
आत्मवैरूप्यकर्त्तारं पार्थानां कीर्त्तिदूषणम् ॥ १३ ॥
जनेऽनागस्यघं युञ्जन् सर्व्वतोऽस्य च मद्भयम् ।
साधूनां भद्रमेव स्यादसाधु-दमने कृते ॥ १४ ॥
अनागःस्विह भूतेषु य आगस्कृन्निरङ्कुशः ।
आहर्त्तास्मि भुजं साक्षादमर्त्त्यस्यापि साङ्गदम् ॥ १५ ॥
राज्ञो हि परमो धर्म्मः स्वधर्म्मस्थानुपालनम् ।
शासतोऽन्यान् यथाशास्त्रमनापद्युत्पथानिह ॥ १६ ॥

धर्म्म उवाच ।

एतद्वः पाण्डवेयानां युक्तमार्त्ताभयं वचः ।
येषां गुणगणैः कृष्णो दौत्यादौ भगवान् वृतः ॥ १७ ॥
न वयं क्लेशबीजानि यतः स्युः पुरुषर्षभ ।
पुरुषं तं विजानीमो वाक्यभेदविमोहिताः ॥ १८ ॥
केचिद्विकल्पवसना आहुरात्मानमात्मनः ।
दैवमन्ये परे कर्म्म स्वभावमपरे प्रभुम् ॥ १९ ॥
अप्रतर्क्यादनिर्द्देश्यादिति केष्वपि निश्चयः ।
अत्रानुरूपं राजर्षे विमृश स्वमनीषया ॥ २० ॥
एवं धर्म्मे प्रवदति स सम्राड् द्विजसत्तम ।
समाहितेन मनसा विखेदः पर्य्यचष्ट तम् ॥ २१ ॥

धर्म्मं ब्रवीषि धर्म्मज्ञ धर्म्मोऽसि वृषरूपधृक् ।
यदधर्म्मकृतः स्थानं सूचकस्यापि तद्भवेत् ॥ २२ ॥
अथवा देवमायाया नूनं गतिरगोचरा ।
चेतसो वचसश्चापि भूतानामिति निश्चयः ॥ २३ ॥
तपः शौचं दया सत्यमिति पादाः कृते कृताः ।
अधर्म्मांशैस्त्रयो भग्नाः स्मय-सङ्ग-मदैस्तव ॥ २४ ॥
इदानीं धर्म्म पादस्ते सत्यं निर्व्वर्त्तयेद्यतः ।
तं जिघृक्षत्यधर्म्मोऽयमनृतेनैधितः कलिः ॥ २५ ॥
इयं भूमिर्भगवता न्यासितोरुभरा सती ।
श्रीमद्भिस्तत्पदन्यासैः सर्व्वतः कृतकौतुका ॥ २६ ॥
शोचत्यश्रुकला साध्वी दुर्भगेवोज्झिता सती ।
अब्रह्मण्या नृपव्याजाः शूद्रा भोक्ष्यन्ति मामिति ॥ २७ ॥
इति धर्म्मं महीञ्चैव सान्त्वयित्वा महारथः ।
निशातमाददे खड्गं कलयेऽधर्म्महेतवे ॥ २८ ॥
तं जिघांसुमभिप्रेत्य विहाय नृपलाञ्छनम् ।
तत्पादमूलं शिरसा समगाद्भयविह्वलः ॥ २९ ॥
पतितं पादयोर्व्वीरः कृपया दीनवत्सलः ।
शरण्यो नावधीच्छ्लोक्य आह चेदं हसन्निव ॥ ३० ॥

राजोवाच ।

न ते गुडाकेश-यशोधराणां बद्धाञ्जलेर्व्वै भयमस्ति किञ्चित् ।
न वर्त्तितव्यं भवता कथञ्चन क्षेत्रे मदीये त्वमधर्म्मबन्धुः ॥ ३१ ॥
त्वां वर्त्तमानं नरदेवदेहेष्वनु प्रवृत्तोऽयमधर्म्मपूगः ।
लोभोऽनृतं चौर्य्यमनार्य्यमंहो ज्येष्ठा च माया कलहश्च दम्भः ॥३२॥
न वर्त्तितव्यं तदधर्म्मबन्धो धर्म्मेण सत्येन च वर्त्तितव्ये ।
ब्रह्मावर्त्ते यत्र यजन्ति यज्ञैर्यज्ञेश्वरं यज्ञवितान-विज्ञाः ॥ ३३ ॥
यस्मिन् हरिर्भगवानिज्यमान इज्यात्ममूर्त्तिर्यजतां शं तनोति ।
कामानमोघान् स्थिरजङ्गमानामन्तर्ब्बहिर्व्वायुरिवैष आत्मा ॥ ३४ ॥

सूत उवाच ।

परीक्षितैवमादिष्टः स कलिर्जातवेपथुः ।
तमुद्यतासिमाहेदं दण्डपाणिमिवोद्यतम् ॥ ३५ ॥
यत्र क्व वाथ वत्स्यामि सार्व्वभौम तवाज्ञया ।
लक्षये तत्र तत्रापि त्वामात्तेषुशरासनम् ॥ ३६ ॥
तन्मे धर्म्मभृतांश्रेष्ठ स्थानं निर्द्देष्टुमर्हसि ।
यत्रैव नियतो वत्स्ये आतिष्ठंस्तेऽनुशासनम् ॥ ३७ ॥

सूत उवाच ।

अभ्यर्थितस्तदा तस्मै स्थानानि कलये ददौ ।
द्यूतं पानं स्त्रियः सूना यत्राधर्म्मश्चतुर्व्विधः ॥ ३८ ॥
पुनश्च याचमानाय जातरूपमदात् प्रभुः ।
ततोऽनृतं मदं कामं रजो वैरञ्च पञ्चमम् ॥ ३९ ॥
अमूनि पञ्च स्थानानि ह्यधर्म्मप्रभवः कलिः ।
औत्तरेयेण दत्तानि न्यवसत्तन्निदेशकृत् ॥ ४० ॥
अथैतानि न सेवेत बुभूषुः पुरुषः क्वचित् ।
विशेषतो धर्म्मशीलो राजा लोकपतिर्गुरुः ॥ ४१ ॥
वृषस्य नष्टांस्त्रीन् पादान् तपः शौचं दयामिति ।
प्रतिसन्दध आश्वास्य महीञ्च समवर्द्धयत् ॥ ४२ ॥
स एष एतर्ह्यध्यास्ते आसनं पार्थिवोचितम् ।
पितामहेनोपन्यस्तं राज्ञाऽरण्यं विविक्षता ॥ ४३ ॥
आस्तेऽधुना स राजर्षिः कौरवेन्द्रश्रियोल्लसन् ।
गजाह्वये महाभागश्चक्रवर्त्ती बृहच्छ्रवाः ॥ ४४ ॥
इत्थम्भूतानुभावोऽयमभिमन्युसुतो नृपः ।
यस्य पालयतः क्षौणीं यूयं सत्राय दीक्षिताः ॥ ४५ ॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां वैयासिक्यां प्रथमस्कन्धे
कलि-निग्रहो नाम सप्तदशोऽध्यायः ॥ १७ ॥

अष्टादशोऽध्यायः ।

सूत उवाच ।
यो वै द्रौण्यस्त्रविप्लुष्टो न मातुरुदरे मृतः ।
अनुग्रहाद्भगवतः कृष्णस्याद्भुतकर्म्मणः ॥ १ ॥
ब्रह्मकोपोत्थिताद्यस्तु तक्षकात् प्राणविप्लवात् ।
न संमुमोहोरुभयाद्भगवत्यर्पिताशयः ॥ २ ॥
उत्सृज्य सर्व्वतः सङ्गं विज्ञाताजितसंस्थितिः ।
वैयासकेर्जहौ शिष्यो गङ्गायां स्वं कलेवरम् ॥ ३ ॥
नोत्तमःश्लोकवार्त्तानां जुषतां तत्कथामृतम् ।
स्यात् संभ्रमोऽन्तकालेऽपि स्मरतां तत्पदाम्बुजम् ॥ ४ ॥
तावत् कलिर्न प्रभवेत् प्रविष्टोऽपीह सर्व्वतः ।
यावदीशो महानुर्व्वयामाभिमन्यव एकराट् ॥ ५ ॥
यस्मिन्नहनि यर्ह्येव भगवानुत्ससर्ज गाम् ।
तदैवेहानुवृत्तोऽसावधर्म्मप्रभवः कलिः ॥ ६ ॥
नानुद्वेष्टि कलिं सम्राट् सारङ्ग इव सारभुक् ।
कुशलान्याशु सिध्यन्ति नेतराणि कृतानि यत् ॥ ७ ॥
किन्नु बालेषु शूरेण कलिना धीरभीरुणा ।
अप्रमत्तः प्रमत्तेषु यो वृको नृषु वर्त्तते ॥ ८ ॥
उपवर्णितमेतद्वः पुण्यं पारीक्षितं मया ।
वासुदेवकथोपेतमाख्यानं यदपृच्छत ॥ ९ ॥
या याः कथा भगवतः कथनीयोरुकर्म्मणः ।
गुणकर्म्माश्रयाः पुंभिः संसेव्यास्ता बुभूषुभिः ॥ १० ॥
ऋषय ऊचुः ।
सूत जीव समाः सौम्य शाश्वतीर्विशदं यशः ।
यस्त्वं शंससि कृष्णस्य मर्त्त्यानाममृतं हि नः ॥ ११ ॥
कर्म्मण्यस्मिन्ननाश्वासे धूमधूम्रात्मनां भवान् ।
आपाययति गोविन्द-पादपद्मासवं मधु ॥ १२ ॥

तुलयाम लवेनापि न स्वर्गं नापुनर्भवम् ।
भगवत्-सङ्गि-सङ्गस्य मर्त्यानां किमुताशिषः ॥ १३ ॥
को नाम तृप्येद्रसवित् कथायां महत्तमैकान्तपरायणस्य ।
नान्तं गुणानामगुणस्य जग्मुर्योगेश्वरा ये भवपाद्ममुख्याः ॥ १४ ॥
तन्नो भवान् वै भगवत्प्रधानो महत्तमैकान्तपरायणस्य ।
हरेरुदारं चरितं विशुद्धं शुश्रूषतां नो वितनोतु विद्वन् ॥ १५ ॥
स वै महाभागवतः परीक्षित् येनापवर्गाख्यमदभ्रबुद्धिः ।
ज्ञानेन वैयासकिशब्दितेन भेजे खगेन्द्रध्वज-पादमूलम् ॥ १६ ॥
तन्नः परं पुण्यमसंवृतार्थमाख्यानमत्यद्भुतयोगनिष्ठम् ।
आख्याह्यनन्ताचरितोपपन्नं पारीक्षितं भागवताभिरामम् ॥ १७ ॥

सूत उवाच ।

अहो वयं जन्मभृतोऽद्य हास्म वृद्धानुवृत्त्याऽपि विलोमजाताः ।
दौष्कुल्यमाधिं विधुनोति शीघ्रं महत्तमानामभिधानयोगः ॥ १८ ॥
कुतः पुनर्गृणतो नाम तस्य महत्तमैकान्तपरायणस्य ।
योऽनन्तशक्तिर्भगवाननन्तो महद्गुणत्वाद्यमनन्तमाहुः ॥ १९ ॥

एतावताऽलं ननु सूचितेन
गुणैरसाम्यानतिशायनस्य ।
हित्वेतरान् प्रार्थयतो विभूति-
र्यस्याङ्घ्रिरेणुं जुषतेऽनभीप्सोः ॥ २० ॥
अथापि यत्पादनखावसृष्टं
जगद्विरिञ्चोपहृतार्हणाम्भः ।
सेशं पुनात्यन्यतमो मुकुन्दात्
को नाम लोके भगवत्पदार्थः ॥ २१ ॥

यत्रानुरक्ताः सहसैव धीरा व्यपोह्य देहादिषु सङ्गमूढम् ।
व्रजन्ति तत् पारमहंस्यमन्त्यं यस्मिन्नहिंसोपशमः स्वधर्मः ॥ २२ ॥

अहं हि पृष्टोऽर्यमणो भवद्भि-
राचक्ष आत्मावगमोऽत्र यावान् ।

नभः पतन्त्यात्मसमं पतत्त्रिण-
स्तथा समं विष्णुगतिं विपश्चितः ॥ २३ ॥
एकदा धनुरुद्यम्य विचरन् मृगयां वने ।
मृगाननुगतः श्रान्तः क्षुधितस्तृषितो भृशम् ॥ २४ ॥
जलाशयमचक्षाणः प्रविवेश तमाश्रमम् ।
ददर्श मुनिमासीनं शान्तं मीलितलोचनम् ॥ २५ ॥
प्रतिरुद्धेन्द्रियप्राणमनोबुद्धिमुपारतम् ।
स्थानत्रयात् परं प्राप्तं ब्रह्मभूतमविक्रियम् ॥ २६ ॥
विप्रकीर्णजटाच्छन्नं रौरवेणाजिनेन च ।
विशुष्यत्तालुरुदकं तथाभूतमयाचत ॥ २७ ॥
अलब्धतृणभूम्यादिरसम्प्राप्तार्घसूनृतः ।
अवज्ञातमिवात्मानं मन्यमानश्चुकोप ह ॥ २८ ॥
अभूतपूर्व्वः सहसा क्षुत्तृड्भ्यामर्द्दितात्मनः ।
ब्राह्मणं प्रत्यभूद्‌ब्रह्मन् मत्सरो मन्युरेव च ॥ २९ ॥
स तु ब्रह्मऋषेरंसे गतासुमुरगं रुषा ।
विनिर्गच्छन् धनुष्कोट्या निधाय पुरमागतः ॥ ३० ॥
एष किं निभृताशेषकरणो मीलितेक्षणः ।
मृषासमाधिराहोस्वित् किं नु स्यात् क्षत्रबन्धुभिः ॥ ३१ ॥
तस्य पुत्त्रोऽतितेजस्वी विहरन् बालकोऽर्भकैः ।
राज्ञाऽघं प्रापितं तातं श्रुत्वा तत्रेदमब्रवीत् ॥ ३२ ॥
अहो अधर्म्मः पालानां पीव्नां बलिभुजामिव ।
स्वामिन्यघं यद्दासानां द्वारपाणां शुनामिव ॥ ३३ ॥
ब्राह्मणैः क्षत्रबन्धुर्हि गृहपालो निरूपितः ।
स कथं तद्‌गृहे द्वास्थः सभाण्डं भोक्तुमर्हति ॥ ३४ ॥
कृष्णे गते भगवति शास्तर्य्युत्पथगामिनाम् ।
तद्भिन्नसेतुमद्याहं शास्मि पश्यत मे बलम् ॥ ३५ ॥
इत्युक्त्वा रोषताम्राक्षो वयस्यानृषिबालकः ।
कौशिक्याप उपस्पृश्य वाग्वज्रं विससर्ज ह ॥ ३६ ॥

इति लङ्घितमर्य्यादं तक्षकः सप्तमेऽहनि ।
दङ्क्ष्यति स्म कुलाङ्गारं चोदितो मे ततद्रुहम् ॥ ३७ ॥
ततोऽभ्येत्याश्रमं बालो गलेसर्पकलेवरम् ।
पितरं वीक्ष्य दुःखार्त्तो मुक्तकण्ठो रुरोद ह ॥ ३८ ॥
स वा आङ्गिरसो ब्रह्मन् श्रुत्वा सुतविलापनम् ।
उन्मील्य शनकैर्नेत्रे दृष्ट्वा चांसे मृतोरगम् ॥ ३९ ॥
विसृज्य तञ्च पप्रच्छ वत्स कस्माद्धि रोदिषि ।
केन वा तेऽप्यपकृतमित्युक्तः स न्यवेदयत् ॥ ४० ॥
निशम्य शप्तमतदर्हं नरेन्द्रं स ब्राह्मणो नात्मजमभ्यनन्दत् ।
अहो बतांहो महदद्य ते कृतमल्पीयसि द्रोह उरुर्दमो धृतः ॥४१॥
न वै नृभिर्नरदेवं पराख्यं संमातुमर्हस्यविपक्वबुद्धे ।
यत्तेजसा दुर्विषहेण गुप्ता विन्दन्ति भद्राण्यकुतोभयाः प्रजाः ॥४२॥

अलक्ष्यमाणे नरदेवनाम्नि
रथाङ्गपाणावयमङ्ग लोकः ।
तदा हि चौरप्रचुरो विनङ्क्ष्य-
त्यरक्ष्यमाणोऽविवरूथवत् क्षणात् ॥ ४३ ॥
तदद्य नः पापमुपैत्यनन्वयं
यन्नष्टनाथस्य वसोर्विलुम्पकात् ।
परस्परं घ्नन्ति शपन्ति वृञ्जते
पशून् स्त्रियोऽर्थान् पुरुदस्यवो जनाः ॥ ४४ ॥
तदार्य्यधर्म्मश्च विलीयते नृणां
वर्णाश्रमाचारयुतस्त्रयीमयः ।
ततोऽर्थकामाभिनिवेशितात्मनां
शुनां कपीनामिव वर्णसङ्करः ॥ ४५ ॥

धर्म्मपालो नरपतिः स तु सम्राड्बृहच्छ्रवाः ।
साक्षान्महाभागवतो राजर्षिर्हयमेधयाट् ।
क्षुत्तृट्श्रमयुतो दीनो नैवास्मच्छापमर्हति ॥ ४६ ॥

अपापेषु स्वभृत्येषु बालेनापक्वबुद्धिना ।
पापं कृतं तद्भगवान् सर्व्वात्मा चन्तुमर्हति ॥ ४७ ॥
तिरस्कृता विप्रलब्धाः शप्ताः चिप्ता हता अपि ।
नास्य तत् प्रतिकुर्व्वन्ति तद्भक्ताः प्रभवोऽपि हि ॥ ४८ ॥
इति पुत्त्रकृताघेन सोऽनुतप्तो महामुनिः ।
स्वयं विप्रकृतो राज्ञा नैवाघं तदचिन्तयत् ॥ ४९ ॥
प्रायशः साधवो लोके परैर्द्वन्द्वेषु योजिताः ।
न व्यथन्ते न हृष्यन्ति यत आत्माऽगुणाश्रयः ॥ ५० ॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां वैयासिक्यां प्रथमस्कन्धे
विप्रशापोपलम्भो नाम अष्टादशोऽध्यायः ॥ १८ ॥

ऊनविंशोऽध्यायः ।

सूत उवाच ।
महीपतिस्त्वथ तत् कर्म्म गर्ह्यं विचिन्तयन्नात्मकृतं सुदुर्म्मनाः ।
अहो मया नीचमनार्य्यवत् कृतं निरागसि ब्रह्मणि गूढ़तेजसि ॥१॥
ध्रुवं ततो मे कृतदेव हेलनाद्दुरत्ययं व्यसनं नातिदीर्घात् ।
तदस्तु कामं ह्यघनिष्कृताय मे यथा न कुर्य्यां पुनरेवमद्धा ॥ २ ॥
अद्यैव राज्यं बलमृद्धकोषं प्रकोपितब्रह्मकुलानलो मे ।
दहत्वभद्रस्य पुनर्न मेऽभूत् पापीयसी धीर्द्विज-देव-गोभ्यः ॥ ३ ॥
स चिन्तयन्नित्थमथाशृणोद्यथा
मुनेः सुतोक्तो निर्ऋतिस्तचकाख्यः ।
स साधु मेने न चिरेण तचका-
नलं प्रसक्तस्य विरक्तिकारणम् ॥ ४ ॥
अथो विहायेममभुञ्च लोकं विमर्शितौ हेयतया पुरस्तात् ।
कृष्णाङ्घ्रिसेवामधिमन्यमान उपाविशत् प्रायममर्त्त्यनद्याम् ॥ ५ ॥

या वै लसच्छ्रीतुलसीविमिश्र-कृष्णाङ्घ्रिरेण्वभ्यधिकाम्बु-नेत्री ।
पुनाति सेशानुभयत्र लोकान् कस्तां न सेवेत मरिष्यमाणः ॥ ६ ॥
इति व्यवच्छिद्य स पाण्डवेयः प्रायोपवेशं प्रति विष्णुपद्याम् ।
दध्यौ मुकुन्दाङ्घ्रिमनन्यभावो मुनिव्रतो मुक्तसमस्तसङ्गः ॥ ७ ॥
तत्रोपजग्मुर्भुवनं पुनाना महानुभावा मुनयः सशिष्याः ।
प्रायेण तीर्थाभिगमापदेशैः स्वयं हि तीर्थानि पुनन्ति सन्तः ॥ ८ ॥
अत्रिर्वशिष्ठश्च्यवनः शरद्वानरिष्टनेमिर्भृगुरङ्गिराश्च ।
पराशरो गाधिसुतोऽथ राम उतथ्य इन्द्रप्रमदेध्मवाहौ ॥ ९ ॥
मेधातिथिर्देवल आर्ष्टिषेणो भरद्वाजो गौतमः पिप्पलादः ।
मैत्रेय और्व्वः कवषः कुम्भयोनिर्द्वैपायनो भगवान्नारदश्च ॥ १० ॥
अन्ये च देवर्षिब्रह्मर्षिवर्य्या राजर्षिवर्य्या अरुणादयश्च ।
नानार्षेयप्रवरान् समेतानभ्यर्च्य राजा शिरसा ववन्दे ॥ ११ ॥

सुखोपविष्टेष्वथ तेषु भूयः
कृतप्रणामः स्वचिकीर्षितं यत् ।
विज्ञापयामास विविक्तचेता-
उपस्थितोऽग्रेऽभिगृहीतपाणिः ॥ १२ ॥

राजोवाच ।

अहो वयं धन्यतमा नृपाणां महत्तमानुग्रहणीयशीलाः ।
राज्ञां कुलं ब्राह्मणपादशौचाद्दूराद्विसृष्टं वत गर्ह्यकर्म्म ॥ १३ ॥
तस्यैव मेऽघस्य परावरेशो व्यासक्तचित्तस्य गृहेष्वभीक्ष्णम् ।
निर्व्वेदमूलो द्विजशापरूपो यत्र प्रसक्तो भयमाशु धत्ते ॥ १४ ॥
तं मोपयातं प्रतियन्तु विप्रा गङ्गा च देवी धृतचित्तमीशे ।
द्विजोपसृष्टः कुहकस्तक्षको वा दशत्वलं गायत विष्णुगाथाः ॥१५॥
पुनश्च भूयाद्भगवत्यनन्ते रतिः प्रसङ्गश्च तदाश्रयेषु ।
महत्सु यां यामुपयामि सृष्टिं मैत्र्यस्तु सर्व्वत्र नमो द्विजेभ्यः ॥१६॥
इति स्म राजाऽध्यवसाययुक्तः प्राचीनमूलेषु कुशेषु धीरः ।
उदङ्मुखो दक्षिणकूल आस्ते समुद्रपत्न्याः स्वसुतन्यस्तभारः ॥ १७ ॥

एवञ्च तस्मिन्नरदेवदेवे प्रायोपविष्टे दिवि देवसङ्घाः ।
प्रशस्य भूमौ व्यकिरन् प्रसूनैर्मुदा मुहुर्दुन्दुभयश्च नेदुः ॥ १८ ॥
महर्षयस्तं समुपागता ये प्रशस्य साध्वित्यनुमोदमानाः ।
ऊचुः प्रजानुग्रहशीलसारा यदुत्तमःश्लोकगुणाभिरूपम् ॥ १९ ॥
न वा इदं राजर्षिवर्य्य चित्रं भवत्सु कृष्णं समनुव्रतेषु ।
येऽध्यासनं राजकिरीटजुष्टं सद्यो जहुर्भगवत्पार्श्वकामाः ॥ २० ॥

सर्व्वे वयं तावदिहास्महेऽथ
कलेवरं यावदसौ विहाय ।
लोकं परं विरजस्कं विशोकं
यास्यत्ययं भागवतप्रधानः ॥ २१ ॥

आश्रुत्यर्षिगणवचः परीक्षित् समं मधुच्युद्गुरु चाव्यलीकम् ।
आभाषतैनानभिवन्द्य युक्तः शुश्रूषमाणश्चरितानि विष्णोः ॥ २२ ॥
समागताः सर्व्वत एव सर्व्वे वेदा यथा मूर्त्तिधरास्त्रिपृष्ठे ।
नेहाथ नामुत्र च कश्चनार्थं ऋते परानुग्रहमात्मशीलम् ॥ २३ ॥
ततश्च वः पृच्छ्यमिदं विपृच्छे विश्रम्य विप्रा इतिकृत्यतायाम् ।
सर्व्वात्मना म्रियमाणैश्च कृत्यं शुद्धञ्च तत्राऽऽमृशताभियुक्ताः ॥ २४
तत्राभवद्भगवान् व्यासपुत्रो यदृच्छया गामटमानोऽनपेक्षः ।
अलक्ष्यलिङ्गो निजलाभतुष्टो वृतश्च बालैरवधूतवेशः ॥ २५ ॥
तं द्व्यष्टवर्षं सुकुमारपाद-करोरु-वाह्वंस-कपोल गात्रम् ।
चार्व्वायताक्षोन्नसतुल्यकर्णसुभ्र्वाननं कम्बुसुजातकण्ठम् ॥ २६ ॥
निगूढ़जत्रुं पृथुतुङ्गवक्षसमावर्त्तनाभिं बलिवल्गूदरञ्च ।
दिगम्बरं वक्त्रविकीर्णकेशं प्रलम्बवाहुं स्वमरोत्तमाभम् ॥ २७ ॥

श्यामं सदापीव्यवयोऽङ्गलक्ष्म्या
स्त्रीणां मनोज्ञं रुचिरस्मितेन ।
प्रत्युत्थितास्ते मुनयः स्वासनेभ्य-
स्तल्लक्षणज्ञा अपि गूढ़वर्च्चसम् ॥ २८ ॥
स विष्णुरातोऽतिथये आगताय
तस्मै सपर्य्यां शिरसा आजहार ।

ततो निवृत्ता ह्यबुधाः स्त्रियोऽर्भका
महासने सोपविवेश पूजितः ॥ २९ ॥
स संवृतस्तत्र महान्महीयसां
ब्रह्मर्षि-राजर्षि-देवर्षिसंघैः ।
व्यरोचताऽलं भगवान् यथेन्दु-
र्ग्रहर्क्षतारानिकरैः परीतः ॥ ३० ॥
प्रशान्तमासीनमकुण्ठमेधसं
मुनिं नृपो भागवतोऽभ्युपेत्य ।
प्रणम्य मूर्द्धावहितः कृताञ्जलि-
र्नत्वा गिरा सूनृतयान्वपृच्छत् ॥ ३१ ॥
परीक्षिदुवाच ।
अहो अद्य वयं ब्रह्मन् सत्सेव्याः क्षत्रबन्धवः ।
कृपयाऽतिथिरूपेण भवद्भिस्तीर्थकाः कृताः ॥ ३२ ॥
येषां संस्मरणात् पुंसां सद्यः शुद्ध्यन्ति वै गृहाः ।
किं पुनर्दर्शन-स्पर्श-पादशौचासनादिभिः ॥ ३३ ॥
सान्निध्यात्ते महायोगिन् पातकानि महान्त्यपि ।
सद्यो नश्यन्ति वै पुंसां विष्णोरिव सुरेतराः ॥ ३४ ॥
अपि मे भगवान् प्रीतः कृष्णः पाण्डुसुतप्रियः ।
पैतृष्वसेयप्रीत्यर्थं तद्गोत्रस्यात्तबान्धवः ॥ ३५ ॥
अन्यथा तेऽव्यक्तगतेर्दर्शनं नः कथं नृणाम् ।
नितरां म्रियमाणानां संसिद्धस्य वनीयसः ॥ ३६ ॥
अतः पृच्छामि संसिद्धिं योगिनां परमं गुरुम् ।
पुरुषस्येह यत् कार्य्यं म्रियमाणस्य सर्व्वथा ॥ ३७ ॥
यच्छ्रोतव्यमथो जप्यं यत् कर्त्तव्यं नृभिः प्रभो ।
स्मर्त्तव्यं भजनीयं वा ब्रूहि यद्वा विपर्य्ययम् ॥ ३८ ॥
नूनं भगवतो ब्रह्मन् गृहेषु गृहमेधिनाम् ।
न लक्ष्यते ह्यवस्थानमपि गोदोहनं क्वचित् ॥ ३९ ॥

सूत उवाच ।

एवमाभाषितः पृष्टः स राज्ञा श्लक्ष्णया गिरा ।

प्रत्यभाषत धर्म्मज्ञो भगवान् बादरायणिः ॥ ४० ॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां वैयासिक्यां प्रथमस्कन्धे शुकागमनं नाम एकोनविंशोऽध्यायः ॥ १९ ॥

समाप्तोऽयं प्रथमः स्कन्धः ।

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